ENCYCLOPAEDIA OF BUDDHISM

VOLUME I

A — Aoki, Bunkyō

ENCYCLOPAEDIA OF BUDDHISM

edited by

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VOLUME 1

A — Aoki, Bunkyo

1961 - 1965

PUBLISHED BY THE GOVERNMENT OF CEYLON

REPRINTED AT THE GOVERNMENT PRESS CEYLON

Fascimile Reprint

Reprinted in 1997
by
The Department of Buddhist Affairs
Ministry of Buddhasasana

Copied and Printed at the State Printing Corporation.

PREFACE

THE compilation of an Encyclopaedia of Buddhism in the English language was one of the several undertakings of the Laṅkā Bauddha Maṇḍalaya (Buddhist Council of Ceylon) which was set up by the Government of Ceylon in 1955 in connection with the celebration of Buddha Jayanti, the 2500th Anniversary of the Buddhist Era as traditionally accepted in countries of South Asia where the Theravāda (often also called Hīnayāna) form of Buddhism prevails. The Maṇḍalaya appointed a Sub-Committee for the task of compiling the Encyclopaedia. This Committee appointed me its Chairman and Editor-in-Chief of the Encyclopaedia. When in 1956 the Government of Ceylon created a Ministry of Cultural Affairs, the administration of the Encyclopaedia was transferred to that Ministry while I continued to be Chairman of the Editorial Board and Editor-in-Chief.

The editorial office was at first set up in Colombo but soon afterwards was moved to Peradeniya (near Kandy) where it is now accommodated in the University Park through the courtesy of the Vice-Chancellor of the University of Ceylon. The transfer to Peradeniya not only keeps us in a congenial academic environment but has also given us the added advantage of being able to use the excellent University Library which is particularly favourable for our purpose. The Librarian and his staff have been most helpful to us.

There have been several changes in the personnel of our limited editorial staff, chiefly as a result of its members having left us to join the teaching staff of the two Universities recently established in Ceylon. The vacancies so created have been filled and it is hoped to have the staff further strengthened in the near future.

After the inception of the work, the first couple of years were spent in the essential but exacting duty of indexing, compiling subject-lists, &c. Most of this work has already been completed but it is a continuing and almost never-ending task, especially in view of the numerous publications dealing with Buddhism which are being increasingly issued in many parts of the world, thus contributing to our knowledge of Buddhist matters all the time.

Buddhism covers a vast expanse, both of time and space. The Encyclopaedia aims at giving a comprehensive account of the origins of this World-Religion and of the developments that have taken place during a period of more than 25 centuries. To deal with Buddhism is to deal with a whole civilization, in fact, a whole series of civilizations which have influenced the lives of myriads of human beings, in many lands. A satisfactory treatment of the subject should, thus, include information on the doctrines of Buddhism and their growth, the story of their spread and expansion, accounts of the numerous Buddhist Schools and Sects and of their origins and subsequent ramifications, descriptions of Buddhist rites and ceremonies as found in many countries, the history of the fine arts—painting and sculpture, music, dance and drama—under the influence of Buddhism in various countries, details of Buddhist shrines and places of pilgrimage and of the vast literatures connected with Buddhism which developed in many languages, both ancient and modern, in original works as well as in translations, and biographies of persons who, in the course of Buddhist history, played important rôles in their own countries and made contributions to the development of Buddhist culture. Even so, the list of topics would not be exhausted.

We have made it our aim that the Encyclopaedia should contain information both on the Mahāyāna and the Theravāda and that such information be so presented as to make it useful not only to the scholar and the expert but to the general reader as well.

It is also our endeavour to bring together in a single publication information on various aspects of Buddhism which can at present be obtained only by consulting numerous scattered sources some, at least, of which are not available except in rare or inaccessible collections.

The original plan was to publish a series of volumes, each under a different title, e.g., the Buddha, the Dhamma, the Saṅgha, Literature and the Fine Arts. But this was given up after consultation with experts. It was found that such a scheme would not be quite practicable in the present state of our knowledge and would involve a great deal of editorial treatment resulting in excessive delay in publication. We have, therefore, adopted the alphabetical method of treatment of topics as found, for instance, in Hastings' *Encyclopaedia of Religion and Ethics* which has, in many ways, served as our model. This method, too, has its difficulties and drawbacks as will be seen in dealing with a subject like art or architecture, where the information will have to be presented separately under different countries. The more satisfactory method would, of course, be to treat it as a single topic and devote a special volume for this purpose. We shall, however, endeavour to overcome such shortcomings by an elaborate scheme of cross-references and by the provision of a very comprehensive Index.

The question of the space to be allotted to various subjects in general and to each item in particular has been difficult to decide. The principle ultimately adopted has been to leave the matter very largely to the discretion of the contributors themselves, emphasis being laid on the requirement that no vital information should be omitted and that all information should be given as concisely as possible. The avoidance of repetition and overlapping has been made the responsibility of the editors but it has to be recognised *that a certain amount of repetition and overlapping* is unavoidable. As at present planned, the Encyclopaedia will comprise about 15,000 pages and *will include illustrations* both in colour and in black and white. It is hoped to complete the first edition within ten years.

Every effort is being made to select an acknowledged authority to write on a particular topic, especially in the case of the more important topics, and a Buddhist, if available, in preference to a non-Buddhist, more particularly where matters of doctrine are involved or details of different Schools and different Sects. In the case of the more specialized subjects, contributors will sign their own articles so that theirs will be the responsibility for the views expressed. Where it is necessary to inform the reader that a different point of view or a different interpretation exists, suitable steps are being taken to indicate that fact. In some instances, more than one article will be published on the same topic from separate contributors, while in others more than one contributor will co-operate in the production of a single article. Every attempt is thus being made to make the information given as complete and as comprehensive as possible.

As will be seen from what has already been said the Encyclopaedia is a work of international collaboration, and it has been our good fortune to be able to secure for this colossal undertaking the active goodwill of scholars of repute from many lands. We have also been able to enlist as Honorary Editors some of the most eminent scholars in the field of Buddhist and allied studies. For the better co-ordination of the work several regional committees have been set up, the largest of these being the Japanese committee with its headquarters in the Tōyō University in Tokyo. This committee has as its Chairman the veteran Buddhist scholar, Dr. Makoto Nagai, with Dr. Shosōn Miyamoto and Dr. Susumu Yamaguchi as Vice-Chairmen, while Professor Shinsho Hanayama and the Rev. Riri Nakayama are responsible for the work of organising and compilation including the translation of Japanese articles into English. The committee has also agreed to depute a Japanese scholar for full-time work in the Encyclopaedia office in Ceylon to act as liaison and also help in the revision of the translations.

In China, under the aegis of the People's Republic, a very representative Committee of scholars has been set up in Peking. The Chairman of this committee is Professor

Dr. Chao Pu-chu, Vice-President of the Buddhist Association of China. Smaller committees also function in Burma, Thailand, Germany, France, Italy and the Netherlands. Some of the members of these committees and of the Board of Honorary Editors have already visited our office in Ceylon and have made useful suggestions for organising and expediting the work. It is hoped to have some of them working in our office from time to time, at least for short periods.

In May, 1957, a specimen fascicule of the Encyclopaedia was published containing a few articles representing a cross-section of the kind of information the Encyclopaedia hopes to provide and the method which it is proposed to follow. The purpose of the specimen fascicule was to obtain criticisms and suggestions for our guidance in the preparation of the main work. The specimen fascicule has more than amply proved its usefulness and we are deeply grateful to those who sent us their criticisms and suggestions. Criticisms and suggestions will be welcome at every stage of our work. In order to expedite publication, the Encyclopaedia is being issued in fascicules of about 100 pages each ; it is hoped that we shall be able to release these fascicules in quick succession.

I should like to take this opportunity of thanking most sincerely all those who have helped in their various ways to make this publication possible. It would be too big a task to give their names in detail, but I should like to record here my special appreciation of the personal interest taken by the Government Printer of Ceylon and his staff in getting this publication through the Government Press.

I also have pleasure in acknowledging with deep gratitude the financial assistance given by UNESCO under the auspices of the International Council of Philosophy and Humanities.

G. P. MALALASEKERA,
Editor-in-Chief.

Embassy of Ceylon,
Moscow,
15th April, 1961.

IN MEMORIAM

IT is with great sorrow that we record the sudden death of one of our colleagues of the Editorial Staff of the Encyclopaedia of Buddhism, Mrs. Lakshmi Ranjani Goonesekere.

She was born in 1929 and had her early education at Sri Sumangala Girls' School, Panadura and Visakha Vidyalaya, Colombo. She joined the University of Ceylon in 1947 and graduated in 1950.

After her marriage to Mr. Raja K. W. Goonesekere, at present a Senior Lecturer in Law at the University of Ceylon, she went abroad, and shortly afterwards, in March, 1957, she joined the staff of the Encyclopaedia of Buddhism as an Assistant Editor.

Her death on the 16th May, 1965, at the early age of 36, has deprived us of a most devoted and conscientious worker. Her contributions to the Encyclopaedia, over the initials L. R. G., have already won much praise. Further fascicles will continue to publish articles written by her because at the time of her death she had completed more than 800 articles.

Her quiet efficiency and her sincere friendship will be long remembered by her colleagues.

16th May, 1965. G. P. MALALASEKERA.

NOTE

THE system of transliteration used in the case of Pali and Sanskrit terms is that now generally accepted by scholars and lexicographers. In the case of Chinese and Japanese names and words, Wade's system has been followed. Where Siamese words are concerned, a system suggested by H. H. Prince Dhani Nivat has been largely adopted.

In certain cases the textual word (Pali, Sanskrit, Tibetan, &c.) has been retained in preference to a dubious English rendering with a connotation foreign to Buddhism. Thus, Saṅgha for the Order of Monks; bhikkhu for priest, monk or almsman; arahant for saint; karma for action; bodhisattva for aspirant for enlightenment, &c. And such term will be used in the language of the source employed, Nibbāna (Pali), Nirvāṇa (Sanskrit), &c. But a comprehensive system of cross-references will ensure that the reader who is not familiar with such technical terms is guided from an English term to the more precise and classical one; thus, Apperception, see Javana; Awareness, see Sati; Void, see Śūnya; &c.

In Ceylon the dates of events up to the 16th century have been taken from the Chronological List in the University of Ceylon, *History of Ceylon,* Vol. I, Part II.

Instead of A. D. the abbreviation A. C. has been used throughout.

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ABBREVIATIONS

A.	Aṅguttara Nikāya, PTS.
AA.	Aṅguttaranikāya Aṭṭhakathā (Manorathapūraṇī), PTS.
AAWG.	Abhandlungen der Akademie der Wissenschaften in Göttingen
AbhK.	Abhidharmakośa, ed. R. Sankrityayana, Benares
AbhKbh.	Abhidharmakośabhāṣya, BB. XX
AbhKk.	Abhidharmakośakārikā, ed. L. de la Vallée Poussin, Paris
AbhKvy.	Abhidharmakośavyākhyā, ed. U. Wogihara, Tokyo
Abhs.	Abhidhammatthasaṅgaha, JPTS. 1884
Abhsy.	Abhidharmasamuccaya, VBS.12
Abhvt.	Abhidhammāvatāra, BM. I
ABIA.	Annual Bibliography of Indian Archaeology
ABORI.	Annals of the Bhandarkar Oriental Research Institute
AbsPuś.	Abhisamayālaṃkāraprajñāpāramitāupadeśaśāstra, BB. XXIII
AbsPvy.	Abhisamayālaṃkārālokaprajñāpāramitāvyākhyā, ed. U. Wogihara, Tokyo
AdśP.	Adhyardhaśatikāprajñāpāramitā, ed. H. Leumann, Strassburg
Akanuma 1	Akanuma, C.: Indo-Bukkyō Koyūmeishi-Jiten (Dictionary of Buddhist Indian Proper Names), Nagoya
Akanuma 2	Akanuma, C. : Kam-pa Shibu Agon Goshōroku (The Comparative Catalogue of Chinese Āgamas and Pali Nikāyas), Nagoya
AKM.	Abhandlungen für die Kunde des Morgenlandes, herausg. von der Deutschen Morgenländischen Gesellschaft
AM.	Asia Maior
AMG.	Annales du Musée Guimet
Anāgv.	Anāgatavaṃsa, JPTS. 1886
Anesaki	Anesaki, M. : The Four Buddhist Āgamas in Chinese, 1908
AO.	Archiv Orientální : Journal of the Czechoslovak Oriental Institute
Ap.	Apadāna, PTS.
ApA.	Apadāna Aṭṭhakathā (Visuddhajanavilāsinī), PTS.
ArtA.	Artibus Asiae
Arvś.	Arthaviniścaya, ed. A. Ferrari, Rome
AS.	Aluvihara Series
ASCAR.	Archaeological Survey of Ceylon, Annual Report
ASCI.	Archaeological Survey of Ceylon, Inscription
ASCMem.	Archaeological Survey of Ceylon, Memoir
ASIAR.	Archaeological Survey of India, Annual Report
ASIMem.	Archaeological Survey of India, Memoir
AṣP.	Aṣṭasāhasrikāprajñāpāramitā, ed. R. Mitra, Calcutta
Āṭā.	Āṭānāṭikasūtra (Bruchstücke des Āṭānāṭikasūtra), Kl. Turf. V
Avk.	Avadānakalpalatā, BI. 1888-1896
Avś.	Avadānaśataka, BST. 19
BASR.	Bulletin de l'Académie des Sciences de Russie
BB.	Bibliotheca Buddhica
Bbh.	Bodhisattvabhūmi, ed. U. Wogihara, Tokyo
Bc.	Bodhicaryāvatāra, ed. L. de la Vallée Poussin, Calcutta, 1914
Bcp.	Bodhicaryāvatārapañjikā, ed. L. de la Vallée Poussin, 1902
BD.	Buddhist Dictionary, by Nyāṇatiloka (revised edition 1956), Colombo
Beal	Beal, S.: The Buddhist Tripiṭaka, 1876
BEFEO.	Bulletin de l'École Française d'Extrême Orient
Bendall	Bendall, C. Catalogue of Buddhist Sanskrit Manuscripts, Cambridge
Bhkāv.	Bhadrakalpāvadāna, ed. S. d' Oldenburg, 1884
BHS.	Buddhist Hybrid Sanskrit, Grammar and Dictionary, ed. F. Edgerton, Yale
Bhsk.	Bhavasaṃkrāntisūtra (and commentary), ed. N. Aiyaswami Sastri, Adyar
BI.	Bibliotheca Indica
BiblB.	Bibliographie Bouddhique
BIIMEO.	Bolletino dell' Instituo Indiano per il Medio ed Estremo Oriente
BM.	Buddhadatta's Manuals, PTS.
BMFJ.	Bulletin de la Maison Franco-Japonaise
BnīPrāt.	Bhikṣuṇīprātimokṣa (Bruchstücke des Bhikṣuṇīprātimokṣa), Kl. Turf. III
BOH.	Bibliotheca Orientalis Hungarica

BPrât. .. Bodhisattvaprātimokṣasūtra, IHQ. 7

BS. .. Buddhistic Studies, ed. B. C. Law, Calcutta

BSOAS. .. Bulletin of the School of Oriental and African Studies

BSS. .. Bombay Sanskrit Series

BST. .. Buddhist Sanskrit Texts

Buc. .. Buddhacarita, ed. E. H. Johnston, Calcutta

Bup. .. Buddhaghosuppatti, ed. J. Gray, London

Buv. .. Buddhavaṃsa, PTS.

BuvA. .. Buddhavaṃsa Aṭṭhakathā (Madhuratthavilāsinī), PTS.

Cabaton .. Cabaton, A. : Catalogue Sommaire des Manuscrits Sanskrits et Pālis, Paris

Catuś. .. Catuḥśataka, ed. V. Bhattacharyya, Calcutta

CHJ. .. The Ceylon Historical Journal

CII. .. Corpus Inscriptionum Indicarum

CJHSS. .. The Ceylon Journal of Historical and Social Studies

CJSc. .. Ceylon Journal of Science — Section G

Ckv. .. Chakesadhātuvaṃsa, JPTS. 1885

Cordier .. Cordier, P. : Catalogue du Fond Tibétain, 1909-1915

Cp. .. Cariyāpiṭaka, PTS.

CpA. .. Cariyāpiṭaka Aṭṭhakathā (Paramatthadīpanī), PTS.

CPD. .. A Critical Pāli Dictionary

Cviśp. .. Cittaviśuddhiprakaraṇa, VBS. 8

D. .. Dīgha Nikāya, PTS.

DA. .. Dīghanikāya Aṭṭhakathā (Sumaṅgalavilāsinī), PTS.

Dāṭhv. .. Dāṭhāvaṃsa, PSS. 7

Dbhg. .. Dasabhūmikagāthā, EB. V

Dbhīś. .. Daśabhūmīśvara, ed. R. Kondo, Tokyo

DCBT. .. Dictionary of Chinese Buddhist Terms

De S. .. de Silva, W. A.: Catalogue of Palm leaf Manuscripts, MCM. series A, No. 4

De Z. .. de Zoysa, Louis: A Catalogue of Pali, Sinhalese and Sanskrit Manuscripts in the Temple Libraries of Ceylon, Colombo

Dhk. .. Dhātukathā (with commentary), PTS.

Dhmpr. .. Dharmottarapradīpa, ed. D. Malvania, Patna

Dhp. .. Dhammapada, PTS.

DhpA. .. Dhammapada Aṭṭhakathā, PTS.

Dhpr. .. Dharmapradīpikā(va), ed. Dharmakirti Sri Dharmarama (sixth edition 1951), Ceylon

Dhs. .. Dhammasaṅgaṇi, PTS.

DhsA. .. Dhammasaṅgaṇi Aṭṭhakathā (Atthasālinī), PTS.

Dhscy. .. Dharmasamuccaya, ed. Lin Li-Kouang, Paris

Dhsṃg. .. Dharmasaṃgraha, Edd. F. Max Müller and H. Wenzel, Oxford

Divy. .. Divyāvadāna, Edd. E. B. Cowell and R. A. Neil, Cambridge

DPPN. .. Dictionary of Pali Proper Names

Dpv. .. Dīpavaṃsa, ed. H. Oldenberg, London

Dukap. .. Dukapaṭṭhāna, PTS.

EB. .. The Eastern Buddhist

EI. .. Epigraphia Indica

ERE. .. Encyclopaedia of Religion and Ethics, ed. J. Hastings

EW. .. East and West

EZ. .. Epigraphia Zeylanica

Gg. .. Gaṇḍistotragāthā, BB. XV

GM. .. Gilgit Manuscripts, ed. Nalinaksha Dutt and others

GOS. .. Gaekwad's Oriental Series

Gst. .. Guhyasamājatantra, ed. B. Bhattacharyya, Baroda

Gv. .. Gandhavaṃsa, JPTS. 1886

Gvyū. .. Gaṇḍavyūhasūtra, Edd. D. T. Suzuki and H. Idzumi (2nd edn. 1949), Kyoto

Hatthv. .. Hatthavanagallavihāravaṃsa, PTS.

Hbg. .. Hōbōgirin, Dictionnaire Encyclopédique du Bouddhisme

Hetub. .. Hetubinduṭīkā (with sub-commentary), GOS. 113

HJAS. .. Harvard Journal of Asiatic Studies

HOS. .. Harvard Oriental Series

Hvp. .. Hastavālaprakaraṇa, JRAS. 1918

IA. .. Indian Antiquary

IAL. .. Indian Art and Letters

IBK. .. Indogaku Bukkyōgaku Kenkyū (Journal of Indian and Buddhist Studies)

IC. .. Indian Culture

IHQ. .. The Indian Historical Quarterly

It. .. Itivuttaka, PTS.

ItA. .. Itivuttaka Aṭṭhakathā (Paramatthadīpanī), PTS.

J.	..	Jātaka (with commentary), ed. V. Fausböll, London, 1896
JAOS.	..	Journal of the American Oriental Society
JAs.	..	Journal Asiatique
JASB.	..	Journal of the Asiatic Society of Bengal
JBHU.	..	Journal of the Benares Hindu University
JBORS.	..	Journal of the Bihar and Orissa Research Society
JBRAS.	..	Journal of the Bombay Branch of the Royal Asiatic Society
JBRS.	..	Journal of the Burma Research Society
JBTS.	..	Journal of the Buddhist Text Society
JCBRAS.	..	Journal of the Ceylon Branch of the Royal Asiatic Society
JDLC.	..	Journal of the Department of Letters, University of Calcutta
JGIS.	..	Journal of the Greater India Society
JIH.	..	Journal of Indian History
Jinac.	..	Jinacarita, JPTS. 1904-1905
Jinak.	..	Jinakālamālī (in Sinhalese characters), ed. A. P. Buddhadatta Thera
Jināl.	..	Jinālaṃkāra, ed. J. Gray, London
Jm.	..	Jātakamālā, HOS. 1
JOR.	..	Journal of Oriental Research
JPTS.	..	Journal of the Pali Text Society
JRAS	..	Journal of the Royal Asiatic Society of Great Britain and Ireland
JSS.	..	Journal of the Siam Society
Keith	..	Keith, A. B. : Catalogue of Sanskrit Manuscripts in the Bodleian Library, Oxford
Khp.	..	Khuddakapāṭha, PTS.
KhpA.	..	Khuddakapāṭha Aṭṭhakathā (Paramatthajotikā I), PTS.
Khs.	..	Khuddasikkhā, JPTS. 1883
KhT.	..	Khotanese Texts, ed. H. W. Bailey, Cambridge
Klpm.	..	Kalpanāmaṇḍitikā (Bruchstücke der Kalpanāmaṇḍitikā), Kl. Turf. II
Kl. Turf.	..	Kleinere Sanskrit-Texte (Königliche Preussische Turfan-Expeditionen)
Kp.	..	Karuṇāpuṇḍarīka, Edd. S. C. Das and S. C. Sastri, Calcutta
Kśyp.	..	Kāśyapaparivarta, ed. H. Staël-Holstein
Ktr.	..	Karatalaratna, ed. N. Aiyaswami Sastri, Adyar
Kvbh.	..	(Karmavibhaṅga) : Mahākarmavibhaṅga (La grande Classification des Actes) et Karmavibhaṅgopadeśa (Discussion sur le Mahākarmavibhaṅga), ed. S. Lévi, Paris
Kvit.	..	Kaṅkhāvitaraṇī, PTS.
Kvu.	..	Kathāvatthu, PTS.
KvuA.	..	Kathāvatthuppakaraṇa Aṭṭhakathā, JPTS. 1889
Kvyū.	..	(Avalokiteśvaraguṇa) Kāraṇḍavyūha, ed. S. Samasrami, Calcutta
Lal.	..	Lalitavistara, BST. I
Laṅk.	..	Laṅkāvatārasūtra, ed. B. Nanjio, Kyoto
Ligeti	..	Ligeti, Louis : Catalogue du Kanjur Mongol, BOH. III
Lś.	..	Lokeśvaraśataka, JAs. 1919
M.	..	Majjhima Nikāya, PTS.
MA.	..	Majjhimanikāya Aṭṭhakathā (Papañcasūdanī), PTS.
MBT.	..	Minor Buddhist Texts, SOR. IX
MCM.	..	Memoir of the Colombo Museum
Mdhvṛ.	..	Mādhyamakavṛtti, BB. IV
Mdhvt.	..	Mādhyamakāvatāra, BB. IX
Mgh.	..	Meghasūtra, JRAS. 1880
Mhbv.	..	Mahābodhivaṃsa, PTS.
MhM.	..	Mahāmāyūrī, ed. by Oldenburg in Zapiski Vostochnago Otdelenija Imp. Russk. Archeol. Obschestva, XI (1899)
Mhps.	..	Mahāparinirvāṇasūtra, ed. E. Waldschmidt (Das Mahāparinirvāṇasūtra), Abhandlungen der deutschen Akademie, Berlin
Mhs.	..	Mahāsamājasūtra (Bruchstücke Buddhistischer Sūtras, I), Kl. Turf. IV
Mhsmg.	..	Mahāyānasaṃgraha, ed. E. Lamotte (La Somme du Grand Véhicule d' Asaṅga), Louvain
Mhv.	..	Mahāvaṃsa and Cūlavamsa, PTS.
MhvA.	..	Mahāvaṃsaṭīkā (Vaṃsatthappakāsinī = Mahāvaṃsa Aṭṭhakathā), PTS.
MhvE.	..	Extended Mahāvaṃsa, AS. III
Mhvu.	..	Mahāvastu, ed. E. Senart, Paris
Mhvyut.	..	Mahāvyutpatti, ed. R. Sakaki, Kyoto
Miln.	..	Milindapañha, ed. V. Trenckner, London
Mmk.	..	(Ārya) Mañjuśrīmūlakalpa, TSS. 1920-1925
Moc.	..	Mochizuki, S. : Bukkyō-dai-jiten, Tokyo

Mūls.	..	Mūlasikkhā, JPTS. 1883
Mvibh.	..	Madhyāntavibhāga, ed. S. Yamaguchi, Nagoya
Mvyk.	..	Maitreyavyākaraṇa, ed. S. Lévi, Mélanges Linossier, Paris
Nanjio	..	Nanjio, B. : Catalogue of the Chinese Translation of the Buddhist Tripiṭaka, Oxford
Nd. I	..	Mahāniddesa, PTS.
Nd. II	..	Cullaniddesa, PTS.
NdA. I	..	Niddesavaṇṇanā (Saddhammapajjotikā = Mahāniddesa Aṭṭhakathā), PTS.
NdA. II	..	Niddesavaṇṇanā (Saddhammapajjotikā = Cullaniddesa Aṭṭhakathā), PTS.
Nett.	..	Nettippakaraṇa, PTS.
NettA.	..	Nettippakaraṇa Aṭṭhakathā, SHB. IX
NIA.	..	New Indian Antiquary
NR.	..	Nagoya Daigaku Bungaku-bu Kenkyū Ronshū (Bulletin of the Faculty of Letters, Nagoya University)
Nrp.	..	Nāmarūpaparicchedа, JPTS. 1913–1914
Nrs.	..	Nāmarūpasamāsa, JPTS. 1915–1916
Nyāb.	..	Nyāyabindu, ed. Th. Stcherbatsky (Nyāyabindu i Nyāyabinduṭīkā), 1904, 1929
Nyāp.	..	Nyāyapraveśa (with commentary), GOS. 38
ŌM.	..	Ōtani Daigaku Toshokan-zō Tibet Daizōkyō Kanjur Kandō Mokuroku, Kyoto
Pañcag.	..	Pañcagatidīpanī, JPTS. 1884
PB.	..	Prabuddha Bhārata.
PBO.	..	Polski Biuletyn Orientalistyczny (The Polish Bulletin of Oriental Studies, Warsaw)
PED.	..	Pali English Dictionary, PTS.
Peṭ.	..	Peṭakopadesa, PTS.
Phṛd.	..	Prajñāpāramitāhṛdayasūtra, ed. F. Max Müller, Oxford
Pjm.	..	Pajjamadhu, JPTS. 1887
PMG.	..	Publications du Musée Guimet
PpA.	..	Pañcappakaraṇa Aṭṭhakathā (Paramatthadīpanī), SHB. XXXVIII, XL
Ppiṇḍ.	..	Prajñāpāramitāpiṇḍārtha, JRAS. 1947
Prāt.	...	Prātimokṣasūtra (Prātimokṣasūtra des Sarvāstivādins), JAs. 1913
Prgsg.	..	Prajñāpāramitāratnaguṇasañcayagāthā, ed. E. Obermiller, Moscow
Prvār.	..	Pramānavārttikaṃ (with commentary and sub-commentary), ed. R. Sankrityayana, Allahabad
Ps.	..	Paṭisambhidāmagga, PTS.
PsA.	..	Paṭisambhidāmagga Aṭṭhakathā (Saddhammappakāsinī), PTS.
PSS.	..	Panjab Sanskrit Series
PTC.	..	Pāli Tipiṭakaṃ Concordance, PTS.
PTS.	..	Pali Text Society edition
Pug.	..	Puggalapaññatti, PTS.
PugA.	..	Puggalapaññatti Aṭṭhakathā, JPTS. 1913–1914
PvśP.	..	Pañcaviṃśatisāhasrikāprajñāpāramitā, ed. N. Dutt
Pvu.	..	Petavatthu, PTS.
PvuA	..	Petavatthu Aṭṭhakathā (Paramatthadīpanī), PTS.
Ratgot.	..	Ratnagotravibhāgamahāyānottaratantraśāstra, ed. E. H. Johnston, Patna
Rkāv.	..	Roruka Avadāna, ed. J. Nobel, 1954
Rpp.	..	Rāṣṭrapālaparipṛcchā, ed. L. Finot, St. Petersburg
Rvibh.	..	Rūpārūpavibhāga, BM. I
S.	..	Saṃyutta Nikāya, PTS.
SA.	..	Saṃyutta Nikāya Aṭṭhakathā (Sāratthappakāsinī), PTS.
Sādh.	..	Sādhanamālā, ed. B. Bhattacharyya, Baroda
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Śāl.	..	Śālistambasūtra, ed. L. de la Vallée Poussin (Bouddhisme, Études et Matériaux, Théorie des douze causes), Gand
Sāsv.	..	Sāsanavaṃsa, PTS.
Saund.	..	Saundarānanda, ed. E. H. Johnston, Oxford
SaundK.	..	Saundarānandakāvya, ed. Haraprasada Sastri, Calcutta
SBB.	..	Sacred Books of the Buddhists
SBE.	..	Sacred Books of the East
Sdarś.	..	Sarvadarśanasaṃgraha, ed. E. B. Cowell, 1878
Sdmp.	..	Saddharmapuṇḍarīkasūtra, Edd. U. Wogihara and K. Tsuchida, Tokyo
Sdmpy.	..	Saddhammopāyana, JPTS. 1887
Sdms.	..	Saddhammasaṅgaha, JPTS. 1890
Sdurg.	..	Sarvadurgatipariśodhanauṣṇīsavijayadhāraṇī, ed. F. Max Müller, 1884
Ṣgk.	.	Ṣaḍgatikārikā, ed. P. Mus La Lumière sur les Six Voies, Paris

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Simā. .. Sīmāvivādavinicchayakathā, ed. J. Minayeff, JPTS. 1887

SIS. .. Sino-Indian Studies

Sn. .. Suttanipāta, PTS.

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Snir. .. Sandhinirmocanasūtra, ed. E. Lamotte (Sandhinirmocanasūtra, L' Explication des Mystères), Paris

SOR. .. Serie Orientale Roma

Srs. .. Samādhirājasūtra, ed. C. Régamey, Warsaw, 1938

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Śspp. .. Śatasāhasrikāprajñāpāramitā, BI. 1910

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S[illegible]mag. .. Sumagadhāvadāna, ed. G. Tokiwai, 1897

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[illegible] .. Tantrākhyāna, JRAS. 1888

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Thīg. .. Therīgāthā, PTS.

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Triṃś. .. Triṃśikāvijñapti, ed. H. Jacobi (Triṃśikāvijñapti mit Bhāṣya des Ācārya Sthiramati), 1932

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UdA. .. Udāna Aṭṭhakathā (Paramatthadīpanī), PTS.

Udvg. .. Udānavarga, ed. N. P. Chakravarti, Paris

Uvch. .. Uttaravinicchaya, BM. II

VajP. .. Vajracchedikāprajñāpāramitā, SOR. XIII

Vajsū. .. Vajrasūcī, ed. S. K. Mukhopadhyaya, Santiniketan

Vbh. .. Vibhaṅga, PTS.

VbhA. .. Vibhaṅga Aṭṭhakathā (Sammohavinodanī), PTS.

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Vickāv. .. Vicitrakarṇikāvadāna, ed. H. Jörgensen, London

Viṃś. .. (Viṃśatikā) Vijñaptimātratāsiddhi, ed. S. Lévi, Paris

Vin. .. Vinayapiṭaka, ed. H. Oldenberg, London

VinA. .. Vinaya Aṭṭhakathā (Samantapāsādikā), PTS.

VinMS. .. Mūla Sarvāstivāda Vinaya, GM.

VinS. .. Vinaya des Sarvāstivādin, JAs. 1938

Vinvch. .. Vinayavinicchaya, BM. II

Vism. .. Visuddhimagga, HOS. 41

VismA. .. Paramatthamañjūsā, PTS.

Vvu. .. Vimānavatthu, PTS.

VvuA. .. Vimānavatthu Aṭṭhakathā, PTS.

WZKM. .. Weiner Zeitschrift für die Kunde des Morgenländischen Gesellschaft

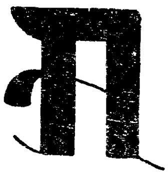
Yam. .. Yamaka, PTS.

YamA. .. Yamakappakaraṇa Aṭṭhakathā, JPTS. 1910-19.2

ZDMG. .. Zeitschrift der Deutschen Morgenländischen Gesellschaft

[illegible] 97040

ENCYCLOPAEDIA OF BUDDHISM



First letter of the Devanāgarī alphabet in Lantsha script used by Buddhists in India and Tibet in the 8th century A. C. (Csoma Körösi).

THE sound represented by the first letter of many alphabets, Sanskrit, Roman, Greek, as well as of most modern languages of East and West, has served as a mystic symbol for the ultimate beginning or creation, as well as for the Absolute, e.g., I am Alpha and Omega.

It is the first of all sounds and, hence, the beginning of all knowledge which used to be communicated only by word of mouth. It is the first sound of the sacred syllable AUM (OM), which is said to be the essence of all the Vedas. It is from this that Indian mysticism has developed a cult, attributing to this initial sound a privileged position and function. This tradition was taken up by Buddhism, whereby it spread throughout east Asia.

It is the most elementary sound, produced by the mere opening of the mouth, and forms in most Oriental languages an essential part of the fundamental syllables: ka, ga, ta, da, pa, ba, ma, &c. These syllables are not built up from pure consonants plus a vowel (k + a), but form a concrete unit in which the vowel is inherent in the letter-symbol. The pure consonants, k, g, &c., would then be abstractions (ka *minus* a), making the sound incomplete. The vowel sound is, therefore, an essential constituent, and the vowel **A** is the beginning of such essence.

Moreover, **A** is in Sanskrit and Pali, as it is in Greek, a negating particle (*alpha privans*), whereby is symbolised the original non-entity of existence (*an-ātmya, an-atta*) and its non-permanent nature (*a-nitya, a-nicca*). In this denial of permanence it becomes a symbol of permanence itself, for "Whether a Tathāgata arises or not, all component things are impermanent ". Thus, the letter **A** symbolises, at the same time, the origination of the very essence of things, as well as the negation of the foundation thereof. This apparent contradiction is in fact an identity, for it is in the negation of the absolute nature of things that their origination and cessation is postulated.

Thus, the letter **A** is considered to be the most perfect letter, which is imperishable (*akṣara*), even though in its combination with other letters, e.g., in AUM (q.v.), the evolution, continuation and involution of this world of events is symbolised.

Further developments which were carried to far-away lands by Buddhist missionaries had their origin in India, where even to this day their equivalents are found with hardly any difference in the Tāntric schools of Hinduism, which flourished particularly in Bengal and south India. Tibetan Buddhism has given much room to the development of such types of speculation.

According to the *Mani bKah:hbum* (fol. 31 b.) the sacred syllable symbolises the noumenal source, the absolute; and around this symbol is evolved the idea of creative sound in the theory of vibration. Well-known and far spread as this concept is in the mystic East, it was not unknown in the West either. Pythagoras, who himself was an initiate of eastern wisdom, and who was the founder of one of the most influential schools of mystic philosophy in the West, spoke of the harmony of the spheres, according to which each celestial body and each and every atom, produced a particular sound on account of its movement, rhythm and vibration. All these sounds formed a universal harmony in which each element, while having its own function and character, contributed to the unity of the whole. This idea of creative sound was continued in the doctrine of the Logos (the Word), partly absorbed by early Christianity, which thereby linked itself with the philosophy of the Gnostics and the traditions of the East, even though the link was not maintained by the later Church: "In the beginning was the Word, and the Word was with God, and the Word was God . . . . And the Word was made flesh and dwelt among us " (*John*, I, 1, ff.).

The word, however sacred, being a repetition of a mere sound and an expression of a concept will not produce the desired effect, unless accompanied by perfect knowledge, pure attitude of mind and complete responsiveness on the part of the person using the *mantra*. Its power is truly sacramental, i.e., bestowing internal grace through an outward sign on the initiated, the spiritually cultured one. Such words, although self-evident (*sandiṭṭhika*), yet can be comprehended only by the wise (*paccattam veditabbo viññūhi*). This is admitted by all schools of Buddhism, not excluding the Theravāda, who do not differentiate otherwise between exoteric and esoteric teachings of the Buddha, who is said not to have the closed fist of some teachers who retain certain teachings for select pupils only.

The sound-letter **A** signified, therefore, the void, creative existence and the permanent,[1] i.e., non-entity, becoming and being, all of which are descriptive terms of the actual and real nature of everything, impermanence itself being permanent.

1 *Taishō*, 1796, vii.

Chinese as well as Tibetan authors have made frequent use of this symbol. In exoteric texts the letter **A** stands for negation, for the uncreated source (*ādyanutpāda*), for the beginning (*ādi*), for impermanence (*anitya*). A bodhisattva (a Buddha-to-be), by listening to this sound as a result of former meritorious actions, comprehends the uncreated source of all essences.[2] Essences, however, are not thought of as eternal (as in Greek philosophy), but as impermanent; and thus the same symbol can signify negation and essence, for the Void is the essence of All.

Just as the sound **A** as basic vowel is found with all pure consonants forming the root syllables of oriental scripts, without which sound no language would be possible, and for which reason it is called the "mother of all sounds",[3] so it symbolises the origin of all essences, to know which is the highest wisdom.

Especially the Tāntric masters of China and Japan, beginning with the Indian Subhakarasinha (Zemmui) who brought the most important Tāntric text, the *Mahā Vairocana-abhisambodhi*, from India to China in the beginning of the eighth century, have laid great stress on this learning. The letter **A** stands for the spirit of awakening. By means of mental application in the contemplation of this symbol one identifies oneself with the substance of the body-essence of Vairocana.[4] According to the system of Amoghavajra, the letter **A** represents the central Buddha, Vairocana, corresponding to the earth element, because the Vajrasattva, immanent in all beings as the creative spirit, is the substantial nature which produces the Buddhas, in the same way as the earth is the basis which sustains and maintains the substance proper to all beings. In the body it represents the spleen, the seat of anger; astronomically the Dog-star, and seasonally the Dog-days. It is coloured yellow.[5]

Probably the first evidence of the mystical importance accorded to the three-letter syllable AUM is found in the *Aitareya Brāhmaṇa* (*v.* 32), where the celestial sphere is declared to be resolved in the three letters A-U-M, which are derived from the three Vyāhṛtis: Bhūh, Bhuvah and Svar, from the *Ṛgveda*, the *Yajurveda* and the *Sāmaveda*, from the gods Agni, Vāyu and Āditya, from the earth, the atmosphere and the air. This set of speculations is largely developed in the Upaniṣads.

Although the syllable was primarily characteristic of the Brahman, the force of its popularity is shown by the fact that it became an integral part of the *mantra* of Avalokiteśvara in Mahāyāna Buddhism.[6] Its final development is found in 16th century Tāntric Buddhism in Orissa, the sacred sound (*praṇava*) being derived from the Void (*śūnya*), bringing it close to the principle of non-entity, and the original negative meaning of its first letter **A**.

H. G. A. van Zeyst.

ABABA is the name of a subdivision in one system of hells (Niraya) in Buddhist cosmology. It occurs in a recurrent passage in the Saṃyutta and Aṅguttara Nikāyas and the Mahāvagga of the Sutta-nipāta (*S.* I, 150; *A.* V, 173; *Sn.* iii, 10).

In this passage the Buddha says, in answer to a question, that the term of life in the Ababa Niraya is four hundred times that of the Abbuda Niraya (q.v.). The commentaries (e.g., *SnA.* ii, 477) state that it is not a separate Niraya but a period of suffering in Avīci (q.v.).

The etymology of the term is uncertain. The Sutta-nipāta commentary says that some (*keci*) contend that *ababa* represents the sounds of lamentation of its inmates as also do *ahaha* and *aṭaṭa*. Its origin was therefore onomatopoetic. The same commentary, however, adds that some say it is one of the "cold hells".

The term *ababa* in the sense of a high numeral is met with in the *Abhidhānappadīpikā* (475), where it means a *koṭi* to the power of eleven, i.e., ten to the power of eleven millions, this usage probably being derived from the fact that the word had been associated with a high figure with reference to the term of life in Ababa Niraya. See also COSMOLOGY, KOKĀLIKA.

B. J.

ABADDHA-PRALĀPA, frivolous talk (*sambhinna-pralāpa*). According to F. Edgerton this term has been used only once (*Mhvu.* I, 107, 15) instead of the better known *sambhinnapralāpa* (*BHS*). There it occurs as one of the ten *akuśala-karmapatha*, refraining from which a bodhisattva is firmly set on the road to enlightenment.

It is interesting to note that in Pali, which prefers the term *samphappalāpa*, *abaddha* is declared to be well known as 'incoherent' speech (*samudāyattharahitam abaddham iti kittitaṃ*: *Abhidhānappadīpikā*, sec. 126) and the compound *abaddhamukha* is used in the sense of 'foul-mouthed' or 'scurrilous' *mukkharo dummukhā-baddhamukho* (*cāppiyavādini*: sec. 735). See also KARMAPATHA.

ABADDHA-SĪMĀ, boundary (s.v. SĪMĀ) without marks especially staked out by the Saṅgha, but agreed upon in general, e.g., a hillside, a rock, a grove, for the purpose of one single ceremony (*uposatha*) of recital of Vinaya rules (*Vin.* I, 106).

ABAGARA VAHARA, a shrine in Ceylon (now in ruins), so named in an inscription of the third century. Earlier it had been known by the Sinhalese name Velgam Vehera (q.v.).

ABANDONMENT, CONTEMPLATION OF (*paṭinissaggānupassanā*). The term abandonment (*paṭinissagga*, *pahāna*) does not contain anything of what is usually implied in the concept of renunciation, viz., abnegation, self-denial, austerity and self-mortification. It is rather a rejection, a letting go (*nissajjana*), the opposite of hanging on to (*sajjana*). Thus the term *nissaggiya* is used in the Vinaya[1] for an unauthorised possession

2 ibid. 279, lxxvi; 293, xxi.
3 ibid. 1796, xii.
4 ibid. 1796, x.

5 *Bukkyōdaijii* III, pp. 27-29, Buddh. Univ., Kyôto, 1914.
6 A. H. Francke, *JRAS.* 1915, pp. 397-404.
1 *Vin.* I, 196, 254, &c.

by a monk, which ought to be abandoned. Such abandonment is an act of purification, like bathing, not based on methodical acquisition; it is based on the understanding of that which has to be relinquished. And so Buddhaghosa, quoting the *Paṭisambhidāmagga*, describes virtue as the abandoning (*pahāna*) of killing, of stealing, sexual misconduct, false speech, malicious words, harsh language, frivolous talk, of covetousness, of ill-will and of wrong views[2]. And again, abandoning is counted as virtue, through relinquishing (*nekkhamma*) in the case of lust, through non-ill-will (*abyāpāda*) in the case of hate, through the perception of light (*āloka-saññā*) in the case of physical and mental sluggishness (*thīnamiddha*), through attention (*avikkhepa*) in the case of agitation (*uddhacca*), through determination of mental states (*dhammavavatthāna*) in the case of perplexity (*vicikicchā*), through insight (*ñāṇa*) in the case of ignorance (*avijjā*), and through gladness of heart (*pāmujja*) in the case of discontent (*arati*)[2]. Even the abandonment of a lower state of mental absorption (*jhāna*) for the higher state is the virtue of abandoning.

The *Paṭisambhidāmagga*[3] describes in terms of abandoning 47 stages in the normal progress from ignorance to arahantship, through the abandoning of evil actions, of hindrances to contemplation, of gradual attainments in concentration, of successive stages of insight, and of steps on the path to sainthood. Although these 47 stages are induced, each in turn by abandoning the preceding one, there is one stage which requires further attention here under the heading of contemplation of abandonment (*paṭinissaggānupassanā*).

In the successive stages of insight (*vipassanā*, q.v.) by means of which both knowledge and vision are purified in respect of what is the path and what is not (*maggāmaggañāṇadassana-visuddhi*), there are eighteen principal ones (*mahā vipassanā*). In the seventh of these it is mentioned: "he who develops contemplation of abandonment, gives up craving" (*paṭinissaggānupassanaṃ bhāvento ādānaṃ pajahati*[4]). For, by the contemplation of abandonment the formations (*saṅkhārā*) of body, mind and volition are not grasped any more; it is their apprehension as permanent which is relinquished[5]. Further, it is this contemplation of the dissolubility of the formations (*khayānupassanā*) which leads to the abandoning of the perception or assumption of unity in continuity (*ghanassaññā*[6]), one of the main stumbling blocks on the road to insight and enlightenment.

This contemplation of abandonment is called the abandonment of giving up (*pariccāga-paṭinissagga*) and also abandonment of entering into (*pakkhandana-paṭinissagga*[7]), for, by substituting the opposites, it abandons karma formations (*khandhābhisaṅkhāra*) and mental defilements (*kilesa*, q.v.), and by seeing the shortcomings in whatever is conditioned (*saṅkhata-dosa-dassana*), it gives an inclination towards the unconditioned Nibbāna. It is also counted as a strength of insight (*paṭinissaggānupassanā vipassanābalaṃ*[8]), because, owing to the contemplation of abandonment, insight does not waver in the face of grasping. It is one of the contemplations which should occupy the mind and thereby deliver and liberate it, whilst the meditator is engaged in the exercise of mindfulness in breathing[9] (*paṭinissaggānupassī assasissāmi passasissāmī 'ti sikkhati*).

Though not in the same orderly classification of various types of contemplation as have been set out in later compilations and commentaries, the living in contemplation which regards all conditions and feelings dispassionately and as something to be renounced (*paṭinissaggānupassī viharanto*) is an ideal held up by the Buddha quite frequently. It is his answer to Mahā Moggallāna's question: "How does a monk become free by the destruction of craving?" (*taṇhā saṅkhaya vimutto*[10]). "The monk who abides viewing all senses, sense-objects, their contacts and resultant feelings, cravings, reflections, etc., as objects of abandonment, he is worthy of offerings . . . and becomes for others a field of merit, unsurpassed in this world"[11]. It is one of the models of contemplative thought, when the exercise of mindfulness on inhalation and exhalation (*ānāpānasati*) is mentioned[12].

On the other hand, it will not be possible for a monk to dwell in contemplation on abandonment (*abhabbo paṭinissaggānupassī viharituṃ*[13]), unless he has the eleven qualities which enable a cowherd to lead his herd and make it prosperous: he must know of any object that it is composed of the four great elements and derived therefrom; he must know that both the fool and the wise man are distinguished by their deeds; he must abandon all sensuous thinking before it develops into deeds, as the cowherd must remove the eggs of the flies; he must watch his senses, as the cowherd dresses the wounds of his herd; he should be able to expound the *dhamma* in detail to others; frequent the company of other monks of greater knowledge, as the herdsman takes his flock to the ford; and take delight in the proclamation of the *dhamma*; he should know the Noble Eightfold Path, and be skilled in resting his mind in the pastures of mindfulness and meditation; he should observe moderation in accepting gifts from his supporters, as a good cowherd does not milk his cows dry; and he should pay due respect to his seniors, the leaders of the congregation and the flock.

But the paramount importance of this contemplation of abandonment is shown by its inclusion in the advice given by the Buddha as to how a monk should meet his end, his appointed time (*kālaṃ āgameyya*), with mindfulness (*sato*) and self-composure (*sampajāno*[14]): any feeling, whether pleasant, painful or neutral, should be approached

2 *Vism.* i, p. 40.
3 *Ps.* I, 47.
4 *Vism.* xx, p. 540.
5 *VismA.* cp. Ñāṇamoli, *Path of Purification*, p. 706, n. 3.
6 *Vism.* xx, p. 540.
7 *Ps.* I, 194.

8 *Vism.* xxiii, p. 605.
9 ibid. viii, p. 240; *A.* V, p. 112.
10 *A.* IV, p. 88; *M.* I, p. 251.
11 *A.* IV, p. 146.
12 *A.* V, p. 112.
13 *A.* V, p. 359.
14 *S.* IV, p. 211, *Gelañña Sutta.*

with understanding that such feeling has arisen in dependence on his body which itself is impermanent, compounded and originated in dependence on certain conditions; hence such feeling too cannot be permanent. Contemplation of this impermanence should make the monk dwell on the transience (*vaya*) thereof, with disinterest (*virāga*), bent on cessation (*nirodha*) and abandonment (*paṭinissaggānupassī viharati*).

The prototype of this formula occurs in what is probably the earliest reference, the *Ānāpānasati Sutta* (*M.* III, 83) on the cultivation of mindfulness in breathing and the development thereof, in order to make it very fruitful and profitable [15].

Its importance is also evident from the frequent repetition of the formula in which it has become stereotyped. Throughout the *Ānāpāna Saṃyutta* [16] this contemplation of abandonment appears as the culminating thought with conscious awareness of the entire process of breathing (*paṭinissaggānupassī assasissāmīti sikkhati, paṭinissaggānupassī passasissāmīti sikkhati*). Thus it conduces to the abandoning of the fetters (*saṃyojana-pahāna*), to the loosening of evil tendencies (*anusayamugghāta*), to thorough knowledge of the way out (*addhāna-pariññā*) and to the utter destruction of mental intoxication (*āsavakkhaya*). [17]

H. G. A. v. Z.

ABAYATURĀ-MAHA-SĀ, a name for Abhayagiri Thūpa, an ancient shrine in Ceylon. See ABHAYAGIRI.

ABBHĀHATA SUTTA, a short sutta in verse form of four lines, occurring in the *Saṃyutta Nikāya* (I, p. 40). The name is derived from the opening question: "Through what is this world afflicted?", and the answer thereto in the third line: "The world is afflicted by death" (*maccunābbhāhato loko*), indicating the chief affliction of all existence. Then follow other afflictions: it is encompassed by decrepitude, affected by the (poisoned) dart of craving, saturated always with longing.

With a slight variation these verses recur in the *Theragāthā* (222) where they are uttered by Sirimaṇḍa who became an arahant during the recitation of the rules of discipline (*pātimokkha*).

ABBHĀNA, rehabilitation of a bhikkhu on completion of a probationary period, subsequent to an offence, s.v. DISCIPLINE (*Vinaya*).

ABBHAÑJANADĀYAKA THERA, a monk mentioned as an arahant, who in one of his previous lives during the dispensation of Buddha Koṇḍañña had prepared some ointment and made thereof an offering to him (*Ap.* I, 236). The result of this meritorious action was his rebirth as Cirappa fifteen aeons (world cycles) ago, when he became a king (*cakkavatti*).

ABBHANTARA, a linear measure which is defined as consisting of 28 *hattha* (cubits), each of which reaches "from the elbow as far as the tip of the nail" of the small finger (*Vin.A.* 654). The total length would be in the neighbourhood of 38 feet. The *abbhantara* is referred to (e.g., in *Vin.* III, 201), where a bhikkhu is not allowed to leave his robes in an unprotected, open place in the jungle, and be separated from them by a distance of more than one *abbhantara*. In doing so, his robes are liable to forfeiture (*nissaggiya*) and the monk has committed an offence to be expiated. (For comparative study, see MEASURES.)

The literal meaning of the word being "towards the inside" (*abhi-antara*), the term is frequently used in the general sense of interval, both in respect of time and of space.

ABBHANTARA JĀTAKA. Once when the Buddha was in Jetavana he overheard the monks relating how Sāriputta had comforted Bimbādevī, formerly princess Yasodharā, by obtaining sweetened mango juice for her. When she was indisposed one day, she had remarked to her son, Rāhula, how she formerly used to get over this feeling by drinking sweetened mango juice, and added: "But now that we live on alms, how could we procure this?". Later in the day Sāriputta noticed Rāhula looking sad and learnt from him the reason. On the next day Sāriputta went to Sāvatthi to the palace of the king of Kosala. At that moment a gardener brought a basket of fully ripe sweet mangoes, which the king peeled with his own hands, squeezed for the juice, added some sugar and offered to Sāriputta. Sāriputta took the juice to Bimbādevī and when she drank it her pain subsided. From that day the king supplied mango juice regularly to Bimbādevī.

The Buddha remarked that this was not the first time she had been comforted by Sāriputta with mangoes. He then related the story of how Sakka in a spiteful mood, disturbed by the virtue of a group of ascetics living in a park near Bārāṇasī, made all the mangoes in the park disappear, as though they had been eaten by the ascetics. Then Sakka stimulated in the queen a desire for a "midmost mango" (*abbhantara-amba*), which, although she did not know what it was, was sure to result in her giving birth to a male child. As no mangoes were to be found in the park, the king made his people give the ascetics a thorough beating and drive them out of the park. Thus Sakka's wish was fulfilled. But still the queen did not receive her "midmost mango".

A brāhman gave some fanciful explanation which he had heard from immemorial tradition according to which "midmost mangoes" grew in the Golden Cave in the Himalayas, where no human being could go, as it was in the "gods' portion". The tree was fully encircled with seven iron nets and guarded by thousands of goblins.

But the king had a strong and clever parrot who after many adventures obtained one fruit from a hermit in the Himalayas to whom king Vessavaṇa used to send four mangoes daily. The parrot flew back and gave the mango to the queen of Bārāṇasī

15 *M.* III, p. 83, sutta 118.
16 *S.* V, x, pp. 311–341.
17 *S.* V, x, suttas 17–20.

who satisfied her craving, but all the same did not get a son.

No further reference is made to Sakka and his ruse. But the cast of the story is identified as follows: Rāhula's mother was the queen of Bārāṇasī at that time; Ānanda was the clever parrot; Sāriputta was the hermit in the Himalayas; and the Buddha was then the leader of the ascetics living in the park at Bārāṇasī (*J.* No. 281).

ABBHANTARA-SĪMĀ, the ninth of fifteen types of boundaries (s. v. SĪMĀ) and enclosures for ecclesiastical acts, as enumerated by Buddhaghosa (*Vin A.* 1136).

ABBHANTARA VAGGA, the fourth division of the third book (*tika-nipāta*) of the *Jātakaṭṭhakathā* comprising ten Jātaka stories (Nos. 281-290). It has derived its name from the first of these ten, called the Abbhantara Jātaka (the story of the Middle Mango).

ABBHASA is the common name of thirty-five kings who lived eleven world cycles ago, sometimes also called Ambaraṃsa. All of them were links in the chain of existence which culminated in this Buddha age at Sāvatthi in the brāhman's son, named Nīta, who, seeing the care-free life of the Buddhist monks, became a member of the Saṅgha himself. Spending his time in idle talk, eating and sleeping, he paid little or no attention to his monastic duties, till he was admonished by the Buddha himself. Concentrating his mind he developed insight, and attained arahantship not long thereafter. His verses are recorded (*Thag.* 84).

ABBHA SUTTA occurs in *Valāha-Saṃyutta* (*S.* III, 256). The Buddha when questioned as to why sometimes thunder clouds appear, explains that there are devas called Abbhavalāhakā (q.v.).

Thunder clouds appear when, in accordance with their wish, they desire to revel in the delight of their bodies (*sakāya ratiyā rameyyāmāti*: literally, revel in their own company, their own bodies or in embodied delight, *Kindred Sayings*, III, p. 201. Another interpretation is "wish to give joy to their bodies": *DPPN.* I, 125).

In the commentary Buddhaghosa adds that this would refer to a really great thunder cloud "that lasts for seven weeks darkening the entire place, concealing the sun and the moon", or to those rain clouds appearing out of season (*SA.* II, 351).

ABBHAVALĀHAKĀ, a group of celestial beings belonging to the Valāhakakāyika (cloud-embodied) class of gods, according to a statement attributed to the Buddha in the *Saṃyutta Nikāya* (III, 254). While discussing the four groups of gods which belong to this class, the Buddha mentions the Abbhavalāhaka group third in order. They are distinct from the other cloud gods by their association with thunder or cumulus cloud. See also ABBHA SUTTA, VALĀHAKA-KĀYIKA-DEVĀ and COSMOLOGY.

ABBHOKĀSA (Skt. *abhyavakāśa*) means "the open air, an open space". The word is often used purely in this sense, with no religious implications, e.g., *Tena kho pana samayena āyasmā Mahāmoggallāno abbhokāse caṅkamati* (At that time Mahāmoggallāna was walking in the open: *M.* I, 332), or *Tena khalu samayenāyuṣmānando bahirvihārasyābhyavakāśe caṅkrame caṅkramyate* (At that time Ānanda was walking in the open space outside the monastery: *Avś.* I, 228).

But it acquired a special significance when it was used in the famous and frequently quoted metaphor, *sambādho gharāvāso rajāpatho abbhokāso pabbajjā* (*D.* I, 63; *M.* I, 179, &c.). Here, the homeless life is said to be as free and unhindered as the open space in contrast to the household life, full of cares and like a dusty road. This expression is put into the mouth of the person on the threshold of renunciation.

The Sanskrit parallel is also found: *sambādho punarayaṃ gṛhavāso rajasāmāvāso abhyavakāśaṃ pravrajyā* (*Mhvu.* III, 50; also II, 117).

The commentaries elucidate this metaphor and give reasons for the comparison of the life of a recluse, with open space. This explanation in identical words is contained in several commentaries. The life of a monk is like the open air in that it is not attached to anything. Even if a recluse were to live in a gabled house, a jewelled palace or a divine mansion with doors and windows closed, he would not be distracted or hindered by them. Again, as opposed to the encumbrances of the life of a householder, the ascetic life is as free as the open air because of the abundance of opportunity to do good (*DA.* I, 180; *MA.* II, 204, &c.). Like the open air it is also clear from all obstruction. Even if two bhikkhus were to be seated in a cell made of the four kinds of precious things, to them these would mean nothing, there would be no hindrance because of them.

Of greater religious significance is when *abbhokāsa* figures even in the earliest Buddhist literature as one of the places suitable for meditation. A bhikkhu in pursuit of meditation goes in search of a secluded lodging (*vivittaṃ senāsanaṃ*) and the fitting places mentioned are *araññaṃ, rukkhamūlaṃ, pabbataṃ, kandaraṃ, giriguhaṃ, susānaṃ, vanapatthaṃ, abbhokāsaṃ, palālapuñjaṃ* (a forest, the foot of a tree, a mountain slope, a wilderness, a mountain cave, a cemetery, a forest haunt, the open space, a heap of straw: *D.* I, 71; *M.* I, 181; *A.* II, 210, &c.).

Even apart from this context *abbhokāsa* is recommended along with other places, like the foot of a tree, as an appropriate haunt for a bhikkhu. Instances are found in both Pali and Sanskrit literature (*SA.* I, 28; *Laṅk.* I, 308).

The variant form *ajjhokāsa* (from *adhi* + *okāsa*) which has the same meaning is also met with, often in the locative *ajjhokāse* (*S.* I, 212; *Vin.* I, 15) and sometimes in other case endings (*ajjhokāso*: *Vin.* III, 200; IV, 270; *ajjhokāsā*: *Vin.* II, 146; *ajjhokāsagato*: *S.* II, 230).

The *Abbhokāsa Sutta* gives the reasons for becoming an *abbhokāsika*—"One is an open-air

lodger just because his wants are little, for contentment, to mark (his own faults), for seclusion . . . . " (*A.* III, 220).

But, living in the open air alone does not make one a recluse. He should possess the other factors of a bhikkhu, too (*M.* I, 282).

The culmination is reached when the term is used in connection with the tenth of the thirteen *dhutaṅgas* (austere practices) known as the *abbhokāsikaṅga*.

The benefits of living in the open air are enumerated in the *Visuddhimagga*: "the impediment of dwellings is severed; stiffness and torpor are expelled; his conduct deserves the praise 'Like deer the bhikkhus live unattached and homeless' (*S.* I, 199); he is detached; he is (free to go in) any direction; he lives in conformity with (the principles of) fewness of wishes, and so on." (*Vism.* p. 61).

The practice of living in the open air was not confined to Buddhism. Along with some of the other austere practices followed by bhikkhus, open air dwelling was also practised by non-Buddhist ascetics, which is inferred from the stock passage containing popular non-Buddhist ascetic practices (*D.* I, 166 f).

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ABBHOKĀSA SUTTA occurs as the fifth sutta in the *Araññа Vagga* of the Book of Fives (*pañcaka nipāta*) of the *Aṅguttara Nikāya* (III, v, sutta 185).

The ten suttas of this Vagga are all identical in their description of five types of people who have adopted one or other of the thirteen ascetic practices (*dhutaṅga* q.v.). They differ in their selection of an individual ascetic practice, such as living in the open air (*abbhokāsa*), in the sutta under review. The five types are guided to such practices through folly and blindness (*mandattā momūhattā*), through evil desires (*pāpiccho icchāpakato*), in foolishness and perplexity (*ummādā cittakkhepā*), by the thought that such a life is praised by the Buddha and his disciples (*vaṇṇitaṃ buddhehi buddhasāvakehi*), or just because one has but few wants, is easily contented, inclined to self-purification, to a secluded life and because one thinks that this is the best (*appicchataṃ—santuṭṭhiṃ—sallekhaṃ—pavivekaṃ—idaṃ aṭṭhitaṃ*). This last type is said to be the highest and the best.

ABBHOKĀSIKAṄGA, one of the thirteen ascetic practices (*dhutaṅga*). It consists of dwelling in the open air, refusing not only the protection of a roof but even that offered at the foot of a tree. The strict observance of this rule would not allow one to live near a house, or a rock or a tree, but a tent made out of robes would be permissible. Lesser degrees of observance of this rule admit a certain amount of relaxation, such as a hut made of branches, cloth stiffened with paste, or an overhanging rock, as long as no drip-ledge has been cut therein (*Vism.* ii, §§ 60-63).

The spiritual benefits of such austerity are obvious: the monk is free from the impediment of a dwelling; he is free to go in any direction he chooses; concentration will be easier under the starry sky; he will be less inclined towards laziness; the joys of detachment and seclusion are his.

For this and other ascetic practices, see ASCETICISM, DHUTAṄGA.

ABBHUTADHAMMĀ, mysterious or supernormal phenomena, the recital of which seems to have formed one of the nine divisions of the Buddhist sacred texts (*navaṅga-satthu-sāsana*, q.v.) when classified according to their form or style.

The majority of these divisions is easily recognisable in the standard names of books of the *Tipiṭaka*, as known to us. As regards the *abbhutadhammā*, we are told by the commentator (*DhsA.* p. 33, Introductory Discourse): "all suttantas connected with wonderful and marvellous things spoken, should be understood as *abbhuta*." Hence the wonderful things manifested at the time of the conception or birth of a Buddha-to-be, at the time of his enlightenment and of the Buddha's first sermon, the marvellous experiences of people hearing the preaching of the Buddha, or at the sight of a universal monarch, or at meeting and hearing Ānanda should also be reckoned as belonging to the *Abbhutadhammā*. See AṄGA.

ABBHUTADHAMMA SUTTA. See ACCHARIYA ABBHUTA-DHAMMA SUTTA.

ABBHUTA SUTTA. This discourse (*S.* IV, xliii 31: 20) and many others, besides, are a repetition of the *Asaṅkhata Sutta* (12: 1). The subject they all discuss is the Absolute. As their titles show it has been named variously, with the result that there is a multiplicity of discourses differing in name but identical in form and content. The only point of difference between the *Asaṅkhata Sutta* and this discourse is that the words 'Absolute' (*asaṅkhata*) and 'way of attaining the Absolute' (*asaṅkhatagāmimagga*), which are contained in the former, are here substituted by the words 'Wondrous' (*abbhuta*), and 'way of attaining the Wondrous' (*abbhutagāmimagga*).

ABBOT. Although there is no equivalent title in ancient Buddhism, and the Buddha himself refused to appoint a leader of the Order of monks (*D.* II, p. 100), yet Buddhist monastic institutions have developed a kind of hierarchy, not unlike the one found in Christian monasteries. Hence the word Abbot is nowadays freely used in Western countries, and also in the Far East where the influence of the West has been felt more keenly than in countries like India and Ceylon, to denote the spiritual leader of a group of monks. The head of a group of Buddhist monasteries in Ceylon is usually referred to as *Nāyaka* (leader), and the chief of a sect (Nikāya) is called the *Mahā-Nāyaka* (chief leader). The spiritual head of the Shinshū Sect in Japan is called *Hossu*, meaning Lord of the Dhamma, while the superior in charge of a single establishment is referred to as *Kanchō* (chief) in the Shinshū, Jōdoshu and other sects. See also SAṄGHA.

ABBUDA, name of a king who lived very long ago and who in a subsequent life became known as Niggunṭhipupphiya thera. He is mentioned in the *Therāpadāna* (No. 327 *v.* 24 ; *Ap.* I, p. 263).

ABBUDA NIRAYA, one of the subdivisions in the system of hells found in Buddhist cosmology. The name occurs in a passage common to the *Saṃyutta* (I, 150) and *Aṅguttara Nikāyas* (V, 173) and the *Sutta-nipāta* (iii, 10), having, but for slight variations in detail, the same style, subject-matter and contextual reference, namely the death and rebirth of the Kokālika bhikkhu.

The passage claims to present a statement of the Buddha regarding the length of life in Abbuda Niraya and the other hells in this group. Abbuda being the one in which duration of life is the lowest, the Buddha, in answer to an earthly questioner, draws a comparison in earthly terms : " Suppose there were a load of twenty *khārīs*[1] as we reckon them here in Kosala, of sesamum seed. And suppose at the end of every century a man were to take out one seed a time. Sooner would that same load be used up than a term in the Abbuda Purgatory." (*S.* i, 150 ; trsl. *Kindred Sayings*, I, 190). Abbuda is then employed as the unit for calculating the duration of life in the next hell mentioned, i.e., Nirabbuda, where life is twenty times as long as in Abbuda.

The *Sutta-nipāta* commentarial observation (ii, 477) that Ababa Niraya (q.v.) is not a particular hell but a period of time spent in Avīci, applies also to Abbuda, as it does to the other Nirayas in this system. The *Udāna* commentary (140) mentions it as a cold hell (*sītanaraka*).

The word *abbuda* (Skt. *arbuda*) is used in the sense of excrescence, as in the *Saṃyutta Nikāya* (I, 206), also metaphorically to mean 'stain' or 'scandal' (*Vin.* III, 18) and to signify a very high numeral (*Abhidhānappadīpikā*, 475), viz., 10 millions, raised to the eighth power. See further COSMOLOGY, KOKĀLIKA.

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ABEGG, Professor Emil, of Zürich University, author of *Der Pretakalpa des Garuḍa-Purāṇa* (Berlin, 1921), *Der Messiasglaube in Indien und Iran* (Berlin, 1928), *Die Indiensammlung der Universität Zürich* (Zürich, 1935), *Die Berner Tafeln zur Krishna-Legende* (Berne, 1935), *Krishnas Geburt und das Indische Weihnachtsfest* (Zürich, 1938), *Indische Psychologie* (Zürich, 1945).

He is quoted by M. Winternitz in *A History of Indian Literature* (II, pp. 273 and 289), with reference to the future life of Maitreya, and translations in German from the Sanskrit *Maitreyavyākaraṇa* and *Maitreyasamiti* ; and with further reference to the *Divyāvadāna*, relating the advent of the future Buddha Maitreya, combined with the legend of king Praṇāda (*Die Messiasglaube in Indien und Iran*, pp. 132 ff. and 153 ff. respectively).

In his *Indische Psychologie* Abegg devotes several pages to Buddhism (ch. V, pp. 107–121). He takes the doctrine of dependent origination (*pratītyasamutpāda*) as the psychological basis in the arising of human personality, and compares the twelve links thereof with the four mental factors of *vedanā*, *saṃjñā*, *saṃskāra* and *vijñāna*. These are shown correctly as impermanent (*anitya*) and subject to constant change. Without an abiding substance, the concept of a soul is denied (*anātma-vāda*). The heresy of individuality-belief is compared with the *Ahaṃkāra* of Sāṅkhya philosophy. A doubt arising from the doctrine of soullessness in respect of moral responsibility is overcome by the teaching of karma.

Frequent resort is made to the *Milindapañha* a post-canonical work, which, however, is greatly esteemed in Theravāda Buddhism. Comparisons are drawn with the Nyāya philosophy, especially in respect of the function of memory in dreams.

Thus Buddhism is presented as a psychology with a purpose of religious salvation, originating from a metaphysics already found in the Upanishads. Abegg has expounded in *Der Messiasglaube in Indien und Iran auf Grund der Quellen dargerstelt* (Berlin and Leipzig : Walter de Gruyter and Co., 1928) the Hindu notions concerning Kalki, the Buddhist conception of Maitreya and the Zoroastrian doctrines concerning the return of the founder of that religion (*JRAS.* 1932, pp. 447 ff.). The Buddhist doctrine is treated (pp. 145–202), and his main sources for this section are the Pali *Cakkavattisīhanāda Sutta* (*D.* III, 58–79), the *Anāgatavaṃsa*, the *Divyāvadāna*, and a number of Maitreya texts existing in Tibetan and Chinese versions, all previously brought together and examined by Leumann in connection with his edition of the Saka-Khotanī *Maitreya-samiti*. Abegg finds little evidence of interchange of ideas among the three religions. Only in some traits of the Buddhist Maitreya, his emanations of light and his supernatural power of vision, is he willing to recognise a borrowing from Zoroastrianism ; he thinks that in central Asia the Mahāyāna Buddhism may have beeen affected not only by the Parsi religion but by Manichaeism, Gnosticism and Nestorian Christianity.

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ABERRATIOI (*vipatti*). This technical term is found in various meanings and contexts, but could roughly be classified under two headings, as deviation from morality (*sīla*) and deviation from understanding (*diṭṭhi*).

As a failure of morality (*ācāra-vipatti*) it is frequently mentioned in the *Vin.* (I, 171 ; II, 28 ; IV, 7 ; etc.). Such a lapse in good conduct, however, may also form an object of thought, and " it is well for a monk to review from time to time his own faults " (*sādhu kālena kālaṃ attavipattiṃ paccavekkhitā hoti: A.* IV, 160). The fault of another (*paravipatti*) too can become useful food for thought, as long as this does not become faultfinding. For, faultfinding is one of the seven items which are considered aberrations (*satta vipattiyo* : *A.* IV, 26),

1 According to the *Saṃyutta* commentary twenty *khārīs* equal a cartload of *tila*-seeds of the Magadha kind. The Kosala measure was four times the Magadha measure.

the other six items being: failure to keep contact with the monks, neglect to listen to the true dhamma, no training for higher virtue, little trust in elders, seeking for worth outside the Order and serving first outside the Order. The opposites are profitable attainments (*sampatti*).

As a deviation from understanding (*diṭṭhi-vipatti*) it becomes synonymous with heresy (*Nett.* 126). Both aberrations will go frequently together, for a deviation from right views will usually lead to a moral lapse; and vice versa (*sīlavipattiyā codeti, atho ācāradiṭṭhiyā*: *Vin.* V, 159). As a pair of aberrations (*sīlavipatti ca diṭṭhivipatti ca*) they are opposed by the pair of attainment of virtue and right understanding (*sīlasampadā ca diṭṭhisampadā ca* : *A.* I, ii, suttas 11 and 12).

In a group of three, we find the aberrations as failures in action (*kammanta-vipatti*) which are identical with the deviations from morality (*sīla-vipatti*) or the transgressions of the moral code, which comprise the taking of life, stealing, sensuous misbehaviour, lying, slander, harsh language and idle talk; failures in living (*ājīva-vipatti*) by obtaining a livelihood in a wrong way; and the aberrations of perverse views (*diṭṭhi-vipatti*), which include the views that there is no use in making offerings, that neither good nor evil deeds produce any result, that there is no world either here or beyond, that no recluse or brāhman has attained perfection or realisation through his own intuition, etc. (*A.* I, 270). In an earlier sutta we find mentioned a group of three aberrations, in which, however, the failure in obtaining a right livelihood (*ājīvavipatti*) is exchanged for mental aberration (*citta-vipatti*) or a warped mind, which is explained as a mind full of covetousness and malevolence (*abhijjhālu hoti vyāpannacitto hoti* : *A.* I, 268). Their opposites are reckoned as successes or attainments (*sampadā*) in the absence of these aberrations.

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ĀBHĀ. I. **Meaning of the word.** *Ābhā* (light) has equivalents in Sanskrit, e.g., *prabhā* (splendour) and *raśmi* (radiance). It is the light emanating from the body of Buddhas and bodhisattvas and is translated into Chinese as kwang-ming (光明), sometimes simply kwang (光), both of which mean brightness or light. This meaning, found in the *Sukhāvatīvyūha* (Nanjio, 27), is described as follows: " The mighty light of Amitābha Buddha is the most deserving of respect in the world "; in chap. 1 of the *Saddharmapuṇḍarīka Sūtra* (Nanjio, 134): " The Tathāgata emanates light from his *ūrṇā-keśa*[1] which shines on the 18,000 Buddha Lands in the eastern world. "

II. **Kinds of Ābhā.** There are two kinds of light. One is ch'ang-kwang (常光 or *nityābhā*, permanent light), and the other is shên-t'ung-kwang (神通光 or *abhijñābhā*, transcendental light).

(1) *Ch'ang-kwang* (*nityābhā*), also called yuan-kwang (圓光 or *kavākārābhā*, round light), is light which emanates continuously. It is explained in chap. 3 of the *Buddhadhyāna-samādhisāgara Sūtra* (Nanjio, 430) as follows: " This light is called round light. It surrounds the neck of the Buddha. It spreads to a fathom on all sides. "

In the second chapter of " the Sūtra of the Highest Reliance " (Nanjio, 259, Wu-shang-i-ching 無上依經) it is said, " Owing to his Karma, the Tathāgata's body is of golden hue, and his light shines out to a distance of 10 feet. " In chap. 8 of the *Mahāprajñāpāramitopadeśa* (Nanjio, 1169) it is said that Buddhas and bodhisattvas have lights which spread to a length of ten feet all round their bodies. When bodhisattvas are born they all have this light. It is one of the 32 major marks of a great being, named Chang-kwang-hsiang (丈光相 'characteristic of ten-foot light ').

These are all explanations concerning the quality of the light of the Buddha (Ābhā). But these marks can be seen only in respect of the Buddha's *Nirmāṇa-kāya*. As regards the light in respect of his *Sambhoga-kāya*, its quantity cannot be measured. This is also confirmed in chap. 1 of tho *Wang-shêng-lun-chu* (往生論註). Chap. 3 of *Hsüan-tsê-chuan-hung-chuëh-i-chao* (選擇傳弘決疑鈔) states that the 84,000 rays of Amitābha's light are not an *abhijñābhā* but a *nityābhā* because these rays are the result of his original vow.

(2) *Shen-tung-kwang* (*abhijñābhā*), sometimes called hsien-c'hi-kwang (現起光) or fang-kwang (放光), meaning arising light and spreading light respectively. Chap. 7 of the *Mahāprajñāpāramitā-śāstra* (Nanjio, 1169) says: " Sometimes the Buddhas spread the light in order to manifest their transcendental power (*abhijñā*). What is ' sometimes ' ? It means when the Buddha was born, when he won enlightenment, when he preached for the first time, when many gods and saints assembled to hear him and when he confuted the heretics ".

It is said that this light emanates not only from the Buddhas and bodhisattvas but also from minor gods. But the quantity and the benefit of the light vary.

Chap. 7 of the *Mahāprajñāpāramitā-śāstra* says, " The transcendental light is of three kinds, i.e., lower, middle and upper. The light emanated through magic and sorcery is the ' lower one '. The light of many gods and serpents (*nāgas*) is the ' middle one '. The light gained through the merit of practice is the ' upper one '. And further, many gods can emanate the light, but its quantity is limited. The sun and moon can shine on this world only. The light of the Buddhas pervades the 3,000 greater worlds and spreads down to the lower world. The light of the gods makes mortals rejoice, while that of the Buddhas can lead every-one to emancipation ".

III. **Transformation of the light.** The light of the Buddha sometimes transforms itself and can

1 Strand of hair turned clock-wise and situated between the eye-brows. This is mentioned as the last of the thirty-two major marks of a great being (mahāpuruṣa). It is translated into Chinese as pai-hao-hsiang (白毫相) or the ' mark of the brilliant white hair '.

lead men to emancipation. The first chapter of the *Pañcaviṃśati-sāhasrikā-prajñāpāramitā* (Nanjio, 2) says : " A thousand lights are emanated from the tongue of the Buddha. Each such light transforms itself into a thousand leaves of the treasure-flower, whose light is gold. On each leaf is seated a Buddha, who preaches the teaching of the six pāramitās, thus awakening in every one the faith for perfect enlightenment ". *Buddhabhāṣitāmitāyurbuddha-dhyāna Sūtra* (Nanjio, 198), says : " Each ' jewel ' (*maṇi*) has 84,000 rays of light. Each light makes 84,000 varieties of gold and each variety of gold transforms itself, manifesting a multitude of things, such as a stand of diamond (*vajra*), a net of pearls, or a cloud of flowers ". As mentioned above, it manifests itself in many directions, and serves the cause of the Buddha. In the first chapter of the *Sukhāvatīvyūha* we are told : " If a sentient being comes within this light, all defilement will instantaneously disappear and his will and body become soft and comfortable. In his mind wholesome thoughts will arise. If sentient beings come within this light in one of the hells, there suffering will cease so that they will be able to rest, and become emancipated at the end of their period in hell ".

Many examples of the service and benefits of *ābhā* are found in other sūtras.

IV. **Kinds of light based on the Buddha's body and mind.** In the transcendental light, according to the angle at which the light emanates, there are several kinds of *ābhā*. The light that emanates from the whole body of the Buddha is called the light of the whole body (chü-shen-kwang 擧身光). The light from one aspect of the Buddha (*Buddhatā*) is called the light of the one character (sui-i-hsiang-kwang 隨一相光). The light from the ūrṇā-keṣa is called the light of ūrṇā-keṣa (pai-hao-kwang 白毫光 or hao-kwang 毫光 or sometimes mei-chien-kwang 眉間光 or the light of the born). The light from the pores of the skin is called the light of the pores (mao-kêng-kwang 毛孔光). The round light from the head is called the light of the head (t'ou-kwang 頭光). The light behind the Buddha is called the light of the back (hou-kwang 後光).

Light that emanates from the body of the Buddhas and bodhisattvas is generally called the light of the body (shen-kwang 身光) or the light of the rūpa (sê-kwang 色光) or sometimes the external light (wai-kwang 外光). Conversely, the insight of wisdom is called the light of wisdom (chih-hui-kwang 智慧光 or chih-kwang 智光) or the internal light (nei-kwang 内光).

This is explained in many sūtras. Thus, chap. 47 of the *Mahāprajñāpāramitā-śāstra* says, " There are two kinds of light. One is the light of the body (sê-kwang 色光), the other is the light of wisdom (chih-hui-kwang 智慧光) ".

In chap. 3 of Fa-tsang's (法藏) commentary on the *Gaṇḍavyūha Sūtra* (Hui-yen-ching-t'an-hsüan-chi 華嚴經探玄記) it is explained more in detail thus : " There are two kinds of light, one is the light of the body (shen-kwang 身光) the other the light of wisdom (chih-kwang 智光), which in each case divides further into two. Through the latter, which is the light of wisdom, there shines forth the dharma, i.e., Truth, both sacred, and secular. On the other hand, when the former, i.e., the light of the body, issues forth and falls upon sentient beings they become emancipated each according to his individual capacity. Similarly, the light of the body is also of two kinds. One is the eternal light (yuan-kwang 圓光) which is eternal and round. The other is the spreading light (fang-kwang 放光), which astonishes man. "

The second chapter of the *A-mi-t'o-ching-t'ung-tsang-shu* (阿彌陀佛通贊疏), commentary on the *Sukhāvatīvyūha*, says : " There are two kinds of light. First the inner light (nei-kwang 内光) which shines within, as wisdom. Secondly, outer light (wai-kwang 外光) which illuminates the body, so that it is also called shen-kwang (身光) or the light of the body.

Sometimes, the light of wisdom is called the light of the mind (*citta*, hsin-kwang 心光) as against the light of the *rūpa*. In *Kwan-nien-fa-men* (觀念法門 or the doctrine on *smṛti*), it is explained as follows : " The light of the body shines all over the world. The light of the mind of Amitābha Buddha shines only on sentient beings who pray to Amitābha Buddha ". In the third chapter of *Hsüan-tsê-chuan-hung-chüeh-i-ch'ao* (選擇傳弘決疑鈔) there is the further explanation : " It is named the light of the mind, because this light emanates from the mind of the Buddha. It is also called the light of wisdom ".

Chap. 11 of the *Yogācārabhūmi* (Nanjio, 1170) states : " There are three kinds of light, namely, the light which shines through darkness, the light of truth, and the light of the body. There are three kinds in regard to the light which shines forth through darkness. One is the light of night, i.e., the stars and the moon. The second is the light of day, i.e., the sun. The third is common light, such as fire. The light of truth is another name for wisdom by which one observes the world. The light of the body means the natural light which emanates from the body of sentient beings ".

V. **Other kinds of light.** In the first chapter of the *Sukhāvatīvyūha* (Nanjio, 27), there are mentioned 12 names of the Ābhā of Amitābha Buddha. Further the 30th chapter of the *Ratnakūṭa* (or *Sumati-dārikā-paripṛcchā*, Nanjio, 23) enumerates 41 kinds of light as regards Śākyamuni. In *Tsan-a-mi-t'o-fo-ch'i* (讚阿彌陀佛偈), the stotra for Amitābha Buddha, mention is made of a number of lights, as follows : the wheel of light (kwang-lin 光輪), the light of dawn (kwang-hsiao 光曉), sensorily perceptible light (kwang-ch'u 光觸), cloud of light (kwang-yun 光雲), glitter of light (kwang-tsê 光澤), radiance of light (kwang-chao 光照), power of light (kwang-li 光力), merciful light (ts'u-kwang 慈光), sympathetic light (fei-kwang 悲光), divine light (shen-kwang 神光), fierce light (wei-kwang 威光), great light (ta-kwang 大光), golden light (chin-kwang 金光), unthinkable light (pu-kê-ssu-i-kwang 不可思議光), and many more besides.

In the earlier books of the canon not so many kinds of *ābhā* are mentioned. The *Aṅguttara Nikāya*, for example, enumerates only four *ābhā*

II, p. 129, No. 141) : the light of the moon, of the sun, of fire and of wisdom, of which the light of wisdom is the best.

SHŪYŪ KANAOKA.

BIBLIOGRAPHY : *Mahāprajñāpāramitā-śāstra* (Nanjio, 1169) chap. 34 ; *Yü-ch'ieh-lun-lüeh-tsuan* (瑜伽論略纂 or the short summary on the *Yogācārabhūmi*) chap. 5 ; *Ch'i-hsin-lun-shu-pi-hsiao-chi* (起信論疏筆削記 or the commentary on the *Mahāyāna-prasāda-prabhāvana*) chap. 7 ; *Ōjō yōshū* (往生要集 by Genshin 源信 985 A.C.) ; *Wang-shêng-lun-chu-chi* (往生論註記 or the commentary of Vasubandhu's *Sukhāvatīvyūha-upadeśa*) chap. 3 ; *Kyōgyōshinhō rokuyōshō* (教行信證六要鈔 or commentary on Shinran's (親鸞 1173-1262) *Kyōgyōshinshō* or the manual of the Shinshū sect) ; *Kōmyōmyōgō innen* (光明名號因緣) : *Daikōfushōshū* (大光普照集) ; *Tsan-a-mi-t'o-fo-chuan* (讃阿彌陀佛偈 stotra for Amitābha Buddha).

ABHABBA SUTTA (1). Like many other discourses, this is a double sutta dealing with its subject in two ways, the negative and the positive aspect. Much repetition is thereby introduced. The sutta occurs in the *Aṅguttara Nikāya*, in the Book of Tens (*A*. V, 146). Without any introduction as to place or occasion, the Buddha tells his monks that even the Buddha and his teaching are subject to dependent origination. For, " if there were not found in this world the phenomena of birth, decay and death, there would have been no occasion for a Tathāgata, a supremely enlightened Buddha, to arise, or to proclaim his teaching of truth and discipline (*dhamma-vinaya*) ".

However, it should not be thought that one is not capable (*abhabba*) of outgrowing those conditions. But without abandoning certain states one would not be able to overcome birth, decay and death. And these states are now collected in groups of three, each group depending for its continuation or cessation on the continuation or cessation of the preceding group. Thus the logical sequence in groups is as follows : shameless (*ahirika*), reckless (*anottappa*) and negligent (*pamatta*) ; disregard (*anādariya*), stubbornness (*dovacassatā*) and association with evil (*pāpamittatā*) ; disbelief (*assaddhiya*), stinginess (*avadaññutā*) and indolence (*kosajja*) ; flurry (*uddhacca*), lack of self-control (*asaṃvara*) and immorality (*dussīlya*) ; distaste for seeing people of noble character (*ariyānaṃ adassanakamyatā*), dislike for listening to noble teaching (*ariyadhammaṃ asotukamyatā*) and a faultfinding disposition (*upārambhacittatā*) ; forgetfulness (*muṭṭhasacca*), lack of intelligence (*asampajañña*) and mental derangement (*cetaso vikkhepa*) ; lack of thorough attention (*ayonisomanasikāra*), following the wrong path (*kummaggasevana*) and sluggishness of mind (*cetaso līnatta*) ; the wrong view of individuality (*sakkāyadiṭṭhi*), perplexity (*vicikicchā*) and attachment to ritualism (*sīlabbataparāmāsa*) ; lust (*rāga*), hate (*dosa*) and delusion (*moha*).

Then the sutta reverses the process, showing that by abandoning lust, hate and delusion one is capable (*bhabba*) of attaining to the destruction of birth (*jāti*), decay (*jarā*) and death (*maraṇa*), repeating the same order in full.

The commentary says nothing by way of explanation.

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ABHABBA SUTTA (2) enumerates ten conditions which prevent one from the realisation of arahantship : lust (*rāga*), hate (*dosa*), delusion (*moha*), anger (*kodha*), enmity (*upanāha*), hypocrisy (*makkha*), spite (*palāsa*), envy (*issā*), stinginess (*macchariya*) and pride (*māna*). But the abandoning of these evil qualities makes the realisation of arahantship possible.

This sutta occurs in the *Upāsaka Vagga* of the *Dasaka Nipāta* (*A*. V, 100).

ABHABBAṬṬHĀNA. The word as such does not occur in the texts of the *Tipiṭaka* but is confined to the commentaries[1] where it denotes a number of unprofitable states or conditions of existence into which a bodhisatta aspiring for complete enlightenment shall not fall, by reason of the resourcefulness of his initial aspiration (*samiddhābhinīhāra*).

Thus, a bodhisatta shall not be born (1) blind, (2) deaf, (3) mentally deficient, (4) dumb, (5) crippled (*pīṭhasappī*), (6) amongst uncivilised tribes (*milakkhesu*), (7) in the womb of a slave woman, (8) as a permanent follower of a heresy, (9) liable to a change of sex (*nāssa liṅgaṃ parivattati*), (10) a perpetrator of any of the five heinous crimes that result in retribution no sooner than the offender dies (*ānantariya-kammāni*), (11) a leper (*kuṭṭhī*), (12) an animal smaller than a quail or larger than an elephant (*vaṭṭakato pacchimattabhāvo,... hatthito adhikattabhāvo*), (13) amongst the petas of the class called the Hungry and Thirsty (*khuppipāsikā*) or of Consuming Thirst (*nijjhāmataṇhikā*), (14) among the Kālakañjaka Asuras, (15) in the purgatory called Avīci, (16) in the hells called Lokantarika, (17) as Māra (the suzerain of the sensual realms), (18) in the non-perceptual world (*asaññībhava*) of the realms of form (*rūpabhava*), (19) in the pure abodes (*suddhāvāsabhava*), (20) in the formless realms (*arūpabhava*), (21) or in another world system.

But the commentaries, where this list is given in full, have reckoned the number of these states as eighteen (*aṭṭhārasa*) without stating exactly how this has been computed.

The apparent anomaly of eighteen becoming twenty-one could, however, be explained if the first four of the items comprising this list are considered collectively. Such a conclusion is supported also by the authority of the *Abhidhammatthasaṅgaha* and its commentary, the *Abhidhammatthavibhāvanīṭikā*. The former refers to the case ' of persons born blind and such like ' (*jaccandhādīnaṃ*) whose rebirth consciousness must necessarily be an *ahetuka-kusala-vipāka-citta*[2]. The commentary explains the phrase *jaccandhādīnaṃ* as possibly

1 *SnA*. II, 1, p. 50 ; *ApA*. p. 141.
2 *Abhs*. p. 22.

including not only those born blind, but those who are deaf, dumb, garrulous and mad from birth, as well as eunuchs, hermaphrodites and a-sexual persons[3]. On the basis of this explanation the first four items of the list could very well be grouped together and counted as one, so that along with the others this would make a total of eighteen.

Many of these "unprofitable states" also feature in the *Nidānakathā* of the *Jātaka* commentary as immunities enjoyed by a resourceful bodhisatta[4]. But although these are severally referred to, nowhere is the word *abhabbaṭṭhāna* used to denote any or all of them whether particularly or collectively.

A comparison of the list contained in a versified form in the *Nidānakathā* with that mentioned earlier clearly indicates that they were inspired by different traditions. The *Nidānakathā* list contains fewer items than the other. Even with regard to the terminology of such items as are found common to both, there is no identity. This, however, may be explained as being due to the exigencies of metrical form. But, there are other discrepancies which lead to the conclusion that the *Nidānakathā* list represents an earlier tradition. For instance, whereas the *Nidānakathā* list inspired by the *Jātaka* tradition refers only to "tiny beings" as a category into which a bodhisatta shall not fall, the other list mentions the category of huge creatures as well, and even furnishes us with examples of the minimum and maximum sizes possible.

Further, the very word *abhabbaṭṭhāna* which was absent in the *Nidānakathā* is specifically mentioned in the commentaries, having become wide enough in content to include eighteen unprofitable states from which a full fledged bodhisatta is immune.

The Pali expression itself was finally superseded by the Sanskrit *abhavyasthāna* by the time that the *Jātaka* collection, with its introduction, was fully rendered in Sinhalese. The list contained in the Sinhalese version approximates very closely to that of the Pali commentaries.

In tracing the development of this term's content it is interesting to note that although as a compound word *abhabbaṭṭhāna* nowhere occurs in the *Tipiṭaka*, its disjoined participial form is to be met with in the *Sutta Piṭaka*[5] where it occurs predicatively along with the word *khīnāsava* which in turn is followed by the substantive *ṭhānāni* thus: "*Yo so āvuso bhikkhu arahaṃ khīnāsavo . . . . abhabbo nava ṭhānāni ajjhācarituṃ.*" According to this context, an arahant, or *khīnāsava* as he is sometimes called, is said to be morally incapable (*abhabbo*) of nine instances of violation (*nava ṭhānāni*). The nine instances mentioned in the text comprise (1) depriving a sentient being of life, (2) theft, (3) sexual indulgence, (4) deliberate lying, (5) enjoyment of delightful things (*kāme*) that are enjoyed as a layman, and conduct prompted through (6) desire (*chanda*), (7) hatred (*dosa*), (8) delusion (*moha*) and (9) fear (*bhaya*). Sometimes only the first five of these are given, in which case they are treated as *pañca ṭhānāni*.[6]

The above 'instances' are no doubt as important for an arahant as the *abhabbaṭṭhānāni* are for a bodhisatta. In an ultimate sense both constitute a set of things morally impossible which vary only according to the category of persons to whom these relate. Thus, what was originally in the *Sutta Piṭakas* an expression denoting certain immunities enjoyed by an arahant, became in the commentaries a stylised compound word denoting similar immunities to which a bodhisatta was latterly entitled. And all but one of these immunities were exclusively enjoyed by bodhisattas, the only exception being that of never committing any of the five heinous crimes (*ānantariya-kamma*). This is a quality enjoyed also by a person of right views,[7] that is, one who has attained the first fruit of enlightenment.

H. S. Cooray.

3 *Abhs.* (together with its commentary *Abhidhammattha-vibhāvanīṭīkā*, edited by Väligama Paññānanda thera, 1898) p. 327.
4 *J.* I. p. 45, where only 16 items are listed.
5 *D.* III, p. 133 ; *A.* IV, pp. 370–371.
6 *A.* IV, p. 370.
7 S.V. ABHIṬHĀNA.

ĀBHĀ DEVĀ, a class of deities mentioned in the *Majjhima Nikāya*. In the *Saṅkhāruppatti Sutta*[1] the Buddha is shown to expound faith (*saddhā*), virtue (*sīla*), knowledge gained from others (*suta*), a sense of charity (*cāga*) and wisdom (*paññā*) as conditions which decide the nature of the rebirth of individuals, the particular type of life to which one is born being determined according to the particular wish of the individual who, these five qualities of heart and mind being present in him, cultivates and develops them while concentrating on the goal of his desire. An individual possessing the five qualities, on hearing that any particular group of gods has long life, beauty and abounding well-being, nurtures the wish to be born into that group, and his wish is fulfilled. In a series of such groups, in this list given in ascending order, the Ābhā devā are included as one such class.

It is not clear whether this sutta indicates that the attributes of long life, &c., are facts or merely illusions of the individual, based on hearsay, just as the *Mūlapariyāya Sutta* of the same Nikāya maintains that the idea of certain gods as entities, is mere illusion, based on inadequate understanding[2]. But, it is plain from the context that the joys of life among these gods are made to pale in comparison with the passionless existence of arahantship.

This is achieved by a remarkably interesting manner of approach. Each group of beings, among whom the individual aspires to be born, is mentioned in ascending order, beginning with the caste groups, brāhmans, &c., and passing through devās and brahmās of various kinds, until the gods of the realm of Neither-perception-nor-non-perception

1 *M.* III, 99 f.
2 *M.* I, 5 f.

Nevasaññānāsaññāyatana) are reached. And of each of these groups it is repeated that the individual aspires to birth among them on coming to hear that they possess various attractive attributes. Then almost with some jubilation, the author of the sutta declares " . . . . possessing these same five qualities, the individual forms the wish that, by the extinction of the Cankers, he may here and now develop and dwell in the Deliverance of heart and mind without Cankers which he has discerned and realised of and by himself. And by the extinction of the Cankers he wins the goal. This individual, Sirs, is reborn nowhere, passes no-whither to rebirth ! "[3]

The emphasis is brought about by the arrangement of the gods in ascending order. The purpose of the sutta is obviously to demonstrate that the life without aspiration for rebirth, the life without Cankers (*āsavā*) of the heart, is the highest, and that this life may be attained here and now, unlike the life in these various divine realms which men attain only after death.

The Ābhā devā are placed high up in the scale of gods in this sutta, indicating probably the place they bore in the popular mind. They are reckoned higher than the Cātumahārājika gods,[4] and the Vedic Thirty-Three,[5] and even the Brahmā. They are mentioned immediately after the Brahmā of a Hundred Thousand Worlds (*Satasahassassa Brahmā*)[6] who is the highest of a hierarchy of Brahmā arranged according to the number of worlds over which they wield power. It is shown that individuals aspired to companionship with these Brahmā, hearing of the number of worlds over which they held sway and of the radiance they shed over all creatures. The Ābhā devā, literally meaning the 'shining gods', are reminiscent of the descriptions of the Ṛgvedic deities as shining ones.

This attribute of luminosity seems to be emphasised in the sub-groups into which the Ābhā devā are divided. The Parittābhā, the gods of minor lustre, and the Appamāṇābhā, the gods of infinite lustre, it is clear in this sutta,[7] belong to the Ābhā class. Whether the Ābhassara devā, who are mentioned next, are also meant to be taken as belonging to the same class or are a different class altogether is not quite clear. Their name, meaning the radiant gods, or the self-luminous gods, suggests that they may have been so meant to be. The next class, the Subhā, too, has two names, following its own, viz., Paritta-subhā and Appamāṇasubhā which are sub-groups of the same genus, but it is again not clear whether the Subhakiṇṇā mentioned immediately after them were a third sub-group.

The other sources which mention the Ābhā devā or any of the sub-groups are not more informative. The *Anuruddha Sutta* of the same Nikāya, which does not in this context mention the Ābhā devā by name, however, has the two sub-groups, the Partittābhā and the Appamāṇābhā, but does not include the Ābhassarā devā. Instead it adds two others, apparently as sub-groups, namely the Saṅkiliṭṭhābhā and the Parisuddhābhā, the gods of tarnished luminosity and the gods of pure luminosity, respectively.[8]

Nor are the other sub-groups mentioned together with the Ābhassarā devā in any of the many other references[9] to the latter in the Nikāyas, where the Ābhassarā are discussed in some detail and given some importance. An instance interesting for comparison is the *Mūlapariyāya* list (referred to earlier).

It appears, however, that traditionally[10] the Ābhassarā devā were considered a sub-group of the Ābhā class. A later work, the *Abhidhammattha-saṅgaha*, which attempts a systematisation of canonical thought from a philosophical perspective, places them in the second *jhāna* plane along with the Parittābha and the Appamāṇābhā,[11] just as it places the Subhakiṇṇā with the Paritta-subhā and the Appamāṇasubhā in the third *jhāna* plane, though here, too, no mention is made of the generic names, Ābhā or Subhā.

However unresolved the problems of classification may be, it is obvious that the Ābhā genus and its different species of gods were strongly associated with the idea of luminosity. This is even more emphatically brought out in the *Anuruddha Sutta*[12] already mentioned, where this attribute is made a subject for a discussion[13] not dissimilar to the preoccupation of European scholastics with the question of the number of angels who could stand on the point of a needle. The problems in our sutta are such questions as : whether the Parittābhā, Appamāṇābhā, Sankiliṭṭhābhā and Parisuddhābhā, when assembled together, manifestly differ in hue but not in brilliancy ; whether the Ābhā devā are all of them of lesser brilliancy or all of them of boundless brilliancy, &c. The former problem is reminiscent of the seven states of survival (*sattaviññāṇaṭṭhiti*) in the *Dīgha* and *Aṅguttara Nikāyas*[14] in which beings are divided on the basis of difference and uniformity in body and mind. And the answer is interesting, by reason of a most apt example of the brilliance of oil lamps compared with the brilliance of the Ābhā gods. When assembled together these gods differ in hue but not in brilliancy, just as oil lamps brought together differ in hue but not in brilliancy. When departing they differ both in hue and in brilliancy, like oil lamps brought out of the place where they were assembled together[15].

The latter problem, the lesser brilliancy of some gods (Parittābhā) and the boundless brilliancy of others (Appamāṇābhā), is settled, however, on the authority of Anuruddha (to whom this sutta is ascribed) by their state of rebirth, due to the difference of their kamma[16].

3 translation according to Chalmers : *Further Dialogues*, II, 214.
4 *M*. III, 101.
5 ibid.
6 ibid. 102.
7 ibid.
8 *M*. III, 147.
9 See ĀBHASSARA.

10 See also *MA*. II, 902 ; *Kvyū*. 207 ; *VbhA*. 520.
11 *Abhs*. 21.
12 ibid. 144f.
13 ibid. 147-148.
14 *D*. II, 68 ; *A*. IV, 41.
15 *M*. III, 147.
16 ibid. 149-150.

In the *Anuruddha Sutta* the Ābhā gods are described in the following terms :

" No thought have they whether their lot today will continue always, without change and everlastingly ; nay, wheresoever they find themselves they are glad to be, just as flies borne along in a pingo or basket have no thought whether their lot today will continue always, without change and everlastingly, nay, wheresoever they find themselves, they are glad to be." [17]

This sutta is ascribed not to the Buddha but to Anuruddha whose name it bears. He is apparently the same as the Anuruddha who is believed to have recounted the Abhidhamma discourses of the Buddha. If he is, then it is significant that Anuruddha here declares that he has had his knowledge of the Ābhā devā from direct experience, having lived and conversed with them, for the Abhidhamma is traditionally believed to have been discourses of the Buddha given to the gods. In fact, Anuruddha declares, when Abhiya Kaccāna raises the question why he has not used the conventional " Thus have I heard " as an introduction to his declarations, that it is because he bases himself on his own experience.[18]

BANDULA JAYAWARDHANA.

ABHANDLUNGEN DER AKADEMIE DER WISSCHENSCHAFTEN (Dissertations of the Academy of Science) of the University of Göttingen in Germany. These have been published in two separate sections, one dealing with mathematics and physics and the other with philology and history. The subjects dealt with in the latter section comprise monographs on the London Archives and the Papacy, the War-god of Hawaii, Commentary on the Koran, &c.

Of Buddhist interest is Waldschmidt's treatise on " Die Ueberlieferung von Lebensende des Buddha " (Tradition concerning the Death of the Buddha).

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ABHANDLUNGEN FÜR DIE KUNDE DES MORGENLANDES (Dissertations for the understanding of the East), published by the Deutsche Morgenlandische Gesellschaft in Leipzig, Germany, from 1857–1910 and in 1917. Publication was resumed in 1920–1944, and again in 1948. The entire series is devoted to various aspects of the Orient, such as Old Persian words, China during the Mongolians, the Formation of words in Georgia, Arabian Perfumes.

Of Buddhist interest is the monograph of Lüders on " Bharhut und die Buddhistische Literatur ".

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ABHARAṆACCHATRANIRGHOṢA, the name of a Tathāgata given in a list of Tathāgatas who were propitiated (*ārāgita*) by the Śākya girl, Gopā, in her previous births (*Gvyū.* 422, 3).

17 Translation according to Chalmers, op. cit., Pt. II. 241
18 *M.* III, 152.

ĀBHARAṆAPUṢKARIṆĪ, 'Ornament Pool', the name given to a pond or lotus pool, which was most probably situated in the inner courtyard of king Śuddhodana's palace.

The *Lalitavistara** states that when Chandaka, bringing with him the horse Kaṇṭhaka and the ornaments (worn by the bodhisattva at the time of his departure from the palace in search of enlightenment), entered the inner apartments, Bhadrika the Śākyan, Mahānāman and Aniruddha attempted for a long time to take these ornaments. However, " since these ornaments had the stoutness of Great Nārāyaṇa, and the vigor of Half-Nārāyaṇa, the Śākyas could not lift them " (*BHS.* 549, s.v. Saṃghaṭaṇa). Now, it occurred to Mahāprajāpatī Gautamī that the very sight of these ornaments would be a source of sorrow to her. She, therefore, cast them into a pond which, as observed in the above work, is " even unto this very day known as Ābharaṇapuṣkariṇī. "

T. R.

ĀBHAŚRĪ, name of a world system influenced by the teaching of a Buddha (*buddha-kṣetra*) or, merely a potential field for a Buddha, but not necessarily containing one. The name occurs also as Samantābhaśrī (*Gvyū.* 259. 12).

ĀBHASSARA, a species of beings described in the Pali canonical literature as denizens of a world called Ābhassaraloka. It is not certain whether they were originally, or only later, recognised as deities (*devā*), but they appear to have been considered as inhabiting a world, perhaps spatially but certainly spiritually, above the Brahmaloka. Throughout the suttas they are referred to as having luminosity as a main characteristic. A recurrent description of them is that they dwell, made of mind (*manomayā*), feeding on joy (*pītibhakkhā*), radiating light from themselves (*sayampabhā*), traversing the air (*antalikkhacarā*), continuing in glory (*subhaṭṭhāyino*).[1]

The etymology of the word " Ābhassara " is not settled. Tentatively, we may accept the suggestion that it is a combination of ābhā + svar (to shine, be bright), thus meaning the radiant ones. The tradition explains Ābhassara as standing for the gods from whose bodies rays of light are emitted like lightning ; hence the suggestion ā + bhā + sar, which has also been made.[2] The traditional description brings them into contrast with the Subhakiṇṇā who are usually mentioned immediately after them in the ascending scales of deities found in the Nikāya lists, for the Subhakiṇṇā are described as the gods of steady light. Thus, on the commentarial information, the distinctive attribute of the Ābhassara is the *radiation* of light.

The Ābhassarā appear to have held an important place in the early Buddhist mind, and figure frequently in the Pali Nikāyas. In the *Dīgha* and *Majjhima Nikāyas* they appear in the context of an origin story which seems to have a strong Buddhist twist given to it, apparently for the purpose of

* 229.11.19. This passage offers many difficulties in translation ; also cp. *Annales du Musée Guimet*, VI, p. 200.
1 e.g., *D.* I, 17 ; III, 28, 86.
2 *Compendium of Philosophy*, 138, n. 4

refuting the Brahmanical claims for the supremacy of Brahmā as creator. This origin story is given in the *Brahmajāla*, *Pāṭika* and *Aggañña Suttas*,[3] the last named containing a minor variation, the examination of which is of importance in determining the notion which the Buddhists had regarding these beings.

All three suttas agree that the Ābhassara world is the one in which beings are born when the world system begins to pass away in its course of evolution (*vivaṭṭa*) and involution (*saṃvaṭṭa*). But the *Aggañña Sutta* differs in its description of the role it plays when the world system begins to re-evolve after this involution. This sutta names the Ābhassarā as beings of the world from which, when the re-evolution begins, certain beings, dying because their merit is exhausted there, are reborn as beings on this earth. The *Brahmajāla* and *Pāṭika Suttas* relating the same story state that a being dying through the exhaustion of merit in the Ābhassara world, is reborn in the Brahma world. According to these latter suttas, it is a being who has exhausted his merit in the Brahma world (and not the Ābhassara world) who is reborn as a being on earth; if he develops insight into his past, he misinterprets his experience and comes to hold false views as to the beginning of things.

But this seeming discrepancy is understandable in terms of the different purposes of the three suttas, and the different contexts in which the origin story is related. The *Aggañña Sutta* attempts to refute the claims of the brāhmans for caste supremacy for themselves through their having sprung from the mouth of Brahmā. The sutta attributes this "false notion" to the ignorance of the evolutionary history of the earth and of society and characterises caste as a man-made institution traceable to psychological factors in the evolutionary process. The *Brahmajāla Sutta* employs the origin story to demonstrate the psychogeny of the view of certain contemporaneous philosophers that the world and the soul are partly eternal and partly not. The notion of the eternal Brahmā which is depicted as underlying this view, as one ground on which this theory is built, is here the target of attack. In fact, Brahmā, according to this sutta, is a being who has died in the Ābhassara world through the exhaustion of his life-term or his merit and is reborn in the Brahma world. His conception of himself as eternal creator, &c., is based merely on a hasty empirical conclusion, arrived at without recognition of all the relevant data, owing to the limitations of his own intellectual horizons. The same "false notion" is believed and perpetrated by other Brahmas, his co-inhabitants, who were born to his company subsequently, and who cannot visualise the possibility of Brahmā himself having been reborn from another world, as he truly had been, from the Ābhassara, just like themselves. Holders of the Brahmanical view of the eternity of Brahmā and his world are human thinkers on the same lines, who are unable to conceive of the process to which the Brahmas themselves are subject, unable to visualise the previous birth of these Brahmas in the Ābhassara world, unable to see that they themselves were at one time on an equal footing with Brahmā in their previous birth in the Ābhassara world and later in the Brahma world, unable to recollect their own pre-existence beyond that in the Brahma world to which they fell from Ābhassara. It is due to thinking so, limited as they are in their capacity to recollect beyond their birth immediately preceding, that they come to the conclusion that Brahmā and his Brahma world are eternal and that they themselves are ephemeral, having passed away from the Brahma world. The sutta here no doubt attempts to explain Brahmanical claims to the one-time companionship or union of human beings with Brahmā and the conception of the Brahma world as eternal and worthy of aspiration, a conception which probably preceded the later notions of Brahmā. The Ābhassara world is here obviously brought in to demonstrate that there are other worlds, and higher worlds than Brahmā's.

Concerned as the *Pāṭika Sutta* is with meeting the criticism of Sunakkhatta that the Buddha has not performed miracles or declared the origin of things, the Buddha is shown here to assert that he has in fact done both. The Buddha cites an instance[4] when he declared the origin of things, that is, when replying to the claims of certain recluses and brāhmans who declared as their traditional doctrine that the world was the handiwork of a supreme creator. Their origin story, which attributed the world to the fiat of Brahmā, is now reflected in Buddhist light. The creation story is psychological in origin. That was the origin story that he, the Buddha, had to tell. The fact is, as maintained in the *Brahmajāla Sutta* also, that things are in process. Brahmā is himself subject to rebirth, to change; he is fallible, has misconceptions (*ayoniso manasikāra*), sustained in his position by merit and liable to fall on its exhaustion, that is, subject to the karmic law. The Ābhassara world is that plane of existence in which he had been born before his birth in the Brahma world, about the time of the involution of the world system. It is also the world in which those who held the view of Brahmā as creator had been born two births previous to their human existence, but who having forgotten that birth, unable to recollect that previous existence, and only remembering the Brahma world, eternalise the Brahma world and treat Brahmā as primordial.

Thus, comparisons of the origin story in the three suttas reveal no ground for considering the Ābhassarā as intended to be some kind of first men, a view which may suggest parallels where they do not exist. It has now been shown that the *Aggañña Sutta* names the Ābhassarā as the inhabitants of the world from which beings are *reborn* on the re-evolution of the earth which has already had an involution. In referring to them, it tries to trace the origin of the idea of caste and to demonstrate its falsity by asserting emphatically that, originally, beings were merely considered as being and that this attitude was the more natural and normal view, the difference of caste and race being due to corruption that later set in.

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3 *D*. I, 17; III, 28, 84.

4 *D*. III, 28.

The *Brahmajāla* and *Pāṭika Suttas* are engaged in demonstrating how the brāhmans and recluses came to hold such views as they did. These suttas do not intend, by any means, to depict these brāhmans and recluses as first men. The Ābhassara is merely the world which they have forgotten though they had existed there. It is only the Brahma world that they recall in their intuitions of the past. The Ābhassara is not necessarily the world of their first existence. The position is, as it were, that the philosopher king in Plato's *Republic* recognised only the lower concepts in the hierarchy of Platonic Forms, while he had, in fact, associated and recorded in his memory *all* the Forms. The brāhman philosophers merely recollected the lower concepts in the hierarchy but denied the existence of the higher, because they could not recollect them. The Brahmā world was the lower concept, the Ābhassára the higher.

Thus there appears to be no logical contradiction in the seeming discrepancy of the origin story, if the Buddhists have in the same breath asserted that, in the one case, beings of the earth were reborn from the Ābhassara world and, in the other, that the beings who claimed themselves to be Brahmas were reborn from there, or that the Brahma-adoring brāhmans and recluses came from there, though through a devious route. The contradiction would exist only when the Ābhassarā are interpreted to be some Buddhist representatives of first men.

At any rate, in all three suttas the world is merely in a state of involution and evolution. The births and rebirths in the Ābhassara and other worlds are only phases in that constant process. Nor does the negative evidence, that there is no higher world than the Ābhassara mentioned in these suttas, suffice to demonstrate that the Buddhists held the Ābhassara world to be the original or lasting world.

There is some evidence that the origin story of the suttas is not purely of Buddhist concept. Elements of the Brahmanical creeds are strongly visible in it.[5] Further, the Buddha himself is shown to reveal that certain brāhmans admitted to having heard the story before.[6] The casual manner of the statement of the brāhmans, "Even so have we heard, even as the reverend Gotama has told us", adds strength to this argument. The *Aggañña Sutta* too points in the same direction when the Buddha declares brāhman caste pretentions to be due to ignorance of the ancient lore,[7] and then proceeds to tell the origin story we are here considering. The recurrent verse, which forms the backbone of the *Aggañña Sutta*, is attributed by the Buddha to Brahmā Sanaṅkumāra, and there is strong possibility that the verse had been part of ancient lore.[8] Thus, whether in this story there was anyting more original than the Buddhist twist given to it is uncertain, and it cannot be said whether the Ābhassarā themselves were found mentioned by name in the earlier origin story, whether they were mentioned as gods to whom the Buddhists gave a name, or whether they were invented by the Buddhists to assert the existence of worlds other than Brahmā's. If they belonged to the earlier story, there is the possibility that in this version they were reckoned a kind of first beings and that this accounts for some of the characteristics they bear and the role they play.

Whatever this may be, that the Buddhists themselves did not hold them in such a position is supported by the evidence of the *Mūlapariyāya Sutta*, which gives a list[9] of concepts that are usually mistaken to be entities by the uninitiate. This list includes, among others, Cāturmahārājika devā, Prajāpati and Brahmā, who are well recognised to have been gods of the contemporaneous theology. Ābhassarā are also given among these concepts. But, after them are placed two names, Subhakiṇṇa and Vehapphala, names referred to as those of gods in other contexts.[10] These are followed by several other names which are designated in some contexts[11] as states of survival, in others as states of cognition, and in yet others, like the *Anuruddha*[12] and *Saṅkhāruppatti Suttas*,[13] as gods (*devā*). This evidence indicates that the Buddhists believed there were other and higher worlds than the Ābhassara, and accepted it as a matter of fact that the Ābhassara was merely one world in a vaster cosmos.

Lists[14] are also found in several other suttas which mention gods above the Ābhassarā. The *Brahmanimantanika Sutta*[15] gives the same list as the *Mūlapariyāya* up to Abhibhū and inclusive of it. It names, like its counterpart, the Subhakiṇṇā as the gods immediately above the Ābhassarā. The *Sāleyyaka Sutta*,[16] the *Saṅkhāruppatti Sutta* and the *Anuruddha Sutta*, however, mention two other classes, the Parittasubhā and the Appamāṇasubhā immediately succeeding the Ābhassarā and before mentioning the Subhakiṇṇā, just as they add two more before mentioning the Ābhassarā, namely the Parittābhā and the Appamāṇābhā.

These differences in the lists and the addition of names for gods in some of them suggest the possibility of a stratification in the cosmological views of the Buddhists, the process being assumed to be a progressive elaboration. The only *Dīgha Nikāya* reference to gods above the Ābhassarā is found in the *Saṅgīti Sutta*[17] which clearly exemplifies the elaboration of the simpler ideas of the Ābhassara found in the other earlier references, elaboration by the insertion of the Ābhassara among the planes of cognition, the division into the *jhāna* states of which the Ābhassara is one, the highly metaphysical flavour of the sutta as a whole that is characteristic of the later Buddhist thought, and the Abhidhamma literary style in the presentation. The addition of new names as classes

5 See BRAHMĀ.
6 *D.* III, 31.
7 See s.v. BRAHMĀ SANAṄKUMĀRA.
8 See BRAHMĀ.
9 *M.* I, 2-4.
10 ibid. 289.
11 See SATTĀVĀSA, VIÑÑĀṆAṬṬHITI.
12 *M.* III, 144.
13 ibid. 99.
14 e.g., *A.* III, 202; IV, 40; V, 60.
15 *M.* I, 326.
16 ibid. 285.
17 *D.* III, 253.

of gods in the *Saṅkhāruppatti* and other suttas further supports this suggestion.

Thus, not over-ruling the possibility, rather, even conceding it, it must be shown that in the *Brahmanimantaṇika Sutta*, which seeks to illustrate in the particular the general theory regarding the psychogeny of the creator concept traced in the *Brahmajāla*, *Pāṭika* and *Aggañña Suttas*, it is emphatically asserted that there are other worlds superior to the Brahmā world, and that they are, Ābhassara, Subhakiṇṇa and Vehapphala.[18] The Baka Brahmā of this sutta is told firmly and definitely by the Buddha, that it is his ignorance of the other three worlds that is the origin and cause of his conceit and his misconceptions as to his eternity. In this sutta the Buddha's concern is to convince the Brahmā of the fact of the other worlds.

Besides, the absence of mention of a world or worlds above Ābhassara in the *Dīgha*, except in the already eliminated *Saṅgīti Sutta*, is insufficient evidence for the conclusion that they were originally treated as a kind of first being and that the other devas were added later for purposes of elaboration. This is revealed by the *Brahmanimantaṇika Sutta*. In one place[19] the author is content to mention three classes, but in the other he discusses several more classes. But, both are mentioned in the same context. Here the author has probably adapted the material at his disposal to suit the purpose of his sutta and its context. This may explain the absence of mention of other worlds besides Ābhassara in the *Dīgha Nikāya* suttas.

This is not to deny the possibility of elaboration having taken place in the Buddhist cosmology. Elaboration has already been admitted of the *Saṅgīti Sutta*, and may even be admitted of the two names, Parittābhā and Appamāṇābhā. Several *Aṅguttara Nikāya* references[20] may also be cited to support this view. The elaboration into seven or nine states of which the Ābhassarā are one, with their assignment to the third place in the second *jhāna* plane of the Rūpaloka, is a development which finds its fullest systematisation in the later *Abhidhammatthasaṅgaha* (*v.* 3).

The facts already mentioned show that the Ābhassarā were not considered a kind of first men or primordial beings, and their world as the first and lasting one.

Another noteworthy point is that they are consistently referred to in the *Dīgha Nikāya* as beings (*sattā*) and not as deities (*devā*). Even after their rebirth on earth they are not referred to as human beings but merely as "beings". The designation "devā" is attached to them, however, in the *Majjhima* and other Nikāyas.[21] It is an interesting fact that the *Aggañña Sutta* is consistent in its use of *sattā* for these beings throughout its context, even after it is quite clear that the beings referred to in the later evolutionary phases are human beings.

18 *M.* I, 329.
19 Ibid.
20 e.g., III, 202; IV, 40; V, 60.
21 *M.* I, 289; *A.* II, 127; *S.* I, 114.

Further statements are made regarding the Ābhassarā in the Pali suttas. They are said to be ever joyful, feeding on joy, long-lived, beautiful, gods of love and pity. From time to time they utter shouts of joy, saying, "ah! what bliss! (*aho sukhaṃ*)", which is the best of sounds.[22] But, to them, too, come change and reverse;[23] their bliss is short-lived, and they fall from that state. They are uniform in body and diverse in intelligence.[24] The *Jātakas* say that bodhisattas are born there in times of chaos in the world. The genus to which they are said to belong (at least in the later suttas), i.e., the Ābhā, (gods of light), is like a swarm of flies carried about in a basket or a pingo, knowing not the transiency of their joys. See also ĀBHĀDEVĀ, ĀBHĀSVARA, AGGAÑÑA SUTTA, BRAHMĀ.

BANDULA JAYAWARDHANA.

ĀBHĀ SUTTA, a sutta in the Book of Fours of the *Aṅguttara Nikāya* (II, 39) where the Buddha speaks of four radiances or splendours, namely, the radiances of the moon, the sun, fire and wisdom; of these the radiance of the last is said to be the highest. This sutta is an example of many suttas where the gnostic position of Buddhism is clearly asserted.

ĀBHĀSVARA. Sanskrit *Ābhāsvara* corresponds to Pali *Ābhassara*, and is translated into Tibetan as "ḥod-gsal" or the "light-sound". In Chinese it is transcribed in various ways thus: a-po-hui-shih-p'o (阿波會提婆), a-wei-pi (阿維比), a-hui-kêng-hsiu (阿會亘修), a-p'o-ch'uai-lo-chê (阿婆嘬邏遮). It is translated variously into Chinese as light-skandha (kwang-yin 光陰), immeasurable water (wu-liang-shui 無量水), water not to be measured (shui-wu-liang 水無量), extremely pure light (chi-kwang-ching 極光淨), extreme light (chi-kwang 極光), light pure (kwang-ching 光淨), prevailing excellent light (pien-shêng-kwang 遍勝光), brilliant light (hsang-yü 晃昱), light glitter (kwang-yao 光曜). These various translations are based on the two different interpretations of the word. One divides ābhāsvara into *ābhā*, light, and *svara*, sound. The other analyses it as *ābhās*, light and *vara*, supreme.

Ābhāsvara is a name of an ethereal world (*rūpa-dhātu*). This is the third or last stage of the second degree of meditation (*dvitīyadhyāna*). Sentient beings who live in this mystical world, i.e., those who have developed these meditative powers up to this stage have no language of sound, but they communicate with each other through light emanating from their meditating minds. Only good sentient beings can be reborn in this world, where they will be possessed of the supreme colour of gold, be tall of stature (eight *yojana*. See Kirfel's *Die Kosmographie der Inder*, p. 332), and will enjoy a life-span of infinite years (eight *mahākalpa*). Their food is joy. They live in great comfort and obtain sufficient light on account of their inherent capacity.

22 *A.* III, 202.
23 *A.* V, 60.
24 *D.* III, 253.

Further, they can fly by their transcendental power (*abhijñā*).

The origin of this world is explained as follows : At the beginning of this world, many Brahma-palaces had no residents, wherefore a resident of this world (*ābhāsvara*) went down and lived in those Brahma palaces after his life in *ābhāsvara* was over. He is Sahampati, the Brahmarāja. Afterwards his descendants went down to the human world and thus constituted the population.

Concerning the real relation of this mystical world with the meditative stage of the yogin, Stcherbatsky gives us a well condensed account based on the *Abhidharmakośa-śāstra*. (See his *The Conception of Buddhist Nirvāṇa*, pp. 11-12).

" Imagination has built up above the heavens of the carnal gods a series of mystic worlds. They correspond exactly to the degrees of trance which are gradually reached, or supposed to be reached, by the mystic . . .

" Whereas our material frame consists of elements of 18 kinds, four of them are in abeyance in the worlds of ethereal bodies. The sense-data of smell and taste and the corresponding two sets of sensations do not exist. It is because these beings do not want any hard food, no food which is taken piecemeal, chewed and swallowed. Their nutrition is spiritual. Here imagination evidently is founded upon the fact that the mystic, when deeply engaged in meditation, forgets all about his meals. Therefore olfactory and gustatory sense-data lose their raison d'être. They are by the mystic power of *yoga* extinct altogether. But the physical organs, the nose and the tongue, remain, because absence would make the body ugly. All bodies are beautiful, none is mutilated. Their faculties of sight and audition are illimited, they possess *divya-cakṣuh* and *divya-śrotram*. Their tactile sensations are the same as the characteristic agreeable feeling of bodily ease and lightness (*prasrabdhi*) which produces levitation in the mystic. Their movements are therefore extremely swift and dexterous. But the faculties of smelling and taste are absent altogether, because their food is immaterial. They have no need for clothes, they are born with a light ethereal covering that lasts all their very long life through. Neither do they want any dwellings. Every new-born finds a house provided for him by *karma*, i.e., by nature. The phenomenon of sex is spiritualised. The bodies are without the members of physical procreation. This does not make them mutilated. Gross sexual passion does not exist at all. But total indifference does neither exist. The feelings are delicate. The birth of a new being is quite free from all pain and filth. The new born child does not come out of the matrix of a female, it is apparitional (*upapāduka*). Those who happen to be nearest to the place of his birth are his parents. No government, of course, is needed in such a community, because there are no crimes, no gross passions. Total absence of passion would mean total absence of volitions, and this, according to the Indian conception, would stop life altogether, it would be Nirvāṇa. But all feelings have a mild form. The feeling of hatred (*pratiqha*) is totally absent. Other feelings are veiled indifference (*nivṛta-avyākṛta*). "

In esoteric Buddhism, *Ābhāsvara* seems to be a personification of such an idea as mentioned above. And as such he is portrayed with his two followers at the north of the Outer-Vajra section of the Garbha-dhātu-maṇḍala. His portraits generally resemble those of the bodhisattvas. Nevertheless, he is distinguished from the others by the fact that he is represented as holding a lotus flower in his right hand, and as resting his left hand, with the palm folded into a fist at the waist. See also ĀBHASSARA.

S. K.

BIBLIOGRAPHY : Chang-a-han-ching (長阿含經), chap. xx ; Chi-shih-ching, (起世經), chap. vii ; Ta-lou-t'an-ching (大樓炭經), chap. iv ; Tao-hsing-p'an-jo-ching (道行般若經), chap. iii ; Tou-sha-ching (兜沙經) ; Buddhāvataṃsaka-nāma-mahāvaipulya-sūtra, chap. xxi ; Mahāvibhāṣā-śāstra, chap. cxxxvi ; Li-shih-a-p'i-t'an-lun (立世阿毘曇論), chap. vi ; Abhidharmakośa-śāstra, chap. xi ; Shêng-sê-chih-lun (彰所知論), chap. x ; Chü-shê-lun-kuang chi (俱舍論光記), chap. xi ; Ssu-a-han-mu-ch'ao-chieh (四阿含暮抄解), chap. ii ; Hsüan-ying-yin-i (玄應音義) chap. iii ; Mahāvyutpatti, chap. iv ; Pi-tsang-chi (秘藏記) ; Shosetsu-Fudō-ki (諸說不同記), chap. x ; Taizōkai-shichi-shū (胎藏界七集) chap. ii ; Taizōkai-maṇḍala-genzu-shō (胎藏界曼荼羅現圖鈔), chap. vii ; S. Mochizuki, *Jodokyo-no kigen-to-hattatsu* (浄土教の起原と発達 or the Rise and Development of Pure-land Buddhism).

ABHĀVA, the negation of *bhāva* (q.v.) which is a state of becoming, a condition of existence, e.g., the condition of monkhood (*samaṇa-bhāva*) or loneliness (*ekī-bhāva*). *Abhāva* is then the negation or absence of such a condition, and is found only in the commentaries, which shows the fairly late development of the term in post-canonical literature, e.g., " through not being avaricious " (*maccherassa abhāvato : Pvu.* 17).

ABHĀVASAMUDGATA (meaning : " arisen from non-specific reality, or non-existence ") is the name of a Buddha who lived many *asaṅkheyyas* ago. Chapter 8 of the *Samādhirāja Sūtra* is devoted to the birth and feats of Buddha Abhāvasamudgata. It is related here how the moment this Buddha was born he rose into the air to a height of seven *tāla* (palm) trees and then, taking seven strides in the air uttered the following words, ' *Abhāvasamudgatā sarvadharmā iti* ' ' All things are born of non-specific reality, of non-existence '. Hence his name.

It is said that with the pronouncement of this truth the non-specific nature of three thousand world systems was realised. This pronouncement made on earth was, in succession, proclaimed and heard in all the worlds up to the world of Brahmā.

At the moment of his attainment to Buddhahood, every single leaf of every tree, every blade of grass, thicket, plant, forest tree emitted the word ' Abhāvasamudgata '. And, in every world system where the pronouncement of this truth was made, the doctrine of ' non-specific reality ' of mere consciousness was discerned, recognised and realised.

It is also stated that during the dispensation of this Buddha there lived a prince called Mahākaruṇācintī, who listened to the discourse on

samādhi at the feet of the Buddha Abhāvasamudgata. On hearing this discourse the prince gave up the lay life and donned the yellow robe. He grasped and understood the importance of *samādhi* and its significance for the attainment of Buddhahood. He then meditated on it, preached it and, after the lapse of twenty kalpas during which he was never again born in an evil state, he himself attained enlightenment.

LUCY DE ZOYSA.

ABHAYA (1), name of a former Buddha occurring in the *Bahubuddhasūtra* (q.v.) of the *Mahāvastu* (iii, 20). He was proclaimed (*vyākārṣīt*) by the Tathāgata Oghaja and in turn predicted the future appearance of the Tathāgata Svayamprabha (iii, 237, 1-2).

ABHAYA (2), the personal attendant of Buddha Atthadassī (*Buv.* 44; *J.* I, 39; *ApA.* 43).

ABHAYA (3), said to have been an ancient king of Ceylon in the time of Buddha Kakusandha when the land was known by the name of Ojadīpa. Accounts of him, varying in the extent of detail, are contained in several works (*Dpv.* 1, xv, xvi; *Mhv.* xv, 56-90; *Mhbv.* 126-127; *VinA.* I, 86).

The story of king Abhaya is told by Mahinda to king Devānampiyatissa: king Abhaya ruled in Ceylon (then called Ojadīpa) from his capital named Abhayapura situated to the east of the Kadamba river (Malvatu Oya). His people were afflicted with a certain disease, to eradicate which the Buddha Kakusandha visited the island with forty thousand disciples and stood on the Devakūṭa mountain (which corresponded to the Cetiyapabbata of the present age on which Mahinda stood). By the power of the Buddha the disease disappeared from the island. Abhaya welcomed them, gave food and also offered the Mahāmegha grove (then called Mahātitthaka) to Buddha Kakusandha. The king planted in the grove the branch of Kakusandha's Bodhi-tree brought from India by bhikkhunī Rucānandā. (The bhikkhunī's name is Rucānandā, according to the *Dpv.* and *Mhv.*, but the *Mhbv.* has Rājanandā and, variantly, Gajanandā).

Buddha Kakusandha returned to India leaving his drinking vessel as an object of homage for the people of Ceylon.

L. R. G.

ABHAYA (4), an arahant whose verse is included in the *Theragāthā* (*v.* 98). This has two lines in common with the first stanza in *S.* IV, 73. According to the commentary (I, p. 213) he was born in a brāhmen family in Sāvatthi and having heard the Buddha preach, he entered the Saṅgha. Once while begging for alms in the village, he saw a well-dressed woman and was disturbed in mind. He entered the monastery and suppressing his desire with the thought that he had acted improperly he developed insight and became an arahant.

In the same account it is said that in the time of Buddha Sumedha he was born a clansman and offered the Buddha some *saḷāla* flowers as a result of which he was born among the devas till his final birth in this world.

The commentator has identified Abhaya with Vaṭaṃsakiya whose verses are found in the *Apadāna* (I, p. 174). The account of Vaṭaṃsakiya's past life contained in the *Apadāna Aṭṭhakathā* (p. 444) is similar to that of Abhaya contained in the *Thera-gāthā-aṭṭhakathā*, but with greater detail. He left the household life and lived in the forest as an ascetic. At that time Buddha Sumedha entered that forest in search of solitude. It was then that Vaṭaṃsakiya made a garland of *saḷāla* flowers and offered it to the Buddha. According to the *Apadāna* he was also born as a cakkavatti named Nimmita sixteen times, one thousand nine hundred *kappas* ago.

L. R. G.

ABHAYA (5), a thera noted for the quality of *upaṭṭhita-sati* (ready attention). In the discussion of *satisambojjhaṅga* contained in several commentaries, where one of the four factors leading to it is given as *upaṭṭhitasatipuggalasevanatā* (association of persons with ready attention). Abhaya thera together with Tissadatta thera are mentioned as examples of such individuals, and worthy of association (*DA.* III, 786; *MA.* I, 290; *SA.* III, 155; *AA.* II, 54; *VbhA.* 275).

There have been several theras by the name of Abhaya and it is difficult to say which of them is referred to here. In the *Mahāparinibbāna sutta-vaṇṇanā* in the Dīgha Commentary (II, 530) where the word *upaṭṭhita-sati* is commented upon and its meaning explained as "profound memory", examples of bhikkhus noted for this quality are given as Mahāgatimba Abhayatthera, Dīgha-bhāṇaka Abhayatthera and Tipiṭaka Cūḷābhayat-thera. One might be tempted to identify the Abhaya thera under discussion with one of these three (*DPPN.* I, 129), but a striking fact is that Tissadatta thera together with whom Abhaya thera is always mentioned is not included in this account.

L. R. G.

ABHAYA (6), a monk of Ceylon who was reputed to have been very handsome and, for that reason, the townsfolk began to compare his looks with those of a minister's son. The latter's relatives decked the young man and brought him to the Mahā Thūpa so that they might see the two together and make comparisons by themselves. The mother of the thera, determined to be no whit behind, sent her son a fine robe requesting him to shave his head, put on the special robe and come to the thūpa along with the other bhikkhus. Thus they met in the courtyard. The thera is said to have referred to the other somewhat cynically in connection with an incident in which they had figured in a previous existence. In that, the thera had acquired merit by sweeping the courtyard of a certain cetiya, whereas the other had only removed the sweepings.

Abhaya thera is reported to have contemptuously asked him whether he, who had removed the sweepings, was now coming forward as a competitor! (*VinA*. III, p. 1336 f.).

D. T. D.

ABHAYA (7), a specialist thera in Abhidhamma who was a resident of the Vālikapiṭṭhivihāra (probably in Ceylon). He was known as Ābhidhammika Abhaya. At the beginning of the rainy season (*vassa*) he recited the *Mahāsuññata Sutta* along with a large number of other monks. Living apart from each other during the rainy season, they attained arahantship before the end of the season (*MA*. IV, p. 157).

ABHAYA (8), a thera of Pagan, Burma. He was the author of the *Mahāṭīkā* which is the commentary on *Saddatthabhedacintā* of Saddhammasiri. He is also credited with having written *Sambhandhacintāṭīkā*, a commentary on Saṅgharakkhita's *Sambhandhacintā*. He is said to have lived about the fourteenth century, but may have flourished earlier.

ABHAYA (9), king of Kaliṅga. In the course of a discussion on the attributes of the Buddhas, Mahā Kātyāyana, addressing Mahā Kāśyapa, declares that, for the benefit of men, the Buddhas grant apparitions (*upahāras*: see *Mhvu.*, Jones, I, 140 n. 2, for the meaning of the word). Among the accounts he cites in support of this declaration is the story of Abhaya, king of Kaliṅga in the time of the Buddha (*Mhvu.* I, 178-180).

He professed that good and bad acts alike bear no fruit. Nor is there a world beyond, or reward for charity anywhere. There is none to be found who is rid of passion, hatred and folly. Having come to this belief he assembled his people and preached to them his own views, nor did he afterwards abandon his beliefs. " If ", said he, " my own dead father would appear of his own accord before my eyes and speak to me, then and only then should I believe in this other world. "

The Buddha, being aware of this, showed himself in the palace as Abhaya's father, and admonished him to give up his false beliefs and evil ways, whereupon Abhaya expressed remorse and asked his father's forgiveness and guidance.

Jones, (*Mhvu.* trsl. I, 141 and II, 2), while observing that this Abhaya, the king of Kaliṅga, is otherwise unknown, asks whether he could be identified with Abhaya, the caravan leader (No. 11).

T. R.

ABHAYA (10), a Licchavi who visited the Buddha and Ānanda at Kūṭāgārasālā at Mahāvana in Vesāli and consulted them on matters of doctrine. Abhaya was apparently satisfied with what was preached by them (as is expressly mentioned in the case of Ānanda's discourse); but there is no indication that he became a follower of the Buddha.

Once he goes to Ānanda accompanied by the Licchavi Paṇḍitakumāraka. Abhaya tells Ānanda of Nigaṇṭha Nātaputta's claims to all pervading knowledge and his preaching of ascetic practice and inaction for the breaking down of kamma which he proclaimed would lead to cessation of sorrow. Abhaya asks Ānanda for the Buddha's opinion, whereupon Ānanda preaches the threefold way of purification advocated for the bhikkhu for the realisation of Nibbāna (*A*. I, 220 f.).

On another occasion (*A*. II, 200 f.), Abhaya is the silent listener to the Buddha's exposition addressed to his companion Sāḷha regarding the uselessness of self-mortification for the attainment of salvation.

Abhaya has been wrongly identified with Abhayarājakumāra (*Gradual Sayings*, I, 200, n. 2; II, 211, n. 2; *Kindred Sayings*, V, 107, n. 1). The latter was the son of king Bimbisāra of Magadha and Padumāvatī the courtesan of Ujjeni and was therefore not a Licchavi.

An attempt has also been made to connect Abhaya with the royal family of the Licchavis (*SBE*. XLV, p. xv) but there is no foundation for this. In the texts Abhaya is referred to merely as 'Abhaya the Licchavi'.

L. R. G.

ABHAYA (11), a caravan leader. He was one of those who left Tusita heaven at the same time as the bodhisattva (*Mhvu.* II, 2, 7-17). He was born in Rājagraha and became a wealthy householder, well-disciplined and exerting a good influence on his associates. The question has been raised (Jones, *Mhvu.* trsl.) as to whether Abhaya, the caravan leader, could be the same as Abhaya, the king of Kaliṅga (No. 9 above). However, the fact that the former hails from Rājagraha while the latter rules in Kaliṅga, as well as the distinctive epithet of the one as *sārthavāha* and of the other as *rājā*, does not allow it. On the other hand, it is interesting to note that Abhayarājakumāra, who claims to be a well-known charioteer (*rathika*) conversant with every detail of the parts of a chariot (*M*. I, 396), was also a contemporary of the Buddha. A definite conclusion regarding their identity is not possible.

ABHAYA (12), name of a monk who had once been the chief of the ascetics resident in a monastery in Ceylon called the Pañcapariveṇamūla. His name occurs in connection with a secret mission of king Kittisirimegha (about the 12th century), who is said to have sent him along with another apparently influential layman to fetch his nephew Parakkamabāhu, from his exploits in the territory of his foes (*Mhv.* lxvii, 61, 80).

ABHAYA (13), name of one of the two nunneries built by king Mahasenā in Ceylon (*Mhv.* xxxvii, 43; *MhvA*. ii, 685). See ABHAYUPASSAYA.

For others who are sometimes referred to as Abhaya, see under their full names, e.g., CORĀBHAYA, CŪLĀBHAYA, DĪGHABHĀṆAKA ABHAYA, DUṬṬHAGĀMAṆI ABHAYA, MAṬṬĀBHAYA, VAṬṬAGĀMAṆI ABHAYA, &c.

ABHAYĀ (1), a goddess, referred to in the *Mahāvastu* (ii, 26). According to this reference, the bodhisattva Gautama is, immediately after his birth, taken from Lumbinī to the shrine of this goddess on the orders of his father, so that the infant may 'bow his head at her feet'. But the bodhisattva, entering her shrine reluctantly, puts his feet forward when he is brought to her presence to salute her. The goddess Abhayā, admitting that it is not fit that the bodhisattva should worship her, and that if he made obeisance to anyone, his or her head would split in seven, herself makes obeisance to him [1].

ABHAYĀ (2), an arahant therī during the lifetime of the Buddha Sikhī, earlier the chief queen of that Buddha's father, Aruna. She showed her devotion towards the Enlightened One. Under the dispensation of the Buddha Gotama she was a playmate of Padumāvatī who later gave birth to a child by Bimbisāra, the king of Magadha. The boy, named Abhaya, became a monk and attained arahantship. The two friends, Padumāvatī (Abhaya's mother) and Abhayā, listened to a discourse of the arahant and decided to renounce the worldly life, living thereafter together at Rājagaha. In her contemplation on the impure (*asubhadassana*) Abhayā became afraid when she saw the initial condition of a swollen corpse (*uddhumātakādibhāva*) before her. But the Buddha calmed her mind with the verses (35, 36) recorded in the *Therīgāthā* (also found in the *Therī Apadāna*, 8, ascribed to Uppaladāyikā), whereby she realised the "brittleness of the body, whereto the worldling's happiness is bound", and attained arahantship.

H. G. A. v. Z.

ABHAYĀCALA, one of the names for the famous establishment in north Anurādhapura, Ceylon, better known as Abhayagiri.

ABHAYA-DĀNA. In Sanskrit this word literally means 'the gift of fearlessness'. It is translated into Tibetan as "mi-ḥjigs-sbyiṅ", or to give non-fear. In Chinese, various translations of this term can be found, thus: "shih-wu-wei" (施無畏 or to give fearlessness), "wu-wei-shê" (無畏捨 or to offer fearlessness), "wu-wei-shih" (無畏施 to give fearlessness). It is a kind of giving (*dāna*). It means to take away one's fear and to give a sense of security.

Chap. xxv of the *Saddharmapuṇḍarīka* (Nanjio, 134) says: "Āryāvalokiteśvara Bodhisattva can afford to give fearlessness to every person suffering from various pains. So he is called the Giver of Fearlessness (Abhayaṃdada)".

Further in the 39th fasc. of *Yogācārabhūmi* (Nanjio, 1170) we find the following statement: "To resolve the fear of lion, tiger, wolf and demon is called Abhayadāna. It is also intended to dispel the fear of king, water and fire".

These passages attempt to explain the power of Buddhas and bodhisattvas which dispels every kind of fear and suffering of mankind.

But this word became popular later in esoteric Buddhism, as a significant symbolical posture (*mudrā*) of the hand, implying *abhaya-dāna*. In Chap. ix of *Mahāvairocana-sūtra* (Nanjio, No. 530), this mudrā is stated to be that of De-hshin-gśegs-pa rin-dbyaṅs-can and is described as follows: "Stretch the right hand and five fingers up, turning the palm outside. This is the sign of non-fear. (See Pl. I.) One who makes this mudrā is called a 'non-fear giver' (mi-ḥjigs-phyag-rgya)." I-tsing (683–724 A.C.) commented on it as follows (in his *Ta-jih-ching-shu* 大日經疏 or the commentary on the *Mahāvairocana-sūtra*, fasc. B): "This posture when assumed makes one appear as if beckoning with the hand and is almost identical with the Śākya mudrā of the Yogācāra system. One who makes this mudrā is able to banish all kinds of impurities and to dispel all fears." In the same fasc. occurs the statement, "this mudrā symbolises the five characteristics of the attainments of Buddhas and bodhisattvas, namely, faith (*śraddhā*), diligence (*vīrya*), mindfulness (*smṛti*), concentration (*dhyāna*) and wisdom (*prajñā*)."

This mudrā is also associated with Bhaiṣajyaguru Tathāgata, Amoghapāṣāvalokiteśvara Bodhisattva, Ekādaśamukhāvalokiteśvara Bodhisattva, Cundī Avalokiteśvara Bodhisattva and others. Further, one of the forty hands of Sahasrabhujāvalokiteśvara Bodhisattva makes this mudrā and its mantra reads thus: "Oṃ vajra ānaya hūṃ phaṭ".

In the *Ch'ien-kwang-yen-kwan-tsu-tsai-pu-sa-mi-mi-fa-ching* (千光眼觀自在菩薩祕密法經 or Esoteric Sūtra of Sahasrabhujāvalokiteśvara Bodhisattva) the mudrā of Abhayadānāvalokiteśvara Bodhisattva is described as follows: "Those who wish to be devoid of fear must practise the way of fearlessness . . . . . Stretch the right hand and five fingers up and turn the palm outside. Raise the left hand up to the chest stretching the five fingers and turning the palm outside."

According to one tradition this mudrā is said to have originated from the gesture made by the Buddha when he was confronted by the drunken elephant Nālāgiri who was let loose on the highway at the instigation of Devadatta.

It is now necessary to show that Abhaya-dāna was given concrete expression by some kings of the Theravāda countries, in their own ways. We have instances from the inscriptions of Asoka (3rd cent. B.C.) such as the Fifth and the Second Pillar-Edicts (*CII*. Vol. I, pp. 127, 121). The former inscription is almost wholly devoted to the same idea which, today, we know as

1 There is a parallel passage in the same work (*Mhvu*. i, 222), in connection with the bodhisattva Dīpaṅkara, but the goddess concerned is not mentioned by name. The reading is doubtful. Senart (*Le Mahāvastu*, Société Asiatique, p. 549, n. 4) suggests the goddess referred to is the same. Jones (*Mhvu*. I, p. 177, SBB. trsl.), however, rejects this suggestion. An interesting parallel is found in the instance where the Brahmā who appears to Gotama Buddha (*M*. I, 168. ff; *D*. II, 157) to persuade him to preach the Dhamma is given the precision of a name, viz., Sahampati, while the Brahmā who appears to Buddha Vipassī (*D*. II, 36, 40, &c.) is only referred to as 'one of the Great Brahmās' or 'that Brahmā'. The authors probably wish to make the distinction between the persons meeting Gotama Buddha and the persons meeting previous Buddhas.

"Prevention of Cruelty to Animals". It does not altogether prohibit the slaughter of animals, it is true, and only takes a realistic view of the subject. But in effect there is no question that it is a positive case of Abhaya-dāna. So also is it evident from the contents of the same emperor's bilingual inscription (Greek-Aramaic) recently found in Afghanistan (*EW*., New Series, IX, 1, 3).

The *Mahāvaṃsa* mentions that some kings of Ceylon had forbidden the slaughter of animals, sometimes wholly and at other times in certain circumstances. Amaṇḍagāmaṇi Abhaya (1st cent. A.C.) and Kassapa V (10th cent. A.C.) may be cited as examples (xxv, *v.* 6; lxii, *v.* 15). In later times we have inscriptional records, like those of Nissaṅka Malla of the 12th cent., who gave safety of life to animals such as fishes in tanks, birds and forest animals. It is to be noted that here, unlike in the inscriptions of Asoka, the actual word used is "abhaya dāna" (e.g., *EZ*. II, pp. 110, 155).

It is undoubtedly this tradition which is being perpetuated in Ceylon to this day. Regulations issued by the Department of Wild Life make it illegal to destroy animals in areas declared "Sanctuaries". Among these are the Ruined Cities of Anurādhapura and Polonnaruva, with their intimate Buddhist associations, as well as the greater tanks where there is a profusion of wild life, especially birds. There are also regulations to the same effect sometimes passed by local bodies, e.g., Municipalities and Urban Councils. As far as Ceylon is concerned, the regulations, while drawn up in the interests of the country's fauna, have taken cognizance of the traditional practice, in a land where the followers of ahimsā predominate.

SHŪYŪ KANAOKA.

ABHAYADEVA, a former Buddha, mentioned in a list of former Buddhas under whom Śākyamuni while a bodhisattva in the ninth bhūmi (q.v.), acquired merit (*Mhvu*. I, 140. 13).

ABHAYAGIRI (ABHAYĀCALA, ABHAYAVIHĀRA, ABHAYUTTARA, UTTARAVIHĀRA, &c.).

History of the Vihāra: This was a well known monastery of ancient Ceylon, founded by king Vaṭṭagāmaṇi Abhaya about 89 B.C., and 217 years 10 months 10 days after Mahāvihāra, to which it became the first great rival. The *Mahāvaṃsa* traces its origin to the following incident: the king was fleeing before Tamil invaders and on his way northward from Anurādhapura, the capital, he was passing Titthārāma, a shrine of the nigaṇṭhas. Giri, the nigaṇṭha who lived there, taunted the royal fugitive with words to the effect that the Big Black Sinhalese was running away (*palāyati mahākālasīhalo*)[1]. The king felt humiliated and vowed to avenge the insult some day. When he regained the throne he had the nigaṇṭha's ārāma pulled down and in its place set up a vihāra with twelve cells. To it he gave the composite name of himself and of the nigaṇṭha. His new foundation he gifted to the learned Mahā Thera Mahātissa of Kupikkala vihāra, who had befriended him in adversity.

This grant of a vihāra personally to a bhikkhu is the first instance of its kind recorded from Ceylon. The grantee belonged to the Mahāvihāra and, in spite of the innovation, there is no reason to suppose that the new foundation was not a constituent of the Mahāvihāra.

Not long after this and in the same reign occurred the incident concerning Mahātissa which doubtless put Abhayagiri in opposition to Mahāvihāra. As time passed Abhayagiri came to form its own faction and a stage was reached when its residents came no more to Mahāvihāra.

(For the particular points of view of the Abhayagirivāsins and their place in the history of the ancient Saṅgha of Ceylon, see the next article. Reference is made here only to such of the works as were effected in the vihāra itself under royal patronage, taking in detail the great thūpa which is its most prominent feature today).

King Gajabāhuka-gāmaṇi (114–136 A. C.) who enlarged the thūpa also had the Gāmaṇitissa reservoir constructed for cultivating land which was to maintain the vihāra[2]. King Kaniṭṭha Tissa (167–186) had a splendid structure built for Mahānāga thera of Bhūtārāma. It was given the name Ratana Pāsāda[3]; the name was that of a type, for we find in the city and elsewhere others similarly designated.

A memorable addition was made by Mahāsena (275–301) who, in the early stage of his reign, had been hostile to Mahāvihāra. This was the *mahākālasilā-paṭimā* (great stone image of the Buddha). His brother and predecessor is said to have found it in Thūpārāma where it had been placed by Devānampiya Tissa, that is to say, in the years when Buddhism was introduced. This king had it removed to his own foundation of Pācina-tissapabbata and Mahāsena had it transferred to Abhayagiri.

Cetiyapabbata, which had long been a constituent of Mahāvihāra, was given over to the charge of Abhayagiri which also now owned Pubbārāma (Puliyankuḷama).

In the later reigns we read of the planting of a Bodhi tree, extensions to the vihāra, the grant of a village of weavers for maintenance, the construction of a bathing tank and of the Dāṭhaggabodhi house. The Tooth and the Bowl relics were in the keeping of Abhayagiri. Fa-hsien has given a description of a ceremony held here in veneration of the Tooth relic (see article on Buddhism in Ceylon). We thus see that the vihāra was particularly associated with the relic (Tooth) which was the personal possession of the king; thus Abhayagiri would have been held in special regard in the country.

1 *Mhv*. xxxiii, 43, 44. The Pali *mahākāla* used here has been interpreted as an epithet of Yama. (S. Paranavitana: *The God of Adam's Peak*, p. 63 f.)

2 *Mhv*. xxxv, 119 f.

3 ibid. xxxvi, 7.

The position of Abhayagiri monks was such that it led to their sponsoring new ideas from abroad which were not viewed with favour by the orthodox. They even persuaded other vihāras to accept their ideas.

Probably one result of the constant royal benefactions towards the institution was evident in a certain laxity of discipline among the residents. We are told that in the 7th century they were truculent, unrestrained and undisciplined. Matters came to such a pass that one of their number, Bodhi, complained to king Silāmeghavaṇṇa—with disastrous consequences to the complainant himself.

Among the several additions and establishments to Abhayagiri in mediaeval times was Kappūra-pariveṇa and also the Tiputthulla monastery. It was the former which owned Cetiyapabbata and Ät-vehera (Inner Monastery) in the time of Kassapa V (914–923)[4]. The latter was an encroachment on property claimed by Mahāvihāra which, naturally, protested. But the king ignored the protests. The remains of one of the two Kappūra-pariveṇas (Greater and Lesser) have since been identified in an archaeological excavation[5]. (See Pl. II. Kapārāmūla, one of the main establishments of Abhayagiri, played an important part in religious matters from the seventh to the eleventh centuries.

An interesting group of Paṃsukūlikas, a rag-robed fraternity which was represented in the Mahāvihāra, too, were also constituents of the Abhayagiri. In the ninth century they separated from the latter and formed a distinctive group.

Abhayagiri flourished exceedingly in the 11th century. Here resided the head of the Dhammarucis who greatly befriended king Vijayabāhu I, then engaged in campaigning against the Cholas who had been in occupation of the country for half a century. After driving the enemy away, the king built for Abhayagiri the Uttaramūla-pariveṇa as an act of reward.

In the next century the powerful Parākramabāhu I (1153-1186) summoned a council at the capital city of Polonnaruwa with the idea of unifying the Saṅgha. An epigraphical record of the work of this council is found engraved on the side of the rock now known as Gal Vihāra, and anciently as Uttarārāma or the monastery in the north. One important consequence was the disappearance of Abhayagiri as a separate sect.

With the abandonment of Anurādhapura (about the 13th century) Abhayagiri virtually ceased to exist as a historical entity. But two of their principal colleges continued until the 16th century, under their original names of Uturoḷmuḷa (Uttaramūla) and Mahanet.[6]

Thūpa : The thūpa of Abhayagiri Vihāra will here be considered as that situated in the north of Anurādhapura and known, too, by the directional epithet of Uttara Mahācetiya. (See Pl. I.) It is not specifically mentioned during Vaṭṭagāmaṇi's founding of the monastic establishment and, in fact, is mentioned by name for the first time in the account of its enlargement by Gajabāhuka-gāmaṇi (as in *Mhv.*). According to the earlier *Dīpavaṃsa* (xxii, 13) this king "caused a great thūpa to be built in the delightful Abhayārāma". It is mentioned very infrequently thereafter. But this is no reason not to connect it with the founder of the vihāra. For, thūpas are recorded as having been constructed from the very introduction of Buddhism to Ceylon.

When first built the thūpa was smaller than as we now see it since the latest enlargement, in the twelfth century. Gajabāhuka-gāmaṇi in the course of his enlargement of the thūpa added four *ādimukhas* at the thūpa gates. What the *ādimukhas* were is not precisely known. It is conjectured that they were the architectural embellishment called *ayaka* in an inscription of king Maḷu-tisa (Kaniṭṭha Tissa) which, again, was probably the *āyaka* of some of the inscriptions at Amarāvatī. Variantly, they may have been the features now known amongst the Sinhalese as *vāhalkaḍa*, that is to say, the off-sets or "frontispieces" mentioned in Ceylon archaeological writings.[7] These erections here are each 45 ft. 6 in. long and about 16 ft. high.

The thūpa and its environs were practically covered by forest growth till the last quarter of the 19th century after which the jungle was cleared; but no restoration was effected. It shows the general constructional principles of Ceylon thūpas, and is built on a courtyard 587 ft. square, raised 6 ft. above the adjoining ground. A processional path (Sinhalese : *väli maḷuva*, sanded courtyard) 95 ft. broad runs round the base. Above the square courtyard rises the hemispherical dome of brickwork with the three usual rings or ledges (Sinhalese : *pēsā vaḷalu*) at the base. These are 16 ft. high, the lowest being 6½ ft. high and 355 ft. in diameter. The base moulding of stone is partly ornamented with a design of lotus petals. The dome has a diameter of 310 ft. at the top of the basal ledges ; its centre is 4 ft. above the paved courtyard in which the building stands. At the apex of the dome is the square enclosure (Sinhalese : *hatarās koṭuva*, Sanskrit : *harmikā*). It is 33 ft. high and 75 ft. square. On each of its four faces is found the post-and-rail design in sunk relief. The design is interrupted by a representation of the disc of the sun in the middle: its diameter is 6 ft. 6 in. The railing consists of 12 pilasters each 2 ft. 3 in. wide, and 14 flat rails each 15 in. wide. The height from the platform to the top of the square enclosure is 187 ft. 6 in. The cylindrical drum of brickwork (Sinhalese : *devatā koṭuva*) springs from the middle of the square enclosure and is 30 ft. in diameter and 15 ft. high. Its face is divided by pilasters into eight compartments, in each of which is a shallow niche. The broken spire rises on the top of this drum vertically up to 5 ft. after which it gradually tapers. This spire (Sinhalese : *kot kärälla*) rises 42 ft. 6 in. from the top of the drum, giving a total height of 245 ft. to the thūpa from the raised ground level to the

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4 *EZ.* I. pp. 52, 53, 80.
5 EZ. V (ii), p. 162 f.
6 CJSc. (G) II (S. Paranavitana : *Mahāyānism in Ceylon*), p. 46.

7 S. Paranavitana : *The Stūpa in Ceylon* (*ASCMem.* V), p. 58 f.

summit.[8] Bands of cut stone 6 in. thick had been inserted at intervals of 2½ ft. into the brick-work of the spire. They are presumed to have symbolically served as *chattas* (umbrellas), particularly as they fulfil no constructional purpose, and give the appearance of a series of superposed *chattas* of gradually diminishing size. On some of the courses of bricks from the collapse of the spire, the numbers of the various courses in which they had been laid were found marked in the Sinhalese script of about the eighth century. King Vohārika Tissa (209-231) is recorded as having placed a *chatta* on the thūpa;[9] fragments of stone shafts which had probably supported *chattas* were found on the pavement.

No idea of the cost of erecting such a colossal thūpa can be given and therefore it is very interesting to learn that king Sena III (938-946) is recorded as having contributed 40,000 *kahāpaṇas* for the paving of stone.[10]

Since the last century there has existed a confusion in the minds of many people as to the location of the thūpas of Abhayagiri and Jetavana, which are both colossal and not very far removed from each other. The confusion is perpetuated by popular usage even today and much evidence has been adduced by scholars against the popular identification of the eastern and the northern thūpas as those of Abhayagiri and Jetavana respectively. More material has come to light since this evidence was first summarized and further confirmed in 1913.[11]

This discussion should be prefaced by stating that the claims for the proper identification are confined to the thūpas on the north and the east respectively. These, with the Mahā Thūpa about which there is absolute certainty, are the only two colossal thūpas in the city whose dimensions tally with the heights of 160 and 140 cubits given to them and remained practically untouched thereafter.[12]

There is no forthright statement in any early chronicle as to the direction of the compass in which each of these colossal thūpas was originally sited. Abhayagiri thūpa has been consistently referred to as being the north one, both in historical writings and in inscriptions; Jetavana was built in Joti or Nandana park which scholars have located opposite the south city gate of Anurādhapura. In fact the *Mahāvaṃsa* accounts of the establishment of Abhayagiri Vihāra, taken in conjunction with the founding of the city and the campaign of Vaṭṭagāmaṇi, point to the site as the north. The earliest direct mention of the north as the location was made by Fa-hsien who noted that Cetiya (Mihintalē) was due east of the (Abhayagiri) Vihāra.[13] The traces of a northern road which led east towards Mihintalē, and was met by another (possibly the main street) from the east gate of the city, have been found in the archaeological records.[14] Thus the statement is independently confirmed.

The significance of the inscriptions found in the north area will now be discussed in chronological order. In the buiding once loosely called Elephant Stables there was *in situ* an inscription of Gajabāhuka-gāmaṇi. It called the thūpa *Abhaya-gamiṇi utaramahaceta*, "the great Abhaya Gāmaṇi cetiya in the north".[15]

In front of the south vāhalkaḍa of the thūpa there was discovered in the pavement an inscribed slab of Maḷu-tisa (Kaniṭṭha Tissa), three decades later, which refers to certain works done by the king. Among these were the addition of four *ayika* and an *asana-hala* (sitting-hall). Incidentally, the *Mahāvaṃsa* has ascribed them to Gajabāhuka-gāmaṇi. The phrase *Utara-maha-ceta* appears in this inscription.[16] Ayrton who examined the stone took it to be in its original position.[17] Two inscribed stone relic caskets of the same period were also found among the debris of the vāhalkaḍas and with several plain caskets. At least one of these two, that with the inscription of the queen, Mitabi, was from the northern vāhalkada; the other bore a legend of the queen-mother Sirala.[18] (See Pl. II.)

There are, in addition, eight inscriptions of obscure individuals who lived about the 7th century. They were found on the steps of a ruined shrine and contain the name for Abhayagiri, variantly given as *Apahayagara-vahara, Apayagara* and *Apahagara*.[19]

Granite tablets with Tāntric mystic formulae were found to the south-east of the north thūpa.[20] The script used is Nāgarī of about the 9th century. The find, while supporting the statement in the chronicles that the residents of Abhayagiri were sympathetic towards heterodox teachings introduced from time to time from India, strongly suggests the discovery to be itself one from their ancient vihāra.

The Slab Inscription (No. 1) of Mahinda IV (956–972) found near a large stone trough names Abhayagiri, Jetavana and several others.[21] It has to be taken in conjunction with No. 2, in which specific mention is made of *tun maha-sala-piḷima Budun* (Three Great Stone Buddha Images) and *Bud piriboyi miṇi-payi* (Buddha's Gemset Bowl).[22] Three images, in seated position, which answer to the reference, are still found in the area. (See Pl. III.) We have already adverted to the fact that the Bowl was at Abhayagiri. It was in Uttaramūla-pariveṇa. The inscription gives the regulations for the residents of Abhayagiri (*Abaya-turā-maha-sā*).

8 *Mhv.* lxxviii, 98. In Geiger's English translation the measurements given in *Mhv.* to the thūpas of Abhayagiri and Jetavana, respectively, have apparently been transposed. Those given in the present article are taken from *Ancient Ceylon* (H. Parker) following *The Architectural Remains of Anuradhapura* (James G. Smither, 1894).
9 *Mhv.* xxxvi, 33 f.
10 *ASCMem.* V, p. 65.
11 By E. R. Ayrton in *ASCMem.* I (publd. 1924, ed. A. M. Hocart), chiefly chap. iii. The first doubts were expressed by Hugh Nevill (*Ceylon Literary Register*, original series I, p. 294 and V, p. 356). He was supported by H. Parker in *Ancient Ceylon*, p. 299 f.
12 *Mhv.* lxxviii, 98.
13 Legge: 102, 107.
14 *CJSc.* (G), II, 93 f.
15 *ASCMem.* I, p. 2.
16 *EZ.* I, p. 253 ff.
17 *ASCMem.* I, p. 12.
18 *JCBRAS* (Proceedings of 1886, p. cxxvi); *CJSc.* (G), II, pp. 180, 201.
19 *EZ.* IV, p. 139 f.
20 *ASCAR* for 1940–45, p. 41.
21 *EZ.* I, p. 221 f.
22 ibid. p. 234 f.

A slab inscription of Kassapa V found near the stone canopy close to the above refers to Abhayagiri and Kapārārāma (*Abuhaygirī-veherä Kapārā-mulaṭ Salameyvan-pavu*, &c.).[23]

In 1954 an inscribed stone was found somewhat further east, that is, near the great twin ponds in the north area, in the site which has been identified as one of the two Kapārā pariveṇas (Greater and Lesser). The script is south Indian Grantha but the last two lines are in Sinhalese of about the second half of the 10th century, very similar to Mahinda IV's tablets. The inscription precisely mentions words which have been translated "here in Kapārārāma". The pillar was *in situ* ; the *ārāma* and, therefore, Abhayagiri, have been taken to be in the area, that is, the north.[24]

We shall now touch on the eastern area. Here, on the other hand, two inscriptions have been edited as against the several above. Both these were found at the site of the well-known stone railing close to the great thūpa on the east. The earlier one was found on a cross-bar of the railing and contains words *Abagiri-mahavihara*. On palaeographical grounds it has been ascribed to the time of Mahāsena who founded Jetavana. But in what connection Abhayagiri Mahāvihāra was mentioned in this inscription has not been explained.[25] The other inscription from the same site had been incised in the seventh year of Mahinda IV (962) and suggests something more helpful. The translation of the extract relevant to our discussion goes thus :

"Lodgings shall not be given in this 'Water Pavilion at the Gate' constructed by the devotees, desirous of heavenly bliss and final emancipation, who reside at the Ratnamāpirivena in the great royal monastery of Denā established (of yore) for the benefit of the great elder Tis who was moderate in his desires, was content, and was known by the name of the great lord Sāguli . . . ".[26]

On the inscriptional evidence rests a strong case for considering that the popular usage is incorrect, and that it is the northern thūpa which belonged to Abhayagiri and the eastern one to Jetavana.

Other points material to the identification, made by scholars against this popular view will now be discussed.

The greatest obstacle to the view that the great northern cetiya is that of Abhayagiri is the generally current translation of the statement in the *Dīpavaṃsa* that the vihāra of Abhayagiri was founded *between* the Cetiya and Silā-thūpa.[27] It is not known what cetiya was meant, nor what the Silā-thūpa. An adjustment was suggested (by Parker), that is, to take the cetiya as that of Abhayagiri and Silā-thūpa as Silā-Sobbhakaṇḍaka. But there are objections. The *Dīpavaṃsa* which mentions the later Gajabāhuka-gāmaṇi as the builder of Abhayagiri thūpa now particularly connects him with an event anterior to him, that is, of the time of Vaṭṭagāmaṇi.[28] Thus it is possible to reconcile the identification of the cetiya only by conceding that the chronicler recorded, for the time of Vaṭṭagāmaṇi, an event which he knew took place much later—an anachronism. There is a further difficulty and that is Silāsobbhakaṇḍaka (assuming it to be Silā-thūpa) has not been identified. Laṅkārāma has been suggested as its modern name ; but expert opinion has not been expressed on the suggestion.

The *Mahāvaṃsa* account does not present this difficulty for it says that Gajabāhuka-gāmaṇi enlarged the thūpa.[29] This implies that the thūpa was already existing and, as far as the evidence goes, only Vaṭṭagāmaṇi could have been its author. Thūpas have been erected in the country from the very time of Mahinda two centuries earlier and it is quite conceivable that such an important foundation as the Abhayagiri would have had its own thūpa from the commencement.

The translations referred to above (*Dpv.*), though freely current and widely accepted, have been questioned by certain scholars who are of the view that *between* is not the correct English rendering of the Pali word in this context, and that *near* or *within* conveys the proper sense (edd. P. Ñāṇānanda Thera, 1927 ; and trsl. of S. Paranavitana in article in the *UCR*. XVI, 1–2, p. 60). Paranavitana is of the view that the core of the thūpa (Silācetiya, i.e., Abhayagiri thūpa) was the work of Vaṭṭagāmaṇi. He further thinks it probable that the spot was that held by tradition (Fa-hsien) to have been consecrated by the Buddha leaving the impression of his foot thereon.

But the thūpa of stone (*silā cetiya*) is mentioned as having existed in the city between Thūpārāma and Lohapāsāda, or opposite the former (*Svu.* Stories 53 and 82). This reference in the ancient Pali text is not to any thūpa in the Abhayagiri area which is too far afield from the two well-known structures named.

The size of the thūpa of Abhayagiri has also a bearing on our question, for at present it is distinguished by the same huge proportions as those of only two others in the city, Mahā Thūpa and Jetavana Thūpa. As Gajabāhuka-gāmaṇi enlarged the thūpa, it must have at first been smaller. The earliest specific mention of the height has been made by Fa-hsien who has given the figure 40 *chāng*, (Legge: 400 cubits; Beal: 470 ft. and, in trsl. by Li Yung-hsi. 400 ft.[30]). Now, the *Mahāvaṃsa* has given the figure of 140 cubits when referring to the last restoration recorded by it, viz., by Parākramabāhu I. This part of the chronicle was written by Dharmakīrti in the 13th century.[31] We have a cubit measure engraved on a rock, and so

23 ibid. p. 41 f. Ayrton's opinion was that the large slabs were probably in their original area (*ASCMem*. I).

24 *EZ*. V (1), p. 165 f.

25 *EZ*. IV, p. 280 f.

26 *EZ*. III, p. 228 f. Denā is the Sinhalese for Jetavana.

27 xix, v. 17 (18).

28 xxii, v. 13.

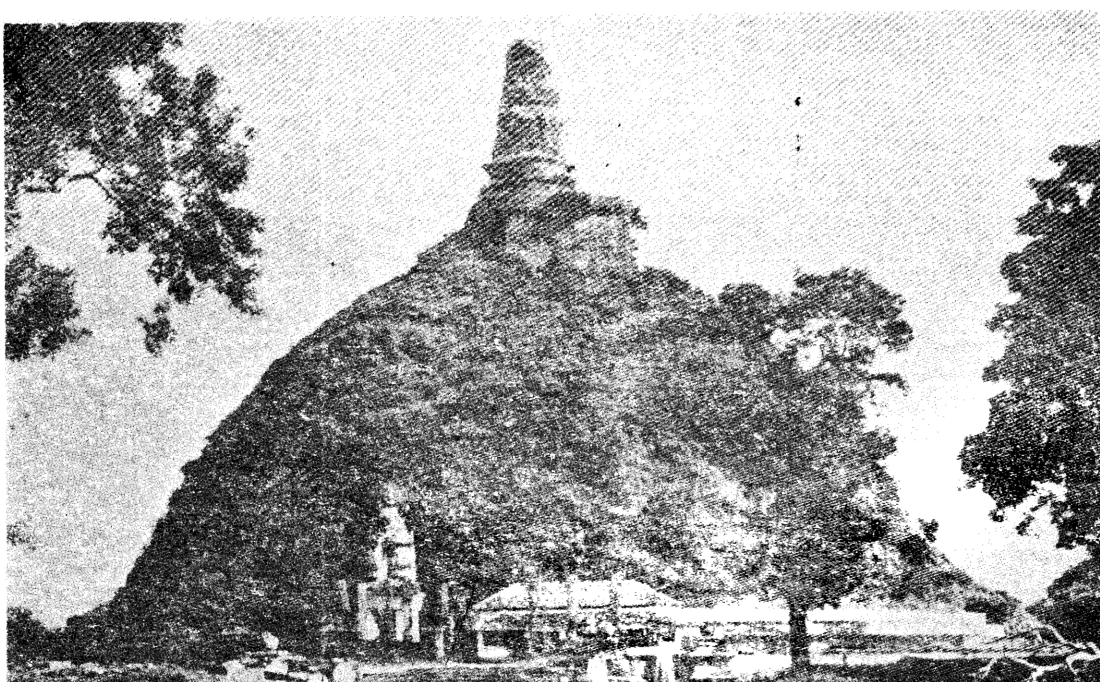
29 xxxv, v. 119.

30 Beal has evidently adopted the measure of 141 in. for a *chāng*, generally taken for tariff purposes. Jean Przyluski has categorically stated that the value of a Chinese foot varied with dynasties and states (*IHQ*. XI, 202). Li Yung-hsi's trsl. was published in 1957 by the Chinese Buddhist Association, Peking.

31 *The Pali Literature of Ceylon*, p 142, and G. C. Mendis ; *The Early History of Ceylon* (Appendix I).



ABHAYA (Mudrā), in figure of Buddha in the *kon-dō* (Golden Hall) of Hōryū-ji temple, Nara, Japan. (Bronze sculpture, dated *circa* 622–23 A.C., work of Tori-busshi. See S. V. ABHAYA-DĀNA.)



Copyright : Ceylon Archæological Survey.

ABHAYAGIRI Thūpa (Anurādhapura, Ceylon), as it is today.



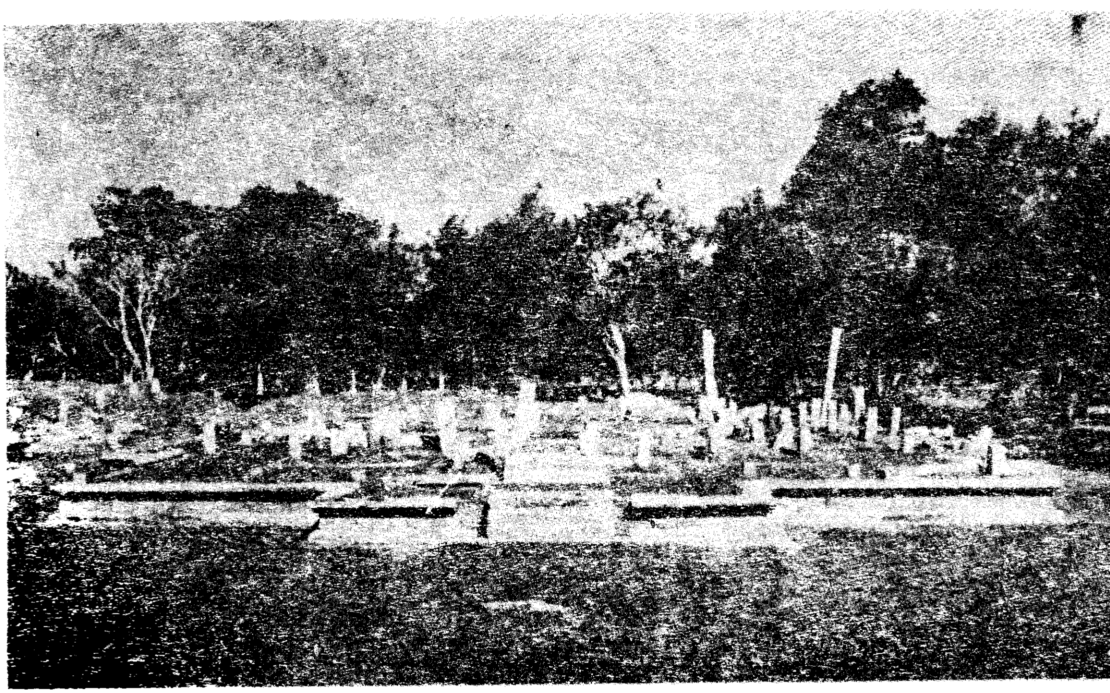
Courtesy, Ceylon National Museums.

ABHAYAGIRI : Inscribed limestone relic-casket (2nd cent. A.C.) from the *vāhalkaḍa* of the thūpa. Donor: queen Sirala.



Courtesy, Ceylon National Museums.

ABHAYAGIRI : Inscribed limestone relic-casket (2nd cent. A.C.) from the *vāhalkaḍa* of the thūpa. Donor : queen Mitabi.



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ABHAYAGIRI : Recently conserved remains of one (*circa* 7th cent.) of the two Kapārā-piriveṇas belonging to the vihāra.



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ABHAYAGIRI : One of the three stone Buddha images in the vihāra area, mentioned in an inscription of king Mahinda IV (7th cent.).



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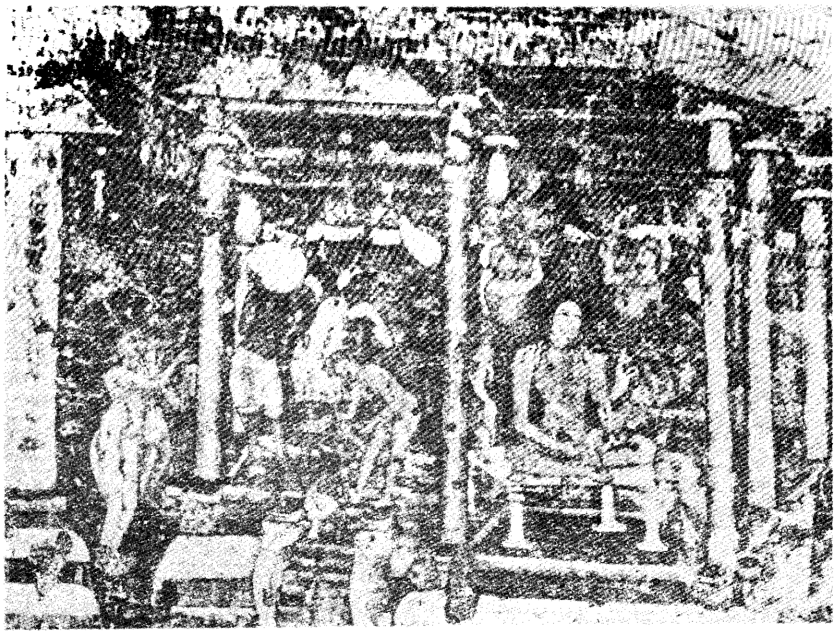
ABHAYAGIRI : Another of the three stone Buddha images in the vihāra area, mentioned in an inscription of king Mahinda IV (7th cent.).



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ABHAYAGIRI : The last of the three stone Buddha images in the vihāra area, mentioned in an inscription of king Mahinda IV (7th cent.).

PLATE IV.



After Yazdani

ABHIṢEKA : Scene (6 7th cent.) from Cave No. 1, Ajaṇṭā, India.



ACALĀGRA VIDYĀRĀJA : Statue by Kwaikei (1203 A.C.) in Daigoji temple, Kyoto, Japan.

From Rynken Sawa's "Mik-kyo-bi-jutsu-ron"

described, at the 14th century Gaḍalādeṇiya, and this is 30 in. in length.[32] The same would have held good a century earlier when the account was written, unless it had been taken over from a still earlier figure. If the cubit (Legge) should be as long, then 400 cubits would measure up to 1.000 ft., which is quite incredible. Nor could we readily accept 470 ft. (Beal), as it would give the thūpa a height which has not even been hinted at by local chroniclers or tradition. However we have the *Dīpavaṃsa* statement of a " great thūpa " by Gajabāhuka-gāmaṇi. This chronicle was written about the same century as Fa-hsien's visit and, in view of the suggestion of size, we can take it that the thūpa was of some magnitude. The actual figure, however, stands on the sole testimony of Fa-hsien. This is open to challenge, unless his unit of measurement is taken as very different from that used in Ceylon, as already indicated.

The information so far available leads to the strongest probability that the colossal thūpa in the north is that of Abhayagiri. The identification of the eastern thūpa as that of Jetavana Vihāra depends at present far more on elimination than on the one or two points mentioned above.[33]

One more important reference to Abhayagirithūpa might be mentioned before closing this discussion. The *Saddharmaratnākaraya*[34] (completed in 1417[35]) has recorded the raising of the height to 140 cubits by one of the kings called Kassapa. He is also said to have enshrined therein the *dharmadhātu.* Now this *dharmadhātu* has been suggested as the book by that name.[36] But if we take Kassapa as the fifth of the name, we have this passage translated from the inscription: " By (celebrating) relic-festivals he honoured the Buddha-gem. In fulfilment of the resolution (appearing in his words), ' how shall I honour the Dhamma-gem' he caused the Abhidhamma discourses to be transcribed on plates of gold (and therewith) made a great offering."[37] It is not unlikely that a portion had been offered to Abhayagiri where he had some work done. In that case it was probably enshrined in the thūpa, and and it would not be far-fetched to imagine an enshrinement of the Abhidhamma plates as *dharmadhatu.*

In spite of the importance of Abhayagiri vihāra in the history of the Saṅgha, if only as the powerful challenger of Mahāvihāra, the thūpa itself is not recorded as enshrining any relic. It thus seems not intrinsically an object of veneration by the standards of other relic-enshrined thūpas like those of Thūpārāma, Mahā Thūpa, Mahiyaṅgaṇa, &c. Its claim to recognition seems to lie in the fact of its great dimensions—it ranks next to Jetavana thūpa which is probably the largest construction of its class in the entire Buddhist world. When the *Mahāvaṃsa* was compiled the site had evidently been sanctified in the eyes of the chronicler and Fa-hsien's account suggests this. To the monk-chronicler of the orthodox Mahāvihāra Abhayagiri vihāra was not a hated home of heterodoxy.

(The name Abhayagiri Vihāra was used, at least in 1870, for an image-house in the Quadrangle, Polonnaruwa, and changed into Thūpārama in 1886, both without any authority. *ASCAR* for 1903, p. 32).

D. T. Devendra.

ABHAYAGIRIVĀSINS. This name is given to the monks residing in or connected with the Abhayagirivihāra in Anurādhapura, Ceylon, with special reference to their doctrinal and other differences with the orthodox monks of the Mahāvihāra, from the first century B.C. till the 12th century.

According to the Sinhalese tradition[1] their heretical tendencies can be traced to a certain monk Mahātissa who had been expelled from the Mahāvihāra according to the Vinaya rules on account of his frequenting the families of laymen. A pupil of his, Bahalamassutissa, had come in anger to reside in the Abhayagirivihāra, where he formed a separate faction. The apparent welcome given to the angered bhikkhu suggests that even prior to this incident the relations between the two vihāras were certainly not intimate, if not actually strained. A sense of individual aloofness and superiority in Abhayagiri may well have been caused by the special provisions made for its inmates by a unique expression of the royal patronage of king Vaṭṭagāmaṇi Abhaya referred to in the preceding article ABHAYAGIRI.

In the reign of Vohārika Tissa (209–301 A.C.) this faction, which had earlier received a body of Vajjiputta monks from Pallārāma in India led by their teacher Dhammaruci, is reported to have adopted some views belonging to the Vetulya-vāda (q.v.), although there is nothing on record indicating essential doctrinal differences between them and the Mahāvihāravāsins. In the second century a variant reading of a Vinaya rule was contested in regard to a transgression of a bhikkhuṇī, named Mettiyā, which was decided by a brāhman scholar Dīghakārāyana in favour of the Mahāvihāra. But the subsequent adoption by Abhayagiri of Vetulya-vāda under the name of Dhammarucika, and the increase of their influence were the causes of an order for expulsion of sixty monks by king Goṭhābhaya, also known as Meghavaṇṇābhaya (early 4th century). The monks were not only expelled from the Saṅgha, but also banished from the country[2]. Even this episode shows that there was still unity in doctrine, without which no disciplinary measures could have been taken.

Still, the seed of dissension had been sown, and the removal of the sixty monks does not seem to have entirely eradicated the supposed evil. For we find that notwithstanding this purge some three hundred bhikkhus led by Ussiliyātissa thera left the institution and joined Dakkhiṇagiri, i.e., the vihāra south of, and attached to, the Mahāvihāra, under the royal protection of Goṭhābhaya.

The monks who were expelled and banished to India seem to have reorganised their ranks and

32 *CJSc.* (G), II, p. 109. Whether the engraving belongs to the 14th century, has not been explained.

33 It should be noted that all *ASCAR.* and the connected *EZ.* up to 1913 retain the names which scholars now consider incorrect (*ASCAR.* for 1910–11, p. 16 ft. nt.).

34 Ch. 13.

35 C. E. Godakumbura : *Sinhalese Literature,* p. 97.

36 *Mahāyānism in Ceylon,* p. 46.

37 *EZ.* I, p. 52.

1 *Mhv.* xxxiii, 95.

2 ibid. xxxvi, 112.

gained the support of a certain Saṅghamitta who was versed in the teachings concerning the exorcism of spirits. This Coḷa bhikkhu proved himself to be the evil spirit guiding them on from bad to worse. Coming to Ceylon he engaged in successful disputation with the leading thera of Thūpārāma who happened to be the king's uncle. Saṅghamitta's eloquence and logic so impressed the king that he appointed him as tutor to his two sons, Jeṭṭhatissa and Mahāsena. The elder prince did not take well to his teacher, but the younger one became the bhikkhu's favourite.

After the death of king Goṭhābhaya, Jeṭṭhatissa succeeded his father and reigned for ten years, during which time the monk Saṅghamitta lived in voluntary exile. But when after that period the throne fell vacant again, Saṅghamitta returned from the further shore[3] and made all the arrangements for the consecration of Mahāsena, the younger brother. Using his influence on the young king, he had all royal support withdrawn from the Mahāvihāra and gave as reason that those monks did not teach the correct discipline (*vinaya*). It is noteworthy that no accusation of heretical doctrine was professed. Soon it became impossible for the monks to continue to live in the Mahāvihāra, and after it had been deserted for nine years, its building material was removed to enrich the Abhayagirivihāra. "Some three hundred and sixty four colleges and great temples were uprooted and destroyed, says an ancient chronicle; and the spoils gathered from them went to enrich and adorn the home of heresy, the Abhayagiri, which, now splendid in ornaments and rich in possessions, stood pre-eminent over all as the greatest and wealthiest monastery in Laṅkā".[4]

Some palace intrigue, however, by a minister named Meghavaṇṇābhaya who turned rebel, and by one of the king's wives, caused the murder of the monk Saṅghamitta and of one of his adherents, the ruthless minister Soṇa. Thereafter, several buildings were reconstructed within the premises of the Mahāvihāra.

But again, when in the years 412–414 Fa-hsien visited Ceylon, Abhayagirivihāra with 5000 resident monks had regained its supremacy over the Mahāvihāra with only 3000 monks. And during the reign of Dhātusena (455–473) we find the Mahāvihāra itself occupied by Dhammarucika bhikkhus,[5] a sect which branched off from the Theravādins during the reign of Vaṭṭagāmaṇi Abhaya, and which is usually identified with the Abhayagirivāsins.[6]

In the time of Silākāla (518–531) a Vaipulya Sutta (Mahāyāna text) known as *Dhammadhātu* was brought from India by a merchant of Kāsī, named Pūrṇa. This text was readily accepted by Abhayagiri and was honoured in the palace. Various Sanskrit works, such as the *Dīrghāgama* and the *Saṃyuktāgama*, and also the *Saṃyuktasañcaya-piṭaka* together with the *Vinaya-piṭaka* of the Mahīsāsaka school, which were removed by Fa-hsien from Ceylon, and partly translated into Chinese by Guṇabhadra, a bhikkhu from central India (in 436), are supposed to have been obtained from Abhayagiri.

King Silāmeghavaṇṇa in the 7th century was made aware of complaints against the monks of Abhayagiri and he empowered one of their own number, named Bodhi, to lead an enquiry. This monk, however, was killed, whereupon the king had the hands of those responsible for the murder cut off. He sent a further hundred monks into exile. Having thus purified the Saṅgha, he endeavoured to bring the monks of the Theravāda school and "the others" together for the purpose of performing the *uposatha-kamma* (q.v.) but the former unyieldingly refused. The king lost his temper, abused everybody, left the city in a rage and died suddenly thereafter.[7]

Here, the "other" monks referred to are the Abhayagirivāsins. They were not unworthy monks, as the king had just cleansed the Order. The refusal of the monks to co-operate must, therefore, have been based on doctrinal differences, which were still existing at this time, although there were no open clashes between them. Succeeding kings, such as Jeṭṭhatissa and Dāthopatissa II, befriended both parties with royal grants.

In the 9th century a member of the Vajraparvata sect in India came to reside in Abhayagiri from where he spread his teaching which is described as "secret teachings and popular with the foolish and ignorant". Some granite slabs with Tāntric formulae (see foregoing article) support the statement in the chronicles that Abhayagiri was friendly towards heterodox teachings periodically introduced from India. An inscription dating from the 11th century[8] refers to the Abhayaturāmahasā and the great literary works of the scholars dwelling there, versed in the scriptures, and endowed with the virtues of temperance, contentment and religious austerity.

The last is heard of them in the 12th century, when the "schism" appeared to be as wide as ever. As mentioned in the preceding article a conciliation was attempted by king Parākramabāhu I. In the beginning it proved to be "an exceedingly difficult task".[9] Many bhikkhus would hear nothing of reconciliation; and even to establish harmony among the bhikkhus of one school (Mahāvihāra), it became necessary to exclude the undisciplined elements from the Order and offer them lucrative wordly positions to prevent them from doing further harm. After the purification of the Saṅgha, the king set about bringing unity among the three different schools of the Mahāvihāra, Abhayagiri and Jetavana, divided by adherence to the Vetullapiṭaka.

Not a single work has been preserved as belonging to the Abhayagirivāsins. But the Chinese canon contains a sixth century translation of a work entitled *Cié-to-tao-lung* or the *Vimuktimārgaśāstra*

3 Ibid. xxxvii, 2.
4 Malalasekera : *Pāli Literature of Ceylon*, pp. 60 ff.
5 *Mhv.* xxxviii, 75.
6 *Nikāya-saṅgraha*, ed. Wickremasinghe, pp. 11–13.

7 *Mhv.* xliv, 74 ff.
8 *EZ.* I, pp. 225–6.
9 *Mhv.* lxxviii, 14.

by Upatiṣya, which, according to the considered opinion of P. V. Bapat, [10] belongs to the school of the Abhayagirivāsins. P. C. Bagchi [11] also is of opinion that the *Vimuttimagga* of Upatissa represents the Abhayagirivāda version and the *Visuddhimagga* of Buddhaghosa the version of the Mahāvihāra. There is no fundamental difference in doctrine between them sufficient to warrant the stigma of heresy. Yet the dissimilarity of certain doctrinal points, as well as their manner of treatment, would be sufficient to form a basis of divergence which would allow for co-existence without the merging of one school into the other, unless compelled by royal decree. Several of the dissimilarities touch on the method of mind control in the process of meditation. The Abhayagirivāsins accepted only 38 objects of concentration (*kammaṭṭhāna*), leaving out the objects of light (*āloka*) and of limited space (*paricchinnākāsa*). The form or shape of the concentration device may be not only circular, but even quadrangular or triangular. Upatissa recommends, but Buddhaghosa vehemently opposes, the developing of the after-image (*nimitta*) of the sublime mental states (*brahmavihāra*). In character classification the Abhayagirivāsins accepted not only the six basic classes of lust, hate, delusion, confidence, wisdom and investigation, but also various combinations thereof, making a total of fourteen classes.

It is not only in the process of development of the mind but also in the philosophical analysis of material phenomena that the Abhayagirivāsins differed from what was considered orthodoxy. For they added two further phenomena to the list of 28, namely the physical phenomenon of origination (*jāti-rūpa*) and that of inertia (*middha-rūpa*). This view is rejected by Buddhaghosa [12] on the grounds that birth is included in integration and continuity (*upacaya-santati*), and that inertia is non-existent; and his commentator Dhammapāla emphasises that these views are held by the inmates of Abhayagiri monastery at Anurādhapura[13]. In this connection it is interesting to note the logical consistency of the Abhayagirivāsins. The material inertia (*middha-rūpa*) which is produced by the weather (*utuja*) is to be found even in an arahant; and hence only mental languor (*thīna*) is mentioned as a hindrance (*nīvaraṇa*), whereas the usual Theravāda enumeration of the five hindrances speaks of the combination of sloth and torpor (*thīna-middha*).

Another view, which according to the commentator Dhammapāla is that of the adherents of the school of Abhayagiri (*Abhayagirivāsike sandhāyāha*),[14] is that ascetic practices (*dhutaṅgāni*) can be also unprofitable (*akusala*), as they are concepts consisting in a name (*nāma-paññatti*).

On essential points of doctrine, however, there is perfect harmony with Theravāda, e.g., the acceptance of one single unconditioned (*asaṅkhata*), while clear-cut differences with the *Abhidharmapiṭaka* of the Sarvāstivādins, with the ***Sāriputrābhidharma-śāstra*** and the ***Satyasiddhi-śāstra*** make it evident that the Abhayagirivāsins cannot be treated as doctrinal heretics.

Although the Abhayagirivāsins are frequently said to have embraced the heresies of the Vetulyaka, there is no evidence that they went so far as to deny the actual personality of the Buddha, which is the heretical transcendentalist view (*lokottaravāda*) that the Buddha did not dwell in the human world, but that he created a material body (*nimitta-rūpamattaka*) to appear in this world, whilst residing in Tusita heaven.[15] Neither does the fact that some disciples of a teacher called Dhammaruci, belonging to the Vajjiputra Sect in India, were received at the Abhayagiri monastery[16] prove that all the heterodox views of that school were adopted by the Abhayagirivāsins. Certain theses of these Dhammarucikas were taken over, but essential doctrinal points against the accepted Theravāda of *anattā* did not find favour with the Abhayagirivāsins. The relationship between the two rival sects may be summed up as one between the conservative Mahāvihāravāsins and the liberal Abhayagirivāsins.

"The Abhayagiri monks seem to have kept up constant contact with various Buddhist sects and new movements in India, from which they derived inspiration and strength. They were liberal in their views, and always welcomed new ideas from abroad and tried to be progressive. They studied both Theravāda and Mahāyāna and ' widely diffused the Tripiṭakas ' "[17]. The Dhammarucikas of Abhayagiri are supposed to have accepted the Vetulya-piṭaka. The Vetulyas or adherents of Vetulla-vāda are well known by name both in the Sinhalese chronicles and in the commentary to the *Kathāvatthu*. They are said to have believed that the Buddha did not live on earth as a real personality, and that the Dhamma was actually preached by Ānanda. The word "Vaitulya", however, is unknown in Sanskrit lexicons; but H. Kern has found the word as an alternate reading of "Vaipulya" in the sūtra of that name, the Sūtra of Great Development, in some Kaşgar fragments of the *Saddharmapuṇḍarīka*. And hence the Vetulyas (Vetullakas) may not have constituted a separate sect or school, especially as they are not named among the eighteen schools; and the designation then merely stands as a kind of nickname for "those of the developed doctrine",[18] or Mahāyāna in general, in a way similar to the sobriquet "Hinayāna", the Small Vehicle, derisively given to the Theravāda.

In the commentary on the Great Chronicle of Ceylon we find a more plausible explanation of the separation of the two communities without either of them becoming heretical in the doctrine. The community of Abhayagiri established themselves in the Abhayagiri-vihāra which was constructed by king Vaṭṭagāmaṇi. They assumed the name of Dhammarucikas 217 years after the establishment

10 *IC*. I, 3, pp. 458–9.
11 *Sino Indian Studies*, II, p. 113.
12 *Vism*. xiv, §71.
13 *VismA*. 455 (Ñāṇamoli : *The Path of Purification*, p. 502, n. 31).
14 ibid. 87.
15 *Kvu*. xviii, 1.
16 *Nikāya-saṅgraha*, p. 10
17 W. Rahula : *History of Buddhism in Ceylon*, p. 85 quoting, Hsüan-tsang, II, p. 247.
18 H. Kern : *Verslagen en Mededeelingen der Koninklijke Akademie van Wetenschappen en Letterkunde*, (Amsterdam), 1907, pp. 312–319.

of the Dhamma in Ceylon, rejecting the *Parivāra* section of the Vinaya which, according to the orthodox view, had been recited by the Buddha.[19] It must not be forgotten in this connection that the commentator is here explaining the historical facts from the viewpoint of the Mahāvihāra. The name Dhammaruci itself is already open to different interpretations, one deriving the name from the supposed founder, another indicating the nature of the seceders : those who delight in the Dhamma, or who cause the Dhamma to shine.[20]

As regards their non-acceptance of the *Parivāra*, the fifth book of the Vinaya, this too can be interpreted in various ways. One is the interpretation of the Mahāvihāra, given above. But a different view will be obtained when it is noted that the *Parivārapāṭha* is " an abstract of the other parts of the Vinaya, in fact, a very much later compilation and probably the work of a Ceylon thera. In some stanzas which are found at the end of the *Parivārapāṭha*, it is stated to have been composed by ' the highly wise, learned and skilful Dīpa, after he had inquired here and there into the methods (literally, the way) followed by former teachers'."[21] Moreover, we know that the canon of the northern schools distinguishes only four and not five divisions of the Vinaya, notwithstanding the natural tendency to increase rather than retrench in the course of the years. In this light the refusal of the Abhayagirivāsins to include this work in the Vinaya-piṭaka, whereby it would receive the undeserved authority of the Buddha's word, seems more like a cleansing reform than a schism, based on differences in interpretation and texts (*atthantara-pāṭhantara-karaṇa-vasena bhedam*). But it would appear that in the course of centuries the original zeal for reform lost its keen edge and when finally a reunion of the Mahāvihāra, Abhayagirivihāra and Jetavanavihāra was proposed by the great Sinhalese king Parākramabāhu 1, he succeeded, where so many others before him had failed. After this the school of the Abhayagirivāsins ceased to exist in the history of Buddhism.

It is interesting to note a somewhat similar, although much less pronounced, difference of attitude rather than of doctrine between two of the foremost Oriental universities in present day Ceylon. Both derive their monastic ordination (*upasampadā*) from the same source(Siam--Thailand); both subscribe to the fullest extent to the orthodox Theravāda ; both are equally recognised and patronised, even by the government. And yet one emphasises more the classical Pali of the traditional texts and commentaries and appears to have become somewhat constricted in its home island of Ceylon ; the other is visibly influenced by Sanskrit texts and translations, thereby assuming a wider outlook, if not from a doctrinal aspect, certainly so in practical daily life. The slight difference between them in the manner of wearing the monastic robes and in the attitude of one in actively participating in certain secular movements might be taken as reflecting these points of view. No stigma, however, can be attached to either.

H. G. A. VAN ZEYST.

19 *Mhvṭ*. v. pp. 175–6.

20 A. Bareau : *Les Sects bouddhiques du petit Véhicule*, p. 242; H. Kern : *Histoire du Bouddhisme dans l'Inde*, II, p. 367 (*AMG*. XI).

21 T. W. Rhys Davids and H. Oldenberg : Introduction to *Vinaya Texts*, I, p. xxiv, *SBE*. XIII.

ABHAYĀKARA. See ABHAYĀKARAGUPTA.

ABHAYĀKARAGUPTA (ABHAYAKĀRAGUPTA), a great scholar of the university of Vikramaśilā (q.v.). It was from this university (founded by king Dharmapāla in the 8th century A.C.) that the largest number of Indian missionaries went to Tibet.

Following the Tibetan tradition, Rai S. C. Das Bahadur[1] holds that Abhayākaragupta was born about the middle of the 9th century of the present era. Phanindranath Bose,[2] however, thinks that he flourished towards the end of the 11th century and at the beginning of the 12th century. It is said that he died in 1125 A.C.[3]

A native of Gauḍa, Abhayākaragupta was educated in the country of Magadha which was, at that time, under the sway of king Rāma Pāla. After learning the five Vidyās, or sciences, of the day : Śabdavidyā, Śilpasthānavidyā, Cikitsāvidyā, Hetuvidyā and Adhyātmavidyā, he joined the order of monks and soon became famous as a great scholar. King Rāma Pāla invited him to perform the religious ceremonies in his palace.[4] As a monk he worked hard ; he wrote śāstras in the first two watches of the day, and explained the principles of of the Dharma in the third.

There is a story told in Tibetan books about a Ḍākinī (Tibetan : mkhaḥ ḥgro-ma) who, disguised as a girl, tried to tempt Abhayākaragupta. He was, however, more than a match for her wiles. His stern morality pleased the Ḍākinī so much that she blessed him thus : " You will obtain foreknowledge during the interval between your death and rebirth. As a step towards its acquirement you must write many works on the Dharma Śāstra." She also drew his attention to the practice of making Tāntric maṇḍalas (Tibetan : Dkyil ḥkhor) or ritualistic circles. Tibetans who believe in this story think that this incident inspired Abhayākaragupta to compose several śāstric works and commentaries, such as the (1) Theṅ-wa-korsum, (2) Commentaries on Khajor (Mkhaḥ-ḥgro), (3) Man-Ṅag, (4) Ñema, and the (5) Saṅye thod-pai-nam-shé-mi-jigpa (Saṅs-rgyas thod-paḥi rnam-shes mi-ḥjigs-pa), besides criticisms on the works of other commentators.

Another story is told of how he visited the city of Carasiṃha, where the caṇḍāla king was about to make a hundred human sacrifices to his god. The appearance of a hideous snake over his head, created by magic, terrified the caṇḍāla king so much that he set his victims free at the request of Abhayākaragupta. There is yet another account which

1 "Lives of the Panchhen-Rinpochhes or Tasi Lamas" *JASB*. 1882, pp. 16–18.

2 *Indian Teachers of Buddhist Universities*, pp. 81 f.

3 *L'Inde Classique*, II, sec. 2039.

4 *Ancient Indian Education*, R. K. Mookerji (1951) ; Tārānātha's *Geschichte des Buddhismus* (A. Schiefner) pp. 250 ff

relates how Abhayākaragupta allayed the sufferings of the many hunger-stricken beggars in Sukhāvatī by giving them food and drink from his mendicant's platter, which was miraculously supplied from heaven. These stories are meant to add glory to his saintly character.

Though Abhayākaragupta was the head of the monks belonging to the Mahāyāna school, he was respected also by the Śrāvakas. He remained at Vikramaśilā for a long time. In his day this university was under the protection of the son of king Śubhaśrī of "eastern India" (perhaps the eastern districts of Magadha). On the authority of Tibetan writers, it is said that there took place at this time a Turuṣka war in which Abhayākaragupta played an important part by invoking the aid of the Dharmapālas (i.e., the spiritual protectors of the world) and transforming the offerings with their help into eagles, who turned out the Turuṣkas. Afterwards, he cured many of poisonous snake-bites and arrested numerous bandits and robbers by the spell of his mantras. The last of the many wonders he achieved was the bringing to life of a child in the great cemetery of Himavana.[5]

Like Dīpaṅkara (Atiśa), Abhayākaragupta was a great writer as well as a translator of Buddhist texts. He was proficient in Tibetan, translating into Tibetan several of his own books in Sanskrit.[6] Some of his writings appear in the Tibetan catalogue under the name of Abhayākaragupta, and others under that of Abhyākara. He seems also to have been associated with the famous university of Nālandā, where he translated a few books. The Śrī-mahākālasādhana-nāma, Śrīmaha-kālāntara-sādhana-nāma, Siddhaikavīrasādhana, Vajrayāga-mūlāpattikarma-śāstra, Kālisūryacakravaśa-(kriyā-) nāma, Gaṇacakrapūjākrama-nāma, and the Saṅkṣiptavajravārāhisādhana, were translated into Tibetan by him. It is interesting to note that all these books belong to the Rgyud-ḥgrel or Tantra group, thus confirming his reputation as a great Tāntric scholar, which is not surprising since Vikramaśilā was a great centre of Tantra. Another book, the Abhiṣeka-prakaraṇa, was composed in Sanskrit and translated into Tibetan by him. He is reputed to be the author of 26 more books, which were translated into Tibetan by various hands. They are :—Śrī-kāla-cakroddāna, Śrī-cakra-saṃvarābhisamaya, Svādhiṣṭhānakramopadeśa-nāma, Cakraśambarābhisamayopadeśa, Śrī-sampuṭatantrarājaṭikā-āmnāyamañjarīnāma, Śrī-buddhakapāla-mahātantrarājaṭikā-Abhayapaddhati-nāma, Pañhacakramamataṭikā-candraprabhā-nāma, Raktayamāntaka - niṣpannayoga - nāma, Gaṇacakravidhi-nāma, Vajrayānāpattimañjarī-nāma, Vajrāvali-nāma-maṇḍalopāyikā, Niṣpannayogāvali-nāma, Jyotir-mañjarī-nāma-homopāyikā, Ucchuṣmajambhala-sādhana-nāma, Bodhipaddhati-nāma, Śrī-mahākāla-karmasambhāra, Vajramahākālakarmoccāṭanābhicāra-nāma, Vajramahākālakarmavibhaṅgābhicāra-nāma, Vajramahākālakarmakāyastambhanābhicāra-nāma, Vajramahākālakarmavākstambhanābhicāra-nāma, Vajramahākālakarmacittastambhanābhicāra-nāma, Vajramahākālakarmabhavaśoṣaṇābhiśāpa-nāma, Vajramahākālakarmābhicārapratisañjīvanaśāntikarman-nāma, and the Upadeśamañjarī-nāma-sarvatantrotpannopapanna-sāmānyabhāṣya, all of which belong to the Tantra group. Besides these, two works of the Mdo-Ḥgrel or sūtra group were written by him : the Āryāṣṭasāhasrikāprajñāpāramitāvṛttimarmakaumudī-nāma, and the Munimatālaṅkāra. Yet another book, the Vajramahākālābhicārahoma-nāma, which, according to some was written by Nāgārjuna, is also credited to him. It is more probable that Abhayākaragupta collected together the instructions of Nāgārjuna and compiled this book.[7] The following works are also recorded in Cordier as having been composed by Ācārya Mahāpaṇḍita Abhayākaragupta: (1) Bodhisattvasaṃvaragrahaṇa-vidhi (III, 333), (2) Jñānaḍākinīsādhana (II, 100), (3) Kālacakrāvatāra-nāma (II, 22), and (4) Śrī-Mañjuvajrādikramābhisamayasamuccaya-niṣpannayogāvali-nāma(III,230).

Thus Abhayākaraputa was well known both in India and Tibet. In the Tengyur he is sometimes called Paṇḍita, Mahāpaṇḍita, Ācārya, Siddha and Sthavira. His name in Tibetan is Ḥjigsmed ḥbyuṅ-gnas sbas-pa or Ḥjigs-med ḥbyuṅ-gnas sbaspaḥi shabs (i.e., Abhayākaraguptapāda), and his influence on Tibetan Buddhism was very great. The question whether he visited Tibet remains to be decided. It seems, however, probable that he did; he is worshipped even now as a saint there.

T. Rajapatirana.

5 *JASB*. 1882, p. 18.
6 *L' Inde Classique* II, Sec. 2029, 2039, 2042.
7 *Indian Teachers of Buddhist Universities*, op. cit. pp. 88-90: and *Sādhanamālā*, II (*GOS*. No. xli), Benoytosh Bhattacharyya, pp. xc-xci.

ABHAYA (-LIPI), one of the many scripts under the control (*nīti*) of a bodhisattva, listed in the *Mahāvastu* in the section dealing with the seventh Bodhisattva-bhūmi. This script was probably used by a people of the name of Abhaya (*Mhvu.* I, 135, 7 : 'Bhaya).

ABHAYAMĀTĀ, a theri who had been a courtesan (*nagarasobhinī*), named Padumāvatī in Ujjeni. King Bimbisāra of Rājagaha hearing about her beauty wished to see her and informed his chaplain (*purohita*) about it. By the power of spells the *purohita* called the yakkha Kumbhīra with whose help the king's desire was fulfilled. When she informed the king that she had conceived a child, he sent word to say that if she had a son, he would like to see him.

A son was born and named Abhaya (*ThīgA.* 39) whereupon Padumāvatī came to be known as Abhayamātā. Abhaya is generally referred to as Abhayarājakumāra.[1] But the commentator of the *Therīgāthā* does not call him 'rājakumāra' (*ThīgA.* 39–41).

When the boy was seven years old, he was sent to the king who brought him up with the princes of the court. Later, Abhaya renounced the world

1 *DPPN*. But Āmrapāli is mentioned as his mother in the Mūla Sarvāstivāda Vinaya (*GM.* III, 2. p. 22).

substances "). In every respect it was like the royal city of Puṣpāvatī which, too, had a pillar named Valayā, which was bright and beautiful and of seven colours.

Here, in Abhayapura, Supātra the Tathāgata preached the "word of the renowned calm" (*kṣema-vaistārikaṃ prāvacanaṃ*: op. cit. p. 227, n. 1), and proclaimed the Tathāgata Varuṇa.

T. R.

ABHAYAPURA (2), the capital city of king Abhaya (No. 3).

ABHAYARĀJAKUMĀRA, a popular appellation of 'prince' Abhaya, who, perhaps, was so known in order to distinguish him from the other Abhayas of his time.

He was a son of king Bimbisāra. This is stated in the *Apadāna*, in the verses ascribed to Abhaya, as well as in a few commentaries (*Ap.* II *v.* 22; *MA.* III, p. 108; *ThagA.* I, 87-88). His mother, according to one of these commentaries, was Padumāvatī the courtesan of Ujjeni (*ThīgA.* xxvi), also known as Abhayamātā (q. v.).

In the *Apadāna*, Abhaya recounts that having fallen among evil friends he was beguiled by the religious teacher Nigaṇṭha Nātaputta. Nātaputta taught him a question which Abhaya promised to put to the Buddha, and which they both thought would considerably embarrass him.[1] The implications of this question and the Buddha's reply are fully discussed in the *Abhayarājakumāra Sutta* (q.v.) of the *Majjhima Nikāya* (Sutta 58). The question that Abhaya asked at his own residence, after having invited the Buddha there, was whether the Tathāgata uses such language as may be unpleasant to others and disliked by them. The Buddha's answer so impressed Abhaya that he enquired whether the Buddha anticipated such questions and had answers ready, or whether he answered them spontaneously. Before taking his leave of the Buddha, Abhaya expressed a wish that he be accepted as a lay disciple.

Apparently, there were other occasions when he met the Buddha. At one such meeting at Gijjhakūṭa, when he discussed the view of Pūraṇa Kassapa that both non-knowledge as well as knowledge had neither cause nor reason, the Buddha replied that they were both conditioned in that they were the result of the 'hindrances' (*nīvaraṇāni*) and 'factors of enlightenment' (*bojjhaṅgāni*) respectively. Abhaya was convinced, and being unable to contain his admiration for the Buddha, he declared that his fatigue both physical and mental evinced during his climb to Gijjhakūṭa had been all allayed and the dhamma realised (*abhisameto*) by him (*S.*, *Bojjhaṅga Saṃyutta*, sutta 6).

This 'realisation of the dhamma' is probably synonymous with the comprehension of the Four Noble Truths which marks the moment of the attainment of *sotāpatti*. That at least is the sense in which this expression has been often employed in the texts. But the question whether Abhaya was here declaring his attainment of *sotāpatti* cannot be adequately pursued in view of the fact that the commentary makes no allusion to it and also because of two other commentarial traditions which contradict one another as to the occasion when such a spiritual change took place.

In the *Theragāthā* commentary (I, 58) he is said to have attained *sotāpatti* when the *Tāḷacchigalūpama Sutta*[2] was preached, while according to the *Dhammapada* commentary (III, 166 f.) this happened after the Buddha had discoursed to him in connection with a nautch girl's death that occurred scarcely a week after she had been presented to Abhaya by his father the king.

The king is said to have given her over to Abhaya in recognition of his services when he quelled a frontier rebellion. Nothing, however, is said of his military skill except that in the *Abhayarājakumāra Sutta*, he himself claims to be a well-known charioteer skilled in the various parts of a chariot (*M.* I, 396). The king is also said to have bestowed on him his kingdom for seven days, during which time Abhaya enjoyed regal splendour within the confines of his house.

But, in spite of his having received such a rare honour, Abhaya never succeeded to the throne. He probably had no such aspirations as there was already prince Ajātasattu, the legitimate son of Bimbisāra, and according to the commentarial tradition, Abhaya was so deeply moved when his father died, that he eventually decided to become a monk.

Before his admission into the Order, Abhaya probably was the father of the celebrated physician Jīvaka. This, however, has been denied in the Vinaya in an episode where Jīvaka himself questions Abhaya about his parentage. Abhaya, while claiming to be as ignorant as Jīvaka on that matter, takes full credit for having brought him up (I, 269). As against this statement of the Vinaya, the *Aṅguttara* commentary records that Jīvaka's father was Abhaya and that his mother was the courtesan Sālavatī (*AA.* I, 399).

The Vinaya tradition seems to reflect a deliberate attempt to safeguard the reputation of Abhaya and Bimbisāra. It not only depicts Abhaya as innocently ignorant of Jīvaka's paternity, but says further that having accidentally discovered Jīvaka as an infant discarded on a heap of rubbish and on the verge of being pecked by crows, he took pity on the child and had him removed to the inner city to be brought up by nursing mothers (I, 269). Nothing is said of the child's paternity. Abhaya's conduct may have been prompted either by a sense of social service, or a feeling of guilt that the child was his own. The Vinaya tradition seems to imply the former; but the latter consideration is the more likely as Abhaya himself since his seventh year had been brought up by Bimbisāra for no other reason than that he was an illegitimate son

1 Jacobi has stated that this Abhaya has been frequently mentioned in the legends and canonical works of the Jains (*SBE.* XLV. Introduction xv. n. 1).

2 This is probably a misprint for *Ṭāla-chiggalpama Sutta.*

of the king (*ThīgA.* xxvi, 39). It is again significant that this fact is mentioned only in a commentary which belongs to the sutta tradition. The Vinaya does not even vaguely allude to it—an indication that it recorded nothing that was prejudicial to the reputation of the king.

In the *Abhayarājakumāra Sutta*, too, Abhaya is closely associated with a child for whom he evidently had great affection; that child might well have been Jīvaka, but unfortunately his identity and paternity have nowhere been revealed either in the sutta or its commentary.

Abhaya is said to have won arahantship not long after his entry into the Order. That this was the result of his having listened to the eloquent words of the Buddha is stated in the one and only verse ascribed to him in the *Theragāthā* (ekanipāta *v.* 26). The *Therīgāthā*, too (dukanipāta *v.* 33), has incidentally recorded another of his verses along with one other ascribed to his mother who, after her entry into the Order of nuns, was called Abhayamātā. That verse was an admonition to his mother that she should reflect on the body from head to foot as foul and rotten. That this advice helped her to win deliverance is acknowledged by his mother.

Abhaya's first association with a Buddha is said to date from the time of Buddha Padumuttara (*Ap.* II, 502 f.). He had then been a preacher of the dhamma and out of reverence for the Buddha is said to have always prefaced his sermons by reciting four laudatory stanzas in honour of the Buddha. As a result of the merit so accumulated he escaped being born in any of the woeful states of existence for one hundred thousand aeons. The *Theragāthā* commentary also associates him with Buddha Vipassī to whom, it is said, he made an offering of *keṭaka* flowers (I, 87). The verses that allude to this incident also occur in the *Apadāna* where, however, they are ascribed to a thera named Keṭakapupphiya (II, 449 f.). It is doubtful whether Keṭakapupphiya was another appellation of Abhayarājakumāra. As Malalasekera suggests, that probably was just a title of another thera whose real name was Abhaya (No. 2 in *DPPN.*). Such titles were common in ancient times and were used to signify a special virtue or quality that was characteristic of the person, e.g., Abhaya Sārthavāha, Abhaya Dīghabhāṇaka, Abhaya Duṭṭhagāmaṇi, Abhaya Cora, &c., but for which it would have been scarcely possible to distinguish one Abhaya from another.

H. S. C.

ABHAYARĀJAKUMĀRA SUTTA, a discourse of the Buddha preached to Abhayarājakumāra when the Buddha visited Abhaya's house in compliance with an invitation to accept alms there (*M.* No. 58). The Buddha was invited while he was residing in Veḷuvana at Rājagaha but the invitation was really a pretension to courtesy, the real purpose being to embarrass the Buddha with a question that was a dilemma.

Abhaya learnt the question from Nigaṇṭha Nātaputta who induced him to put it to the Buddha on the grounds that Abhaya's fame would spread once it is known that he had raised an argument against the recluse Gotama.

The question was whether the Tathāgata uses such words as may be unpleasant and disagreeable to others. And the nigaṇṭha surmised that if the Buddha answered in the affirmative, it would show him up as being no different from a worldling (*puthujjana*), but that if he answered in the negative he could be called a liar because his use of such language had provoked and enraged Devadatta.

But no sooner was the question asked than came the Buddha's reply that it could not be answered directly (*ekaṃsena*)[1]. That alone was enough for Abhaya to acknowledge the greatness of the Buddha over the nigaṇṭhas. The Buddha then proceeded to explain that irrespective of whether his words would ultimately be pleasant and agreeable to people or not he would utter them when he knew that it was the proper time (*kālaññū*) to do so, and provided certain necessary conditions were present, namely, that he was aware that what he uttered was a fact (*bhūtaṃ*), was real (*tacchaṃ*) and would conduce to the person's welfare (*atthasaṃhitaṃ*). If any one of these conditions was absent he would not speak. This, said the Buddha, was due to his sympathy for beings (*sattesu anukampā*) which he likened to Abhaya's sympathy for a child who happened to be then in his arms.

So greatly was Abhaya impressed by the manner in which the Buddha answered his question that he asked him whether he anticipated such questions and had even thought out answers to them or whether he answered them spontaneously. The Buddha replied that since the *dhammadhātu*[2] had been realised by him, he answered them spontaneously very much as Abhaya who was a skilled charioteer would have spontaneously named the various parts of a chariot in case he were questioned about them.

The discourse ends with Abhaya's entreaty that he be accepted by the Exalted One as a lay disciple (*upāsaka*).

H. S. C.

ABHAYARĀJAKUMĀRA VATTHU. This narrative contains an episode of the life of Abhayarājakumāra. He was deeply grieved over the death of a nautch girl who had been presented to him by the king his father, a week earlier. Abhaya visited the Buddha at Veḷuvana to find comfort (*DhpA.* No. 4).

The Buddha first consoled him by stating that the amount of tears that Abhaya had likewise shed during a number of lives each time that this

1 *Na kho'ttha rājakumāra ekaṃsenāti.* This meant, says the commentary, that the question could not be answered absolutely, for the Tathāgata may or may not utter such words, and in case he does utter, that would be merely because he sees a benefit resulting therefrom. Otherwise he could remain silent (*MA.* III, 109).

2 The commentary explains this word as being synonymous with omniscience—*sabbaññuta ñāṇassa etaṃ adhivacanaṃ* . . . . (*MA.* III, 113).

very woman had died was, indeed, beyond measure. Having thus considerably lessened his grief, the Buddha preached to him about the dangers of affection, in a stanza in which he compared a living being to a decorated royal chariot where only fools sit complacently [3]. But discerning ones, says the Buddha, find no attachment therein.

Having listened to the words of the Buddha, Abhayarājakumāra is said to have attained the first fruit of enlightenment (*sotāpattiphala*). But according to other accounts (see ABHAYARĀJA-KUMĀRA), his spiritual awakening took place under different circumstances.

However that may be, it is worth noting that in the present account the Buddha is made to address his words, compressed in the metaphor of a royal chariot, in a manner that would be most intelligible to Abhayarājakumāra who, according to a sutta of the *Majjhima Nikāya*, was himself an excellent charioteer (*Abhayarājakumāra Sutta*, *M*. No. 58).

H. S. C.

ABHAYARĀJA PARIVEṆA, a foundation in Ceylon attached to Vanaggāmapāsāda Vihāra, both of which were the works of king Vijayabāhu IV (1271-1273 A. C.). They were built in Sindhūravāna where the king arrived from Gaṅgāsiripura (Gampola) on his return from pilgrimage to Sumanakūṭa. It is mentioned that the pariveṇa was built in the name of his father Parākramabāhu II. It was endowed with villages, fields and various other gifts which, however, are not specified (*Mhv*. lxxxviii, 48 f.).

ABHAYASAMĀNA SUTTA is in reality the *Abhaya Sutta* of *A*. II, 173. The confusion has probably arisen from the text of Jānussonī's words to the Buddha : " There is no one subject to death, who does not fear" (*n'atthi yo so maraṇadhammo samāno na bhāyati*). The uddāna, however, which gives in verse form the titles of the suttas in each chapter, describes the first five suttas as : *Yodhā pāṭibhogasutaṃ abhayasamaṇasaccena pañcamaṃ* : the warrior (*yodhajīva*), surety (*pāṭibhoga*), hearsay (*suta*), fearless (*abhaya*), recluse (*samaṇa* or *brāhmaṇa-sacca*).

ABHAYA SUTTA (1). There are several suttas under this name, but not all deal with the same subject of fearlessness (*abhaya*). There is, e.g., the *Abhaya Sutta* which occurs in the *Saṃyutta Nikāya* in the chapter on the factors of enlightenment (*bojjhaṅgasākaccaṃ*), in the *Bojjhaṅga Saṃyutta* (V, 126). Here the name is derived from the Licchavi prince called Abhaya (No. 10), who asked the Buddha about the teaching of Pūraṇa Kassapa that deeds had no result (*ahetuvāda*). But the Buddha replied that both the lack of knowledge and understanding (*aññāṇa-adassana*), as well as wisdom and insight (*ñāṇadassana*), have their roots (*hetu*) and conditions of arising (*paccaya*). The first find their roots in lust of the senses (*kāmarāga*), ill-will (*byāpāda*), sloth and torpor (*thīnamiddha*), excitement and worry (*uddhaccakukkucca*) and perplexity (*vicikicchā*), which collectively are called hindrances (*nīvaraṇa*). The latter, wisdom and insight, find their roots and conditions of arising in the cultivation of mindfulness (*sati*), investigation of truth (*dhammavicaya*), energy (*viriya*), rapturous joy (*pīti*), tranquility (*passaddhi*), concentration (*samādhi*) and equanimity (*upekkhā*), which are collectively called the seven factors of enlightenment (*sambojjhaṅga*).

ABHAYA SUTTA (2), dealing with the subject of the fearless (*abhaya*), occurs in the Book of Fours of the *Aṅguttara Nikāya* (II, iv, sutta 184).

The discourse is the result of a statement made by the brāhman Jāṇussoṇi who, although a follower and great admirer of the Buddha, was keen on listening also to other teachers like Subha Todeyyaputta (*M*. II, *Subha Sutta*) and Pilotika (*M*. I, *Cūḷahatthipadopama Sutta*) and comparing these different views or investigating their claims. Jāṇussoṇi expresses the view that any being subject to death fears the thought of death. The Buddha in reply does not dismiss this statement *in toto* but, while admitting that some beings subject to death fear the thought thereof, says that there are also beings, equally subject to death, who do not fear and tremble at the thought of death. This view is then further developed by the Buddha, who gives four classes of beings who fear the thought of death, and four classes who do not so fear.

First of all there is the person who in respect of the pleasures of the senses is not free from lust, from desire, from affection, from longing, from passion, from craving. When a serious illness overtakes him, he is grieved that he will have to forego the pleasures of the senses, and is afraid of death. Then there is the person who is not free from lust and passion as regards his body (the seat of sensation). He too will lament in the case of a serious illness that he will lose this instrument of enjoyment, and he too will be afraid of death. Further, there is the person who when afflicted by a serious illness will reflect that he has not done any noble or wholesome deed, that all his deeds have been evil, cruel and stained, that after his death he will go to the place he deserves ; and he too will be afraid of death. Finally, there is the man who is undecided as to the worthiness of the Buddha, his teaching and the Order, the usefulness of the training, the dependency of things originating, one who is so full of wavering that he is unable to attain the goal by learning through questioning (*AA*. III, p. 161), and cannot come to a conclusion as to the true Dhamma. In a severe illness he too will be afraid of death, due to his uncertainty.

But then there are four types of beings who do not tremble in fear at the thought of death, even if they are stricken by a severe illness. There is the person who is free from lust in respect of the pleasures of the senses, one who is free from passion as regards his body, one who has performed noble deeds and skilful actions in protection of the weak, and one who does not entertain any thoughts of

3 The word used in the stanza for living being is *loka* (world). But the commentary has explained this as meaning " one's own existence that is comprised of the aggregates and the like that are reckoned in terms of world. " (ibid).

doubt but has reached a convincing conclusion, whereby he has no fear of death although being subject thereto.

ABHAYA SUTTA (3) occurs in the Book of Nines (*navaka-nipāta : A.* IV, 455) where it forms one of a series of twenty suttas, abbreviated in the text, as all are drawn up according to an identical pattern with a mere change of subject. The fearless state (*abhayaṃ*) is brought about by entering and abiding in the four states of mental absorption (*rūpa-jhāna*), the four immaterial spheres (*arūpa-jhāna*) and the cessation of perception and feeling (*saññā-vedayita-nirodha*) through the complete destruction of the mental intoxicants (*āsava*).

ABHAYATĀDĀNA-NĀMA-APARĀJITA (Tib. *Ḥphags-pa gshan-gyis mi-thub-pa mi-ḥjigs-pa sbyin-pa shes-bya-ba*), a Tantric work found in the Tibetan Kangyur. This was translated into Tibetan, revised, and edited by the Indian scholar Prajñāvarma, the great Tibetan translator Ye-Ses-Sde and others (*ŌM.* No. 297 & 553—fragment). The Tōhoku Catalogue of the Sde-dge edition records this work as *Abhayapradā-nāma-aparājita* (Nos. 708, 928). It is a collection of mantras, conferring courage on a devotee.

ABHAYAVĀPI. Paṇḍukābhaya, a pre-Buddhist king of Ceylon, constructed this reservoir in Anurādhapura which he founded as the capital city (*Mhv.* x, 89). The reservoir used to go dry sometimes. Once king Devānampiya Tissa, the first patron of Buddhism in the country, had its dried clay collected in lumps. These were raised into a pile as high as an elephant and on the top he deposited the collar-bone relic of the Buddha, which had been secured from India, until a worthy thūpa could be erected to house the sacred object (xvii, 35 f.). The Maricavaṭṭi Vihāra of Duṭṭhagāmaṇi overlooked Abhayavāpi, for a great and beautiful hall of the vihāra is described as having been carried on piles into the reservoir (xxvi, 20). King Bhātikābhaya had the water of the reservoir pumped by machines and sprayed from the summit on the flowers offered by him at the Mahā Thūpa (xxxiv, 45 f.). The sheet of water was not of exceptional size, the surface area now being about 255 acres. The greatest depth, in olden times, was about twenty-two feet near the sluice. The embankment is a little over a mile long. Abhayavāpi has been identified with the modern Basavakkuḷam (Parker : *Ancient Ceylon*, pp. 360 f.). See also ANURĀDHAPURA.

D. T. D.

ABHAYA VIHĀRA, one of the names for the famous establishment in north Anurādhapura, Ceylon, better known as Abhayagiri.

ABHAYEBALĀKAPĀSĀNA. It was a spot which was incorporated in consecrating the sīmā-boundary of Mahāvihāra marked out by king Devānampiya Tissa soon after the formal establishment of Buddhism in Ceylon. The name was derived from the fact that it was on the Abhayavāpi (*Mhv.* Appendix B, 13; *Mhbv.* pp. 135-6).

ABHAYUPASSAYA, one of the two nunneries built by king Mahāsena in Ceylon, the same as ABHAYA, No. 13 (*Mhv.* xxxvii, 43 ; *MhvA.* II, p. 685).

ABHAYUTTARA, one of the names for the famous establishment in north Anurādhapura, Ceylon, better known as Abhayagiri.

ABHAYŪVARA. It is the name of the eighth *bhāṇavāra* or portion for recitation of the first Khandhaka of the *Mahā Vagga* of the *Vinaya-piṭaka*. This bhāṇavāra deals largely with cases of persons—young or old, reputed or notorious, healthy or diseased. and of whatever social standing —who successfully sought entry into the community of monks merely to ensure their own safety and security. When this was known, the Buddha was often requested to enjoin a rule which would each time prevent such exploitation of the liberty to seek admission into the community of monks (*Mahāvagga*, pp. 71 f.).

As a result there was gradually formed a code of rules which delcared it to be an offence (*dukkaṭa* q.v.) for a monk to admit into the Order of monks any of the following : namely, (1) a person suffering from one or other of the following diseases, namely, leprosy (*kuṭṭha*), boils (*gaṇḍa*), eczema (*kilāsa*), consumption (*sosa*) and epilepsy (*apamāra*), (2) a person in the king's service (*rājabhaṭam*), (3) a thief who wears an emblem (*dhajabaddha*), (4) a thief who has broken out of jail (*kārabhedaka cora*), (5) a thief proclaimed to be killed at sight (*likhitaka cora*), (6) a person punished by being scourged (*kasāhata*), (7) a person punished by branding (*lakkhaṇāhata*), (8) a debtor (*iṇāyika*), (9) a slave (*dāsa*), (10) a boy of less than fifteen years (*ūnapannarasavassa*) " unless that boy has the capacity to scare crows " (a mere indication of the minimum strength). The code also contains other rules not relating to *dukkaṭa* offences properly so called as, for instance, that a monk admitting a person into the community should seek permission from the community to shave the hair of the head close, or, that a monk ordaining a person under twenty years of age should be dealt with not only according to *dukkaṭa* rules but also to *pācittiya* rules. The penultimate rule of this section disallows a monk from having two novices to attend on him, while the last rule decrees that a monk possessing special qualifications may live five years in dependence (i.e., under a teacher's guidance), whereas an inexperienced monk should do so all his life.

H. S. C.

ABHIBHĀYATANA, a contraction of *abhibhū āyatana*, meaning a stage of mastery over the senses. This power of having conquered (*abhibhavati*) is frequently detailed in the canonical texts of the *Dīgha-*, *Majjhima-*, and *Aṅguttara Nikāyas* as comprising the following eight stations or stages (*āyatana*), not to be confused with the twelve spheres of perception of sense organs and objects for which the same term *āyatana* (q.v.) is used.

"When anyone, being conscious of the material qualities of the body in his own person, sees forms exterior to himself—be they limited, fair or foul—and when he has mastered them with the thought: I know, I see, and when he, conscious thereof, enters into a state of mental absorption, that is the first stage of mastery" (*A.* IV, 305; *M.* II, 13, &c.).

The second stage differs from the first in that the forms exterior to himself are known and seen to be immeasurable, fair or foul.

The third and fourth stages of mastery refer equally to exterior forms, respectively known and seen to be limited or immeasurable, but in these two stages one is unaware of the material qualities of the body in one's own person, consciousness being confined only to external forms.

The four remaining stages of mastery over the senses are identical in that one remains unconscious of the material qualities in one's own body; they differ in that the external objects appear in various hues of blue, of yellow, of red, and of white. And with this conscious thought one enters into a state of mental absorption.

These states of mental absorption (*jhāna*, q.v.) are thus called 'positions of mastery', because the sphere (*āyatana*) in which they arise is one of overpowering (*abhibhū*) knowledge. Though they are similar in object to the various devices for concentration (*kasiṇa*), they are dissimilar in culture (*DhsA.* 187: *samāne pi ārammaṇe bhāvanāya asamānattāya*). Except for the first two stages, there is no perception of material qualities in one's own body, because that is not the object of mastery. Here the external objects are to be mastered. And these objects are known and seen as either limited, through initial application of mind (*vitakka*), or immeasurable, through delusion (*moha*); the beautiful is suited to a predominantly hateful character, and the ugly to a character ruled by lust (ibid. 189; cp. *Vism.* pp. 82 f.).

Thus the earth device (*paṭhavī-kasiṇa*) for purpose of attaining mental absorption (*jhāna*) is mentioned as the basis for the acquisition of the first four stages of mastery by the limited and measureless methods, while the four colour devices are given as the bases for the acquisition of the final four stages of mastery by the methods of fairness and ugliness, all according to one's particular character (*Vism.* pp. 92 f.).

The stages of mastery then become bases for transcendence of both boredom and delight, fear and dread, cold and heat, hunger and thirst, contact with insects and creeping things, abusive and hurtful language, painful, miserable and even deadly feelings—all these are but the beginning of ten blessings (*ānisaṃsa*) which may be anticipated by him who cultivates mindfulness, and which culminate in the extinction of the mental intoxicants (*āsavānaṃ khaya*) and the deliverance of heart and mind (*cetovimuttipaññāvimutti*: *M.* III, 97, 99).

H. G. A. v. Z.

ABHIBHŪ (1), a bodhisatta, mentioned in the *Anāgatavaṃsa* (the Book of Prophecy) at the end of the *Metteyya Sutta* (*JPTS.* 1886, p. 37). He is said to have obtained the assurance (*vivaraṇa*) of his future enlightenment from Gotama, the Buddha, that he will be the sixth in the line of succession which begins with Metteyya.

ABHIBHŪ (2), a monk, disciple of Sikhī Buddha. The *Aṅguttara Nikāya* (III, 80) merely calls him a disciple (*sāvaka*) but the *Saṃyutta Nikāya* (VI, 2, 4) and *Buddhavaṃsa* (xxi, 20) as well as the commentaries describe him as one of two chief disciples of that Buddha (*J.* I, p. 41; *DA.* II, p. 417; *ApA.* p. 45).

According to the *Saṃyutta Nikāya*, Abhibhū goes with Sikhī Buddha to one of the Brahma worlds where, at the Buddha's request, Abhibhū preaches the dhamma to a whole host of Brahmās who are surprised that a disciple should have preached to them in the very presence of his Master. At the request of the Buddha, Abhibhū is said to have further agitated the Brahmās with many miracles which culminated in making his voice ring in the thousand world systems. According to one commentary he even made himself visible to his hearers everywhere (*DA.* II, p. 417).

His words, contained in two gāthās, exhort his listeners to yield their hearts to the Buddha's teaching and to be for ever diligent in order to end suffering. The same verses occur in other contexts as well, where they have been ascribed sometimes to the Buddha Gotama, and at other times to a thera named Abhibhūta (q.v.) and to devas.

In the narrative of the visit Sikhī Buddha addresses Abhibhū as *brāhmaṇa*, while in the commentary thereon he is called *rājaputta* (*BuvA.* p. 202). The apparent inconsistency is perhaps due to the fact that brāhmaṇa here means a saint[1] and rājaputta indicates the class or caste to which he originally belonged. The commentarial tradition also represents him as one who had attained to the perfection of wisdom (*paññāpāramiyā matthakaṃ patto*: *DA.* II, p. 417).

The *Apadāna* (I, 84) says that once seven fragrant and colourful flowers were offered to Abhibhū by a hermit who later became the thera Adhopupphiya.

H. S. C.

ABHIBHŪ (3). This word sometimes used metaphorically as a compound [2], to mean "overcoming, vanquishing", has been used in the *Brahmajāla* and *Paṭika Suttas* of the *Dīgha Nikāya* as an epithet of Brahmā, in the familiar phrase *abhibhū anabhibhūto* which means "the vanquisher, who has not himself been vanquished" (*D.* I, 18; III, 29; *It.* 122). The phrase is again used by the Buddha in the *Pāsādika Sutta* (*D.* III, 135) to describe an essential quality of the Tathāgata.

1 Cp. definition of *brāhmaṇa* as *bāhitapāpadhamma* at *Ud.* p. 4 and *Brāhmaṇavagga* of *Dhp.*

2 *A.* IV, 95, *kodhābhibhūto*; *Sn.* 99, *tuvam mārābhibhū muni*; *Sn.* 212, *kāme abhibhuyya*; *Sn.* 122, *sabbalokābhibhuṃ vīram.*

In the *Mūlapariyāya Sutta* of the *Majjhima Nikāya* (I, 2) its connotation is not clear and may apply to a species or state of being. Here, the Buddha, while indicating the numerous processes which the person, uninitiate in the dhamma, mistakenly regards as entities, lists liquid, heat, motion, beings, devās, Pajāpatī, Brahmā, Ābhassarā, Subhakiṇṇā, Vehapphalā, Abhibhū, dwellers in the planes of infinite ether, of infinite consciousness and so on up to Nibbāna. In the *Brahmanimantanika Sutta*, the Buddha repeats the same list, saying that knowing each of them to be "not-self", and to be not leading to the highest goal, he is above them, not subject to them (*M*. I, 329; this sutta also shows Baka Brahmā as misconceiving himself to be *abhibhū anabhibhūto*).

It is possible that the reference here is to *Abhibhū* in the sense of overlord, Issara or Brahmā. That *abhibhū* has been used as an epithet of Brahmā in the earliest Nikāyas, lends support to this view, but for the fact that Brahmā has already been mentioned in the same list.

The commentator on the *Mūlapariyāya Sutta*, on the other hand, favours the view that the reference is to a species of being (*MA*. I, 35). He asserts that the Abhibhū belong to the same plane as the Vehapphalā devā. This is supported by the fact that the Abhibhū are mentioned immediately after the Vehapphalā in the *Mūlapariyāya* and *Brahmanimantaṇika* lists. The commentator further states that these beings belong to the Asaññasatta or 'unconscious' state of being, but it also refers to another tradition which held that Abhibhū is the generic name for all ruling Brahmās, beginning with Sahassa Brahmā. This tradition, which the commentator declares to be erroneous, however, may link with the idea that Abhibhū in the *Mūlapariyāya* connotes the Brahmā as "Overlord, unsurpassed" (*abhibhū anabhibhūto*). But again, the commentator's assertion that the Abhibhū are devās belonging to the ninth plane of being or cognition, and are unconscious beings (*asaññasatta*) bears comparison with the lists of states of beings in other suttas (*D*. II, 68; III, 253, 263; *A*. IV, 41), especially that on the Sattāvāsa in the *Aṅguttara Nikāya* (IV, 401).

No definite conclusion is, therefore, possible on the evidence available. One thing is certain, that by the time of the commentaries Abhibhū came to stand for a species of beings, unhesitatingly designated as devas belonging together with the Vehapphalā, to the *asaññasatta* group of devas. See further AGGAÑÑA SUTTA, ASAÑÑASATTA, BRAHMĀ, SATTĀVĀSA, VEHAPPHALA.

B. J.

ABHIBHŪ SUTTA (1). This is the concluding discourse of the eighth chapter, called the *Ānanda Vagga*, of the Tika-nipāta of the *Aṅguttara Nikāya* (I, iii, p. 226). The sutta derives its name from an opening reference to Abhibhū (No. 2), one of the two chief disciples of the Buddha Sikhī who was the second of the seven traditional Buddhas: Vipassī, Sikhī, Vessabhu, Kakusandha, Konāgamana, Kassapa and Gotama (*D*. II, No. 14), the earlier three belonging to a previous dispensation or world cycle. This Abhibhū was supposed to have said once, that even without raising his voice above normal usage, he could make his words heard in thousand realms (*S*. I, 154).

In this present sutta the Buddha Gotama explains (*AA*. II, 339) to Ānanda that this Abhibhū was a mere disciple (*sāvaka*), who had only limited knowledge (*padesañāṇe ṭhito sāvako*), but that the Tathāgata's powers are immeasurable (*appameyya*). The thousand realms referred to are then described in all their radiance and extents; and yet they are only the system of the thousand lesser worlds (*sahassī cūlanikā lokadhātu*). A system thousand fold this size is called middle-sized (*majjhimikā*), and a thousand middle-sized systems would constitute a great world system. If the Buddha wished, he could make himself heard in these thousand million realms, or even beyond, by means of spreading the radiance of his body (*sarīrobhāsena phareyya*: *AA*. II, p. 342). When Ānanda in his elation exclaimed that this indeed was great profit to him, his companion Udāyin asked him more soberly, "How can the power of your teacher be of any profit to you?" But the Buddha replied that if Ānanda would pass out of this life now without having attained perfect freedom from desire (*avītarāga*), he would seven times over be born as a ruler among the gods, due to his faithful mind (*cittappasādena*). "But", the Buddha prophesied, "Ānanda will attain supreme deliverance in this life itself". And that is indeed what happened immediately before the First Council.

ABHIBHŪ SUTTA (2), enumerating the eight spheres of mastery (*abhibhāyatana*, *A*. IV, 305). With slight variations the formulae are also found in the *Mahā Sakuludāyi Sutta* (*M*. II, 13) and in the twentieth chapter of the Eka-nipāta (*A*. I, 39) where they are ranked among 192 practices of development of mental concentration, which will not be empty of gain, even if they are pursued for so short a duration as the snapping of one's fingers. It is not the body which is to be mastered, but the material objects of one's contemplation, whereby the required state of mental ecstasy is brought about. These material objects, external to one's self, are: limited (fair or foul), or boundless (lovely or ugly), either experienced while being personally conscious of the corporeal process of experience, or experienced while being unaware of the physical process. These four categories slightly differ in the Abhidhamma exposition (*Dhs*. 204) where consciousness of any part of the corporeal process is excluded from all spheres of mastery (*arūpasaññī* is not "perceiving the immaterial", but "not perceiving the material"). The commentary hereon emphasises: "a person devoid of the perception of the preparatory process (of mental absorption) in his own bodily frame" (*ajjhatta-rūpe parikamma-saññā virahito*: *DhsA*. 188 ff.).

The four other stages of mastery refer to the coloured appearance of form seen exterior to one's self: blue, yellow, red and white. There is no personal awareness of the bodily function at the time.

The spheres of mastery (*abhibhāyatana*) consist in mastering the various concentration devices (*kasiṇa*) thereby leading to attainment of concentration (*appanā samādhi*) and complete mental absorption (*jhāna*), which final stage is expressed in the words "I know, I see," indicating that he "has arisen from, and is not still within, the attainment" (*appanā* : *DhsA*. 188).

H. G. A. v. Z.

ABHIBHŪTA, a rājā of the city of Veṭṭhipura. Once, when the Buddha was in this city, the rājā visited him, listened to him preaching and on the following day served him with alms. After the meal, the Buddha made him rejoice in the merit of his act and discoursed to him on many a detail. So pleased was Abhibhūta at what he heard that he renounced his kingdom and, having entered the community of monks, won arahantship.

Three verses ascribed to him are contained in the *Theragāthā* (*vv.* 255–257). These constitute an exhortation to his kinsmen that they should overcome repeated birth which is full of sorrow by diligence in regard to the doctrine and discipline of the Buddha. The commentary states that these were uttered when his relations, ministers, followers and subjects came to him and lamented that they were without a leader as a result of his renunciation (*ThagA*. II, p. 104).

The last two verses are found elsewhere also. In the *Saṃyutta Nikāya* (I, 156) these two extra verses are uttered by Abhibhū, a chief disciple of the Buddha Sikhin, in his presence, while they were standing in the Brahma world in the midst of a display of miraculous powers. The last verse by itself is recorded also as having been said by Gotama, the Buddha, in the *Mahā Parinibbāna Suttanta* (*D.* II, p. 121), while the second verse is quoted by Nāgasena as spoken by the Buddha (*Miln.* p. 245). A Sanskrit version occurs in the *Divyāvadāna* (p. 300).

Malalasekera thinks that Abhibhūta is evidently to be identified with Citakanibbāpaka thera of the *Apadāna* who, as his very epithet denotes, had extinguished the flames of the pyre on which the remains of Buddha Vessabhū were cremated (*DPPN*. I, 142). The *Theragāthā* commentary in its short narrative on Abhibhūta has, in fact, cited the relevant verse from the *Apadāna* where allusion is made to the extinguishing of the flames. The commentary adds that while people were striving to collect relics, Abhibhūta alone extinguished the flames of the pyre with scented water, and that in consequence of this meritorious act he sojourned among gods and men, till finally he was born in the family of the rājā of Veṭṭhipura.

H. S. C.

ABHIBHŪYA, or "Surpassing," (var. for Abhisūrya q. v.), name of a future Buddha of this "auspicious world age" Puṣpika.

ABHIBHŪYAYAŚA(S). As proclaimed by the Buddha Śākyamuni to the five Bhadravargīya monks, Abhibhūyayaśa(s) or "Surpassing Fame" is the name of one of the thousand Buddhas who must arise in this "auspicious world age" named Puṣpika. He will be possessed of a radiance of one yojana (*Mhvu.* III, 330.14—text : Abhibhūyaśa).

ABHIBHUYYA SUTTA, a sutta of the third *vagga* of the *Mātugāma Saṃyutta* of the *Saṃyutta Nikāya* (IV, 246). The Buddha says that a woman who possesses the five powers (*bala*) of beauty (*rūpa*), wealth (*bhoga*), relatives (*ñāti*), sons (*putta*) and virtue (*sīla*), gets the better of her husband (*sāmikaṃ abhibhuyya*).

ABHICĀRA-KARMAN, a Sanskrit work by Ācārya Candragomin (Gliṅ-pa). It has come down to us only in its Tibetan translation, the *Mṅon-sbyod-kyi las*, and is found in the Rgyud-Ḥgrel (Tantra) section of the Tibetan Tengyur. The translator's name is not recorded (Cordier, II, p. 362, No. 158).

ĀBHICĀRUKA, that which pertains to hostile or black magic, the performance or practice of such magic being called *ābhicāruka-karma*. It is frequently mentioned in the *Mañjuśrīmūlakalpa*. The black magician employs spells for a malevolent purpose. See further ESOTERIC RITES.

ABHIDHAMMA (Skt. ABHIDHARMA).* The title given to the third (and last) collection, or Piṭaka, of the Buddhist canonical books ; it is also a name for the specific method in which the Dhamma, or doctrine, is set forth in those books, the subject-matter thereof and the literature connected with it.

I. **Introductory**. Both historically and logically, the Abhidhamma represents a development of the Dhamma or the doctrine of the Buddha. It enjoys equal canonical authority with the Dhamma and its texts have been compiled into a separate Piṭaka. Traditionally, the *Abhidhamma Piṭaka* is mentioned after the *Vinaya* and *Sutta Piṭaka*. It is probable that each of the early Buddhist schools had its own Abhidhamma texts if not a whole Abhidhamma Piṭaka, but only two of them have handed down their complete *Abhidhamma Piṭaka*. Of these the *Abhidharma Piṭaka* of the Sarvāstivādins is preserved to us only in its Chinese and Tibetan translations. The Theravādins, who have actively flourished to the present day in south-east Asia, alone have been able to preserve their *Abhidhamma Piṭaka* in its original Pali version.

The Abhidhamma, which expounds the word of the Buddha in terms of an ethical realism, is a philosophy with an essentially religious basis.

* The present article has been compiled from three articles, written separately, by Dr. W. S. Karunaratne and Mr. H. G. A. van Zeyst of Ceylon and Dr. Kōgen Mizuno of Japan. Broadly speaking, the former two give an account of Abhidhamma from the point of view of Theravāda, the latter from that of Mahāyāna. As these accounts are largely complementary, the greater portion of each article has been reproduced here, credit being given to each author for his contribution. Though not quite successful, an attempt has been made to avoid undue overlapping.—G. P. M.

Especially among the Theravāda Buddhists it is venerated as the finest flower of Buddhist philosophy, and both monks and laymen assiduously study and practise it throughout south-east Asia, more keenly in Burma than in any other country.

W. S. Karunaratne.

There is reason to think that each of the early schools of sectarian Buddhism possessed at one time what corresponded to the *Tipiṭaka* of the Theravādins. In the Buddhist texts which now exist in Chinese translation, we find most of the triple texts of the Sarvāstivāda School. According to Hsüan-tsang's itinerary, he learnt the Abhidharma of the Sammitīya School in the Parvata country, in north-west India, and that of the Mahāsaṅghika at Dhanakaṭaka, in southern India. And when he returned to China he took with him the sacred Buddhist texts of various schools from India. They included 14 books of the Theravāda, 15 books belonging to the Mahāsaṅghika, 15 to the Sammitīya, 22 books to the Mahiṃśāsaka, 19 books of the Kāśyapīya, 42 books belonging to the Dharmaguptaka, and 67 books of the Sarvāstivāda. Of these books, what he translated were mainly the philosophical books of the Sarvāstivāda ; all the others remained untranslated and the original texts have been lost. Again, according to the introductory remarks prefaced to I-tsing's Travels on the South Seas 南海寄歸傳 (Taisho, 2125) there were in India at that time four schools (the Mahāsaṅghika, the Sthaviravāda, the Mūlasarvāstivāda and the Sammitīya) which represented the eighteen schools, and all four of them had the Tripiṭaka. They consisted of either 300,000 or 200,000 verses.

In this case, what were called the Tripiṭaka of various schools were the fundamental books. The commentaries and the manuals were, as a rule, excluded. As for the philosophical books, the fundamental philosophical books (*mūla-abhidharma*) regarded as sacred were the seven Abhidhamma books of Pali Buddhism and the corresponding seven books of the Sarvāstivāda. The commentaries, &c., of later production were not regarded as sacred literature. That was the proper arrangement and Pali Buddhism followed it. As for the scriptures in Chinese translation, however, there is no such discriminatory arrangement. There we find that the commentaries and manuals, produced later than the fundamental books, and their sub-commentaries are equally ranked with philosophical texts (*Abhidharma-piṭaka*). Sometimes, we find later schools of Mahāyāna Buddhism, such as the Yogācāra School, using the name Abhidhamma for books belonging to the school, without consideration of their contents, e.g., the *Mahāyāna-abhidharma-sūtra* or the *Mahāyāna-abdhidharma-samuccaya*.

Kōgen Mizuno.

II. **Meaning of the word.** The term ' Abhidhamma ' is a prepositional compound formed out of ' abhi ' and ' dhamma ' and the fact clearly suggests that its origin and emergence are subsequent to that of Dhamma. The term has obviously been coined to indicate a difference between what it denotes and the Dhamma. According to the commentator Buddhaghosa *abhi* when prefixed to *dhamma* conveys the sense of 'supplementary Dhamma' and 'special Dhamma'.[1] This well accords with what we know about the nature and character of the Abhidhamma texts. Tradition itself has recognised a distinction in style between the Dhamma and the Abhidhamma.[2] Thus, the suttas embodying the Dhamma are said to be taught in the discursive style (*sappariyāya-desanā*) which makes free use of the simile, the metaphor and the anecdote. This is contrasted with the non-discursive style (*nippariyāya-desanā*) of the Abhidhamma which uses a very select and precise, and therefore thoroughly impersonal, terminology which is decidedly technical in meaning and function. The same distinction is clearly implied in the separate mention of the two modes, *Suttanta-pariyāya* and *Abhidhamma-pariyāyā*.[3] Buddhaghosa tells us[4] how tradition recognised the distinctive character of each Piṭaka. The Vinaya is the discourse on injunctions (*āṇā-desanā*) ; the sutta is the popular discourse (*vohāra-desanā*), while the Abhidhamma is the discourse on ultimate truths (*paramattha-desanā*). The term Abhidhamma, used both as a neuter[5] and as a masculine.[6] is already attested in the Vinaya[7] and in the Nikāyas[8] and much more frequently in the post-canonical works.[9] In its earlier usage, it refers largely to the subject-matter of the special doctrine and sometimes possibly to the distinct techniques employed by the latter.[10] In some of the later works included in the *Sutta-piṭaka*[11] and in the commentaries[12] and chronicles[13] the term Abhidhamma is increasingly used in its literary sense to refer to the text or to books of a special collection. The derivative *Ābhidhammika* (q.v.)[14] refers to one who is skilled in the doctrine pertaining to ultimate truths. Abhidhamma, itself a technical term, has given rise to a number of other compounds which perform a conveniently useful technical function in the discussions relating to the special doctrine. Thus, Abhidhamma-mātika[15] = subject-head of

1 *DhsA*. p. 2, kenaṭṭhena abhidhammo ? dhammātirekadhammavisesaṭṭhena. Atirekavisesatthadīpako hi ettha abhisaddo. Elsewhere in the same work (*DhsA*. 19–20) Buddhaghosa says that the preposition *abhi* conveys as many as five meanings : ayam hi abhi-saddo vuḍḍhi-salakkhaṇā-pūjita-paricchinnādikesu dissati.

2 *VbhA*. 366.

3 *DhsA*. 224 ; 72,330; *VbhA*. 132–9; *DA*. III, 991; *Dhs*. 1061.

4 *DhsA*. 21 : Ettha hi Vinayapiṭakaṃ āṇārahena bhagavatā āṇābāhullato desitattā āṇādesanā, Suttantapiṭakaṃ vohārakusalena bhagavatā vohārabāhullato desitattā vohāradesanā, Abhidhammapiṭakam paramatthakusalena bhagavatā paramatthabāhullato desitattā paramatthadesanā ti vuccati.

5 *Ap*. 44 ; *Vin*. IV, 144 ; *DhsA*. 3 ; *Vism*. 320.

6 *DhsA*. 2 ; *VinA*. I, 20 ; *AA*. III, 366.

7 *Vin*. I, 14 ; *V*, 181.

8 *D*. III, 267 ; *M*. I, 214, 218 ; II, 239 ; *A*. I, 288, 290 ; III, 107 ; IV, 398.

9 *Miln*. 344 ; *DhsA*. 2 ; *AA*. III, 366 ; *Dpv*. v, 37.

10 *M*. I, 472 ; *A*. I, 214 ; *Vin*. I, 98.

11 *Ap*. 44 : Suttantañca Abhidhammañca Vinayañcāpi kevalaṃ.

12 *DhsA*. 3 : Abhidhammo ti sattappakaraṇāni.

13 *Dpv*. v, 37 ; Abhidhammam chappakaraṇaṃ.

14 *DhsA*. 29 ; *MA*. II, 256.

15 *DhsA*. 36 ; *Dhs*. 1.

the special doctrine ; Abhidhamma-tanti[16] = Abhidhamma-pāli[17] = text of the special doctrine ; Abhidhammanaya[18] = method or technique of the special doctrine ; Abhidhamma-bhājaniya[19] = analysis on the basis of the special technique; Abhidhamma-kathā[20] = discussion pertaining to special doctrine ; Abhidhamma-desanā[21] = exposition of special doctrine ; Abhidhamma-virodha[22] = contrary to special doctrine, and so on.

W. S. K.

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The occurrence of the word *abhidhamma* in the *Mahāvagga*,[23] connected with instruction in the rules of monastic life (*abhivinaye vinetum*) deprives the word of the special meaning given to it in later works. In the Vinaya text *abhidhamma* and *abhivinaya* do not refer to anything deeper than "what pertains to the dhamma and vinaya", the capability of teaching which is considered to be an essential requisite in any teacher-monk, and which, therefore, cannot be taken as a profound study and exposition of psycho-analysis. As Oldenberg says[24] : "The only passage in the Vinaya which really presupposes the existence of an *Abhidamma-piṭaka* is one in the *Bhikkhunī-vibhaṅga*[25] : 'If a nun, having asked for permission to put a question regarding the Suttanta, would do so in regard to the Discipline or the Abhidhamma, there is an offence of expiation.'" This view is supported by I. B. Horner[26] who says : "Yet the very presence of the word *gāthā*[27] is enough to preclude the term *abhidhamma* from standing for the literary exegesis of that name, for no reference to the third Piṭaka as such would have combined a reference to part of the material, verses, which one of the Piṭakas finally came to include." The "only" passage in the *Bhikkhunī-vibhaṅga* quoted above is then "unhesitatingly assumed to be an interpolation" by Oldenberg.

The earlier uses of the term *abhidhamma* do not, therefore, convey any suggestion of transcendentality, although the translation of the term as title of an entire collection of psycho-logico-eschatological treatises naturally will have to emphasise the special meaning of the prefix *abhi*.

Abhidhamma then has been translated as "special dhamma" both by E. J. Thomas[28] and G. P. Malalasekera[29] referring to the mode of teaching found in the *Abhidhamma Piṭaka* which is so different from the method employed in the suttas. The translation by F. L. Woodward[30] as "extra doctrine" is not warranted owing to its connection with *abhi-vinaya* which can only mean "pertaining to the discipline". And this applies also to his translation of *abhidhamma* as "further dhamma"[31] in its connection with "further discipline". E. M. Hare's translation[32] : "More Dhamma" is also joined to the "More-Discipline", and cannot, therefore, refer to the *Abhidhamma Piṭaka*. even though the commentary tries to explain it in that way. Here also, therefore, the reference is not to *more* dhamma but just to "being questioned on what pertains to the dhamma and what pertains to the discipline".

At another place, however, *abhidhamma* is used together not with *abhivinaya*, as in all the previous instances, but with *vedalla*, which are suttas in the form of questions. These catechetical suttas are usually mentioned as one of the nine classes of Buddhist texts (*navaṅga-satthu-sāsana*) and cannot, therefore, be taken as a general name for the whole *dhamma* in opposition to *abhidhamma*. The *Anāgata-bhaya-sutta*,[33] speaking of *abhidhamma-katham vedallakatham*, only gives two instances : "a talk pertaining to teaching, a talk pertaining to questioning".

Again, the word is used in the *Citta* (*Hatthisāriputta*) *Sutta*[34] and in the *Mahā-gosiṅga Sutta*[35] where Elders are said to have "a talk pertaining to the doctrine" (*abhidhammakatham*). There is nothing in these suttas to indicate that the word is being used in the specialised meaning of the system of philosophy, collected in the *Abhidhamma Piṭaka* ; whereas its use in the *Gulissāni Sutta*[36] is once more linked with that "pertaining to the discipline" (*abhivinaya*).

It has, therefore, been suggested by Horner[37] that the word *abhidhamma* occurring in the suttas and *Vinaya*, although not indicating a complete and closed system of philosophy, "had been intended to stand for something more than *dhamma* and *vinaya*, perhaps in the sense of some more than usually complete grasp and mastery of them due to further study and reflection." The prefix *abhi-* has been compared to that other prefix *adhi-* in combination with *sīla*, *citta* and *paññā*, higher morality, i.e., more than the five precepts, higher thought and higher wisdom, which are related to the spheres of existence above the world of sense-pleasures[38]

H. G. A. v. Z.

III. Verbal definitions. In China, Abhidharma is translated as "great dharma (law)" (大法) "peerless dharma", (無比法), "excellent dharma" (勝法) and "the study about dharma" (釋法) or "facing dharma" (對法). According to the commentary of the *Ekottara-āgama*, "Abhidharma is the great dharma. It is called great because it is great knowledge of the four truths and destroys wrong views, ignorance and delusion. And the

16 *DhsA.* 11.
17 *MA.* I, 222.
18 *DhA.* 177 ; *Ap.* 550.
19 *Vbh.* 61.
20 *A.* III, 107 ; *Miln.* 16 ; *Vism.* 391.
21 *Mhv.* 350.
22 *VinA.* III, 521 ; *AA.* III, 317.
23 *Vin.* I, 64.
24 *Vinaya Texts* I, Introd. xii, n. 2.
25 *Sutta-vibhaṅga* : 95th pācittiya.
26 Introd. to the *Book of Discipline*, III, xii.
27 in connection with *suttanta* and *abhidhamma* : *Vin.* IV, 144.
28 *History of Buddhist Thought*, p. 159.
29 *DPPN.* s.v.
30 *Gradual Sayings*, I, 267.
31 ibid. V, pp. 14, 139, 217.
32 ibid. IV, 267.
33 *A.* III. v. sutta 79.
34 ibid. vi. sutta 60.
35 *M.* I, 214.
36 *M.* I, 472.
37 *IHQ.* XVII, p. 299.
38 *AA.* II, 345-6.

eight forms of intelligence, ten forms of wisdom and the right view of purity help to surmount the obstacles of the three realms of sentient beings. Therefore it is called the peerless dharma."

Another source says, Abhidharma is called 'excellent or peerless dharma' because it reveals wisdom. Again, it is called 'proceeding dharma' (向法) because cause proceeds to effect, and it is called 'dharma-confronting' because wisdom confronts its objects. Further the *Mahāvibhāṣā-śāstra* gives various theories as to the verbal meaning of Abhidharma, namely, (*a*) The ābhidharmikas give the following reasons: it is able to investigate and discriminate the characteristics of phenomena thoroughly well; it is able to reflect on the various natures of phenomena and penetrate into them; it is able to perceive and realise phenomena its dharma is very profound and reaches the very foundation; various sacred eyes of wisdom are purified by this Abhidharma; it is able to reveal the hidden and subtle nature of things; the expounded dharma is not inconsistent; it can conquer all heretic doctrines. (*b*) Vasumitra gives the following reasons: it is always able to investigate the nature and characteristics of phenomena, expounded in the sūtra, &c.; it explains the twelve-member causal law and the inherent nature of phenomena; it helps us to understand the Four Noble Truths thoroughly; it studies and practises the law of the Noble Eightfold Path; it enables one to realise Nirvāṇa; it arranges phenomena in various ways by means of profound doctrines. (*c*) Bhadanta's theory: it is called Abhidharma because it collects, arranges and discriminates such problems as defilement, purity, bondage, emancipation, degeneration and elevation, by means of sentences, phrases and words. (*d*) Pārśava's theory: it is called Abhidharma because it is ultimate, excellent and infallible wisdom. (*e*) Ghoṣaka's theory: it is called Abhidharma because, through it, one who seeks emancipation, following the right practice, gets clear insight as to suffering, cause and cessation of suffering, the path, the preparatory process, the penultimate path, the process of emancipation, the special higher process, the noble paths and the noble fruits. (*f*) The Dharmaguptakas' theory: it is called Abhidharma because of the predominance of dharma. (*g*) The Mahiṃśāsakas' theory: it is called Abhidharma because its wisdom ably illuminates the phenomenal. (*h*) The Dārṣṭāntikas' theory: Nirvāṇa is supreme amongst all things and the Abhidharma is next to it and therefore it is called Abhidharma. (*i*) The Śabdavāda theory: *a* designates removal and *bhi* designates discrimination. It (Abhidharma) abandons fetters, bad predispositions, trivial stains, the outburst of bias, and discriminates aggregates (*skandha*), sense organs and perception and their objects (*dhātu* and *āyatana*), causal law, truth (*satya*), material and spiritual nutriment (*āhāra*), the fruition of the path (*śrāmaṇyaphala*), factors of supreme knowledge (*bodhyaṅga*), &c., and therefore it is called Abhidharma. (*j*) Buddhapālita's theory: *abhi* means appearance and this Abhidharma draws all the good and causes various factors of supreme knowledge to appear. Therefore it is called Abhidharma. (*k*) Buddhadeva's theory: *abhi* means predominance and this Abhidharma is called Abhidharma because it is predominant. (*l*) Vāmalabdha's theory: *abhi* means veneration and this Abhidharma is called Abhidharma because it is venerable and honourable.

The above are verbal definitions of Abhidharma given in the *Mahāvibhāṣa-śāstra*. (s.v. ABHIDHARMA-MAHĀ-VIBHĀṢĀ). Vasubandhu defines and explains it in a nutshell in his *Abhidharmakośa-śāstra*. "Abhidharma" means "facing the dharma" and dharma designates Nirvāṇa and the four truths as the law of the ideal. That which confronts this dharma is Abhidharma and in its primary sense it is pure and immaculate wisdom, but in its wordly sense, preliminary wisdom, anterior to pure immaculate wisdom, and abhidharma books themselves are called Abhidharma. This maculate wisdom includes innate wisdom, wisdom consisting in learning and hearing, wisdom consisting in thought, wisdom acquired by practice.

K. M.

IV. **The origin of the Abhidhamma.** A critical study of the texts of early, medieval and modern Abhidhamma leads us to the conclusion that the origin and development of the Abhidhamma extended over a considerable period of gradual and systematic historical evolution. Reasons of orthodoxy, however, prevented the early Buddhists from cultivating or approving a strictly historical view of this development. The traditional claim, shared alike by the Theravādins and the Sarvāstivādins, ascribed the Abhidhamma, both in regard to its historical origin as well as in regard to its literary form, to the Buddha himself. According to the *Abhidharmakośavyākhyā* of the Sarvāstivādins, the Buddha himself taught the Abhidharma on a variety of occasions.[39] The *Atthasālinī* of the Theravādins, which describes the Buddha as the first Ābhidhammika,[40] goes to the length of claiming that the seven treatises of the *Abhidhamma Piṭaka* were themselves uttered by the Buddha.[41] This text, in an interesting and valuable passage, speaks of a twofold origin of the Abhidhamma.[42] In this connection it answers as many as seventeen questions pertaining to the origin, purpose and continuity of the Abhidhamma. According to these answers, the Abhidhamma was inspired by the earnest aspiration for enlightenment, matured through five hundred and fifty births, realised by the Buddha at the foot of the Bodhi tree, in the month of Vesākha. It was reflected upon by the omniscient Buddha, while he was on the seat of enlightenment, during his week's stay at the Jewelled Mansion. It was taught in heaven, that is, in the realm of the thirty-three gods, for the benefit of the latter, that is, for the purpose of enabling them to get across the four floods of life. It was received

39 Part I, 12: evam abhidharmo hi dharma-lakṣaṇopadeśa-svarūpo vineyavaśāt tatra tatra bhagavatoktaḥ.

40 *DhsA*. 17: Sammāsambuddho va paṭhamataraṃ Ābhidhammiko.

41 *DhsA*. 3, 5, 21.

42 *DhsA*. 31. i.e., origin pertaining to its realisation and that pertaining to its exposition (Abhidhammo dve nidānāni: adhigama-nidānaṃ desanā-nidānaṃ).

by the gods, and is studied by the venerable seekers after perfection as well as by the virtuous worldly folk. It has been mastered by those who have extinguished their depravities, and is held high by those to whom it was meant. It is the word of the Buddha, and has been handed down by the succession of teachers and their pupils. Through Sāriputta it has been successively handed down by Bhaddaji, Sobhita, Piyajāli, Piyadassī, Kosiyaputta, Siggava, Sandeha, Moggaliputta, Visudatta, Dhammiya, Dāsaka, Sonaka, Revata and others up to the time of the Third Council and thereafter by their pupils.[43] Through the traditional succession in India it was brought to the island of Ceylon, that is, by Mahinda, Iṭṭhiya, Uttiya, Sambala and Bhaddasāḷa and again it was handed down in its new home by their pupils.[44]

This traditional account no doubt contains valuable historical information, specially with reference to its latter part. The orthodox view is, as already mentioned, that the Buddha not merely inspired the later growth of the Abhidhamma but was himself responsible for the literary form which the seven treatises have assumed within the *Abhidhamma Piṭaka*. There is, however, internal evidence in the Buddhist texts themselves which militates against such a claim. It is very significant, for instance, that there is no reference, even nominal, to the Abhidhamma in what are generally regarded as the earliest authentic texts of early Buddhism such as the *Sutta-nipāta* and the verse portions of the *Jātaka* tales. And, as has been mentioned already, even in those places in the *Dīgha*, *Majjhima* and *Aṅguttara Nikāyas* where the term Abhidhamma occurs, the reference is not to a literary compilation or composition but to a distinct technique of analysing the Dhamma or to a literary classification based on this technique.[45] There is also a more positive kind of evidence which tends to confirm the critical opinion of modern scholarship in regard to the origin of the Abhidhamma. Buddhaghosa himself records that the ascription of the Abhidhamma to the Buddha had been questioned even in the early days of Buddhism.[46] The monk Tissabhūti of Maṇḍalārāma held the view that the Buddha did not preach the Abhidhamma and cited the *Padesavihāra Sutta* as supporting him, while, on the other hand, the monk Sumanadeva tried to persuade his listeners about the Buddha's authorship of the Abhidhamma by citing the orthodox tradition.[47] Critics raised the same question at a later date in respect of the *Kathāvatthu*. Buddhaghosa quotes the Vitaṇḍavādins (probably meaning cynical sophists) as saying that the *Kathāvatthu* was composed by the elder Moggaliputtatissa two hundred and eighteen years after the death of the Buddha, and that, therefore, it ought to be rejected as having been spoken by the disciples.[48] While being constrained to admit the truth of this historical event, Buddhaghosa, however, forestalls the objection by holding that in the case of this book the Buddha had laid down the list of subjects and the appropriate technique for their elucidation on the part of his disciple who was destined to be born over two hundred years after his own death.[49]

It is generally accepted that the Abhidhamma originated and developed out of the Dhamma. The term Dhamma, in its normative aspect, bears the widest meaning and comprehends the entire teaching or doctrine. The Dhamma was taught to composite audiences as and when occasion presented itself to the Buddha, and the language used was largely non-philosophical with a fair admixture of the colloquial. As the understanding of the disciple became deeper the necessity arose for a more precise statement of the nature of reality. The Dhamma was capable of being understood and grasped only by the wise even though it was presented frequently in popular discourse. Hence there were occasions when the doctrine was not well grasped by some disciples even after the Buddha had taught the sermon. On such occasions, as the suttantas themselves record, it was customary for these disciples to betake themselves again either to the Buddha or to one of his initiated disciples, who thereupon undertook a further detailed exposition of the knotty problems involved. This detailed exposition and explanation actually took the form of a commentary and the beginnings of the Abhidhamma can be partly traced to it.

Especially because of the fact that the greater part of the Dhamma was taught in a free style, the rich and varied contents of the suttas lent themselves to a wide variety of interpretations. As the word of the Buddha gradually grew into a religion and philosophy professed by an increasing number of people, the necessity arose for a precise and more categorical presentation of the doctrine. This was all the more necessary in view of the fact that other contemporary schools of religion and philosophy were turning out their own literature in which they attempted to present the doctrines precisely and systematically. The richness of the philosophical content of the Buddha's discourses allowed for the possibility of divergence of opinion even among the Buddhist monks themselves.

That this was actually so is indicated by the early history of the emergence of the Buddhist schools. Each school tried in its own way to render explicit what was only implicit in the earlier discourses of the Buddha. This process was probably accelerated after the Council of Vesāli which was exclusively devoted to the discussion of ten points of monastic discipline. It was at the Council of Pāṭaliputta, in Asoka's reign, that controversial points were settled and incorporated in the canonical texts under the name *Kathāvatthuppakaraṇa*. It would appear, therefore, that the various schools with schismatic tendencies had their origin between the two later Councils. In the Pāṭaliputta Council the dispute was no longer about rules of discipline, as at Vesāli, but about the finer points of psychology and logic. These divergences were naturally

43 *DhsA*. 32.
44 Ibid.
45 See also *D*. III, 267; *M*. I, 214, 218; *A*. I, 288, 290, III, 107.
46 *DhsA*. 28.
47 *DhsA*. 30, 31.
48 *DhsA*. 3.
49 *DhsA*. 4. Iti satthārā dinnanayena ṭhapitamātikāya desitattā sakalaṃ petaṃ pakaraṇaṃ Buddhabhāsitaṃ eva nāma jātaṃ.

reflected in the Abhidhamma works that were in process of being compiled or composed at the time.

This also explains the reasons that led to the convention of many assemblies and councils for the purpose of determining the exact meaning of " points of controversy ". The differences came to be more exaggerated when each school held its own closed sessions to decide the import of the doctrine. The earlier life of eremitical mendicancy gave place gradually to one of settled monasticism and, as a result of the geographical expansion of early Buddhism, monasteries came to be established in scattered places, remote from each other. The life of leisure thus secured induced the monks to engage themselves in philosophical and literary pursuits and the geographical isolation of the monasteries resulted in the growth of independent schools of thought. This explains at once many of the disparities between the various schools in regard to the Abhidhamma. This also contrasts with the position relating to the Dhamma. Whereas there is a remarkable degree of agreement among the early schools on the interpretation of the early teachings included in the Dhamma, there is a marked lack of such agreement in regard to the doctrines contained in the Abhidhamma. The Dhamma was shared in common by all Buddhists prior to their secession into schools and their geographical separation from one another. In view of the differences among the schools on the subject of the Abhidhamma each felt the need for the compilation of a separate Piṭaka for the special and elaborated doctrine. Even from the point of view of literature, we see the contrast between the Dhamma and the Abhidhamma. There is an almost complete correspondence between the *Sutta Piṭakas* of the early schools, as the available versions in Pali, Sanskrit, Chinese and Tibetan show. But in the case of the *Abhidhamma Piṭakas*, there is not even correspondence in name in regard to the titles of the canonical Abhidhamma texts, let alone agreement in doctrine. This disparity in literary works is especially clearly illustrated by a comparative study of the Sarvāstivāda and the Theravāda. We can, therefore, say that while the Dhamma belongs to the period of undivided Buddhism of the earliest days, the Abhidhamma belongs to the period of divided Buddhism. Thus alone can we account adequately for the wide measure of divergence in regard to the *Abhidhamma Piṭakas* and their subject-matter. From its very inception and throughout the medieval and modern periods, the Abhidhamma evolved and developed in the isolation of the separate schools.

V. **The method of the Abhidhamma.** The method of the Abhidhamma (*Abhidhammanaya*) is distinguished from that of the Suttanta. The difference between the Dhamma and the Abhidhamma consists precisely in the distinction between two methods. This method assumes the form of a special kind of analysis called *Abhidhamma-bhājaniya*, to be distinguished again from the *Suttanta-bhājaniya*. In the suttas there is frequent reference to loose and, therefore, vague and unscientific popular designations such as the term *puggala* for an individual. In the Abhidhamma, on the other hand, an impersonal technical terminology has taken the place of popular names. The individual, for instance, is considered here only in terms of so many categories such as *khandha*, *dhātu* and *āyatana*, in a more detailed and thorough way than is to be found in the suttas. Mrs. Rhys Davids (*ERE*. I. 19) speaks of the *Abhidhamma* as a recount of suttanta doctrines, with analysis and elaborations and comment : hence, not a positive contribution to the philosophy of early Buddhism, but an analytic, logical and methodological elaboration of what was already given in discourses.

The analysis in the Abhidhamma proceeds with the aid of the method of induction. The progress from the particular to the general is always to the advantage of the Ābhidhammika. The observation of the nature and function or behaviour of particular objects and events and persons leads naturally to the statement of fundamental characteristics common to all phenomena. In the ultimate analysis, this method yields us knowledge about the first principles that govern the whole universe. It is this knowledge, elevated to the level of immediate intuition through the systematic purification and development of the human mind, that finally results in the realisation of full enlightenment. This explains why the Ābhidhammika shuns the method of deduction which only breeds endless speculation to becloud the purity and openness of the mind of the truth-seeker.

The method of the Ābhidhammika is not, however, confined only to the analytical. The Abhidhamma denies the competence of mere analysis to yield us a comprehensive statement of the nature and function of events and objects. Hence the Ābhidhammikas have recognised the importance of synthesis as a method that supplements analysis. In the *Abhidhamma Piṭaka* of the Theravādins the method of analysis is illustrated in the *Dhammasaṅgaṇi*, while the *Paṭṭhāna* is wholly devoted to the application of the method of synthesis. Analysis helps us to know the participial nature of phenomena. Synthesis, on the other hand, gives insight into the dynamic function, as well as the cause for the separate identity, of the same phenomena.

The method of the Abhidhamma has given us a description of phenomena as they are made available to perception. This attempt to undertake only a descriptive analysis of empirical reality has eliminated the possibility of the intrusion of speculative matter into the Abhidhamma. The purpose of the Abhidhamma is solely to understand the world around and within us and the only function of the Ābhidhammika, which can be both ethically edifying and practically useful, is to describe the data as they are actually presented to perception. This invests the facts stated by the Abhidhamma with a scientific character.

W. S. K.

Buddhist philosophy is not a mere speculation on mental analysis. It is no doubt analytical through and through, so much so that the Theravāda school, whose system of philosophy is now under discussion, was earlier known as Vibhajjavāda, the Analytical School. But it is analysis with a purpose, and

the purpose is ethical. And thus we have a psychology of conduct as well as a moral code based on mental analysis. Will (*chanda*), volition (*cetanā*), adjustment of attention (*cetaso abhiniropanā*) or aspiration and intention (*saṅkappa*) show the working of the mind as it inclines with craving to either unwholesome or the so-called good. And that is exactly the content of that Compendium of Mental States, the *Dhammasaṅgaṇi*, the first book of the seven which constitute the collection of philosophical works, the *Abhidhamma Piṭaka*.

It is obvious that the Abhidhamma as a whole and the *Dhammasaṅgaṇi* in particular are works of serious study. And in this is found the great difference in style and composition, in method of exposition and argument, and even in the basic approach to the subject between the *Sutta-piṭaka* and the *Abhidhamma-piṭaka*. For, the suttas are expositions in the form of discussions and discourses, giving details of circumstances and of the people taking part therein, whereas the Abhidhamma teaching is entirely devoid of explanation (*nippariyāya*). It is certainly not a handbook for beginners and a fair amount of at least acquaintance with the subject matter is presupposed. Neither does it essentially add to the knowledge of the Buddha-dhamma which could be gleaned from the suttas. But whereas this doctrine is found scattered, incoherently, throughout the many thousands of suttas, this same doctrine is methodically arranged and systematically explained in the various books of the Abhidhamma, without historical detail regarding persons or occasions, frequently in the academic form of question and answer. A summary at the end of a chapter adds to its scholastic appearance. Thus we have a plan (*uddesa*), an exposition (*niddesa*) in question and answer, rounded off with a summary (*appanā*).

In the suttas the doctrine is given with a practical purpose, the development of morality, of insight, the attainment of realisation. In the Abhidhamma the preacher has been replaced by the scholar, whose main interests are definitions, technical determinations, analytical knowledge and synthetic logic. Yet the goal is the same for both. The suttas will preach of altruistic love and selfless virtue, of mental absorption in meditative exercises, of purity of living, leading to clarity of thought. The Abhidhamma will analyse the process of thought, the components of corporeality and mentality, and thereby prove that there is no abiding entity which could be called a soul. And thus the two meet again in the realisation of soullessness (*anattā*) through self-renouncing virtue and self-renouncing wisdom.

H. G. A. v. Z.

VI. **The Characteristics of Abhidhamma.** In a preceding section we gave verbal definitions found in early literature. These are definitions either of Abhidhamma in its final and perfected form or of Abhidhamma as it should be. They do not denote the actual or historical Abhidhamma in its various stages of development. In this section, we shall give the characteristics of Abhidhamma as seen in the existing Abhidhamma literature of various stages.

The original Abhidhamma was a sort of commentary on the sutta which was the Buddha's teaching, as is seen in the juxtaposition of the pair (*abhidharma* and *abhivinaya*) found in the Nikāyas. Gradually, annotation and explanation on the teaching (*dhamma*) and precept (*vinaya*) began during the Buddha's lifetime or immediately after his parinibbāna. These were called *abhidhamma* and *abhivinaya* respectively. In the early period, they were included in the writings as commentary, sutta and systematised sutta. They are the oldest form of Abhidhamma. Their characteristics were: (1) They annotated and explained the sutta texts and gave definitions and explanations of terminology. (2) They arranged and classified numerical doctrines according to numerals. (3) They systematised the doctrines preached in the suttas and established a consistent method of practice. These were the distinctive characteristics of the earliest Abhidhamma. These abhidhammic suttas were attributed to the Buddha or to his famous disciples. They are now included in the sutta collection. These Abhidhammic suttas developed into independent Abhidhamma which may be called the fundamental Abhidhamma. They were products of growth during a long period. In accordance with the various stages of development the methodology too underwent some changes. The early fundamental Abhidhamma had the abovementioned three qualities in common with the abhidhammic suttas which preceded it. The only difference was that in the former the qualities were more developed. Accordingly, they still consisted of explanations and interpretations of the suttas or their arrangement or organisation. But in the next stage, Abhidhamma gradually deviated from the suttas and came to have contents of its own. The methodological characteristics of this (second) period were: the subjects of discourse were classified by some abhidhammic standards, by arrangement into various branches (P. *Pañhapuccha*); consideration of the subordination of concepts of the objects of discourse according to their connotation and denotation (P. *saṅgaha*, Skt. *saṅgraha*); consideration of concurrence and correspondence of various mental functions, &c., (P. *sampayoga*, Skt. *samprayoga*).

By means of these three methods, the conceptual definition of the objects of discourse became very exact, and mind and matter were considered as a whole. In early Buddhism they were explained only as far as they had any connection with practice and emancipation. But here they came to be examined as a whole and objectively. Consequently, the method of classification used by original Buddhism and the early Abhidhamma proved to be inadequate. And there arose the method of classification unique to the Abhidhamma of this period.

Let us explain it concretely. In original Buddhism and the early Abhidhamma, matter and mind were synthetically classified by such categories as five *skandhas*, twelve *āyatanas*, eighteen *dhātus*. But in Abhidharma of, e.g., the Sarvāstivādins from the middle period onward, all forms of existence were classified into five categories, namely: matter (*rūpa*); mind (*citta*); attributes of mind (*cetasika*); that power which belongs neither to matter nor to mind and yet activates matter and

mind (*citta-vippayutta-dhamma*); and, the unconditioned (*asaṅkhata-dhamma*).

But this classification varies more or less with schools. On the other hand, in the late Abhidhamma, all things, from temporal and local relations, are considered in terms of conditions or causes of their birth, rise, decay and extinction. Again, some schools consider the accomplishment or non-accomplishment of some phenomenon by the influence of matter and mind. Hitherto, we have stated the characteristics mainly common to all schools of Abhidhamma.

K. M.

VII. **The subject-matter of the Abhidhamma.** Our knowledge of the internal and external worlds is obtained through sensory perception. This world of sense experience is comprehended by mind and matter. Reality, however, is not exhausted by the data of the six sense organs. Ultimate reality transcends the empirical world of relativity. The totality of life is, therefore, fully exhausted by mind, matter and ultimate reality. These precisely define the scope and limit of the subject-matter of the Abhidhamma. The data of sensory perception are either corporeal or psychological. Every datum of corporeality or psychology is found to be an instance of contingent existence. The contingent is that which is subject to change and evolution. All corporeal and psychological data are, therefore, of the nature of phenomena, for the non-contingent noumenal nature said by speculative philosophers to underlie them is not yielded to sensory perception. The fundamental generic term which comprehends all phenomena is dhamma. The Abhidhamma is largely devoted to the discussion of *dhammā* or phenomena. In so far as the empirical world is concerned, the Ābhidhammika is wholly interested in the modal view of reality. In the view of the Ābhidhammika, there is nothing in all the data of sensory perception which does not admit of the nature of dhamma, for all phenomena are evanescent, non-substantial and lacking in perfect harmony and consistency. As a result of the application of this test of reality, the discussion of *a priori* categories such as God and soul are not found in the Abhidhamma.

This leads to the Abhidhamma definition of what is real in the fundamental sense. This is none other than *paramattha*. There are four types of this reality, namely, mind (*citta*), co-efficients of mind (*cetasika*), matter (*rūpa*) and ultimate reality (*nibbāna*). Of these four types the first three are empirical and mundane, while the fourth alone is transcendental. The reality of the first three consists in their capacity for change and evolution. *Paramattha* means fundamental category. The four types of *paramattha* are based on a distinct theory of degrees of truth and reality. Although all four types of reality are commonly called *paramattha*, there is a vital difference in the levels of reality as between the first three and the fourth. The former belong to the realm of empirical reality while the latter belongs to the transcendental realm of the unconditioned absolute. Mind and its co-efficients and matter, although called *paramattha* are not unchanging entities enduring and perdurable in character. They have no underlying permanent nature, while the fourth *paramattha*, namely, ultimate reality, being of a transcendental nature, does not lend itself to verbal predication. The four types of ultimates comprise, according to the Theravāda Abhidhamma, a total of eighty-two categories. The mind is one ultimate, the co-efficients of mind divide themselves into fifty-two ultimate forms, matter is analysed into twenty-eight distinct forms and reality (*nibbāna*) constitutes one ultimate from the transcendental point of view.

The Buddha asserts the supremacy of the mind in the direction and determination of life. The world is led by the mind (*cittena nīyati loko*). This truth leads to the recognition that the proper study of man is his own mind. If the realisation of the truth is possible only through the development and purification of the mind, it then follows that the proper understanding of its nature and function must necessarily precede any serious and successful attempt at such purification and development. Since the Abhidhamma teaches the path to the realisation of truth, the study of the mind has been given the foremost attention and consideration throughout its discussion of reality. The content of the Abhidhamma is thus predominantly psychological. Herein we have the first serious attempt in the history of human thought to place the study of psychology on a scientific footing. It is a system of descriptive and critical psychology which " psychologises " without the aid of a metaphysical psyche. It claims only to describe and analyse psychological situations as they actually occur. The value of the Abhidhamma in this regard lies in the fact that it gives us an insight into the mainsprings of psychological life in the individual.

The thoroughgoing psychological analyses of the Ābhidhammikas reflect the heights to which the science of the mind had attained among the Buddhists at a very early date in the history of intellectual progress. The classical Abhidhamma term for the mind is *citta*. It has other synonyms such as *mano*, *viññāṇa* and *ceto*. The mind is no abstraction. It is participial in formation. Given the necessary conditions, there is origination of consciousness of one sort or another. Hence the mind is always a specific instance consisting of particular characteristics.

The mind, itself considered as a sense-door, is surrounded by five other external sense-doors, the eye, ear, nose, tongue and body. Perception is described and explained on the basis of the stimuli which impinge on the one or the other of the sense organs. Sensory contact comes about as a result of the coming together of a sense organ and its corresponding object. This sensory contact then leads to the birth of sensations of one sort or another (visual, auditory, olfactory, gustatory, tactile and, in the case of the mind, the sixth sense organ, conceptual), which in their turn generate situations which are pleasant, unpleasant or hedonistically neutral. Pleasant sensations conduce to the growth of craving which makes one attach oneself to objects of one sort or another. This attachment provides the

motive impulse which keeps a-going the stream of becoming, which is nothing other than the continuity of life in all its manifestations.

The Abhidhamma deals in detail with the process of perception. According to the Theravāda analysis, this is marked by seventeen distinct stages of cognitive and conceptual activity. From the stage of bare awareness up to the point when there is an indelible registration of the cognised object there are seventeen thought-moments involved. According to this theory it would appear that one moment of physical change is co-extensive and co-eval with seventeen moments of psychological change. Hence, the Abhidhamma says that the mind changes sixteen times as fast as matter. The co-efficients of mind are the various non-cognitive elements and the Theravâda lists them as amounting to a total of fifty-two. These are separately listed, probably on account of their importance for the psychology of human conduct.

The Sarvāstivāda Abhidharma, which analyses all reality into seventy-five ultimate dharmas, adds to the analyses of the Theravādins in many important ways. Their extensive classifications are summarised in the *Abhidharmakośa* and the commentaries thereon, just as those of the Theravāda are summarised in the *Visuddhimagga* and other commentaries on the books of the canonical Abhidhamma.

The analysis of matter in the Abhidhamma is significant especially in view of the modern scientific researches into the subject. Matter, according to the Abhidhamma, is considered as a function and the Theravāda enumerates as many as twenty-eight forms of it.

Perhaps the most important single contribution of the Abhidhamma to the history of thought is its fully developed and thoroughly comprehensive theory of causality and relativity. Being a thoroughly consistent attempt at explaining the dependent origination of all phenomena, it is, in its widest empirical sense, a gigantic theory of cosmic dynamics. The most voluminous work of the Theravāda Abhidhamma, namely, the *Paṭṭhāna*, is wholly devoted to the consideration of this theory from the point of view of its application to the facts of sensory perception.

The Abhidhamma deals at length with the mechanics of mind control and with the techniques of psychic development of the mind. The primary aim here is to indicate the path to the realisation of wisdom or *paññā*. The Abhidhamma concludes with the discussion of the ultimate reality of *Nibbāna*. The latter is more frequently defined in ethical terms and more rarely as the unconditioned Absolute which transcends all antinomies. Throughout this discussion the Abhidhamma avoids the subtler metaphysics of the later Buddhist Absolute Idealists.

W. S. K.

VIII. Subject-matter before the fundamental Abhidhamma. Abhidhamma developed, as we saw above, from the attempt at clarification of what is preached in the sutta. The subject-matter treated there was the teachings of the Nikāyas, especially their creed and doctrines. Let us take as an example the *Paṭisambhidāmagga*, a source literature which existed before the fundamental Abhidhamma. In the book thirty items concerning doctrine are treated. They are (A) knowledge (*ñāṇa*), wrong views (*diṭṭhi*), mindfulness regarding respiration (*ānāpāna*), controlling principle (*indriya*), emancipation (*vimokkha*), sphere of existence (*gati*), karma theory (*kamma*), perversion (*vipallāsa*), path (*magga*), excellent drink (*maṇḍapeyya*). (B) association of quietude and insight (*yuganaddha*), truth (*sacca*), factor of supreme knowledge (*bojjhaṅga*), love or amity (*mettā*), absence of desire (*virāga*), analytic insight (*paṭisambhidā*), wheel of law (*dhammacakka*), transcendental world (*lokuttara*), spiritual power (*bala*), void (*suññā*). (C) great wisdom (*mahāpaññā*), psychic power (*iddhi*), clear understanding of truth (*abhisamaya*), detachment (*viveka*), behaviour (*cariyā*), marvels (*pāṭihāriya*), "equal-headed one", who simultaneously attains an end of craving (*samasīsa*), application of mindfulness (*satipaṭṭhāna*), insight (*vipassanā*), tabulated summary (*mātikā*).

These 30 items are in most cases given in the Nikāyas. But some show further progress. At any rate, these 30 items exhaust the important problems of Buddhist doctrine. But systematisation is not complete. Their arrangement and organisation is seen in the Pali *Vibhaṅga* and the *Dharmaskandha* of the Sarvāstivāda school, treatises representative of the early fundamental Abhidhamma.

IX. The fundamental Abhidhamma of the early period. To begin with, the Pali *Vibhaṅga* arranged the subjects of study into the following 17 items: aggregates (*khandha*), sense-organs and sense objects (*āyatana*), elements (*dhātu*), truth (*sacca*), controlling principle (*indriya*), mode of causes (*paccayākāra*), application of mindfulness (*satipaṭṭhāna*), right exertion (*sammappadhāna*), psychic power (*iddhipāda*), factor of supreme knowledge (*bojjhaṅga*), path (*magga*), meditation (*jhāna*), set of precepts (*sikkhāpada*), analytic insight (*paṭisambhidā*), knowledge (*ñāṇa*), miscellaneous vices (*khuddakavatthu*), and, essence or summary of dhammā (*dhammahadaya*). They include the important problems of Buddhism, such as five khandhas, twelve āyatanas, eighteen dhātus, four saccas, twenty-two indriyas, twelve-member causality, four satipaṭṭhānas, four sammappadhānas, four iddhipādas, seven bojjhaṅgas, the Noble Eightfold Path, meditation of four jhāna and four āruppa samāpatti, the five precepts of the house-holder, four analytic insights, various types of wisdom, and various evil desires.

The *Dharmaskandha* of the Sarvāstivāda deals with the following 21 items, which are in the main the same as those mentioned above. They are: sets of precepts (*sikṣāpada*), four phases of conversion (*srotāpattyaṅga*), perfect faith (*avetya-prasāda*), fruition of the path (*śrāmanyaphala*), practice and knowledge (*pratipad-abhijñā*), noble lineage of recluses (*ārya-vaṃśa*), right exertion (*samyak-prahāna*), psychic power (*ṛddhi-pāda*), application of mindfulness (*smṛti-prasthāna*), noble truth (*ārya-satya*), meditation (*dhyāna*), the illimitable (*apramāṇa*), formless meditation (*ārūpya*), practice of other meditation (*samādhi-bhāvanā*),

factor of supreme knowledge (*bodhyaṅga*), miscellaneous vices (*kṣudraka-vastu*), controlling principles (*indriya*), sense-organs and sense-objects (*āyatana*), aggregates (*skandha*), many elements (*bahu-dhātu*), and law of causation (*pratītyasamutpāda*).

The twenty-one items are a little more than the 17 items of the Pali Buddhism, and roughly speaking, many items of these two sets coincide with or resemble each other. And all of them are relevant to the primary doctrines of Buddhism. But Buddhism treats worldly problems besides the doctrinal ones. So the Abhidhamma of the early period also dealt with these worldly problems. The section which dealt with them is called the *prajñapti-śāstra* (Skt.), *paññatti* (P). In Pali Buddhism, individual persons of various kinds, ranging from the unenlightened layman to the enlightened saints, are dealt with in the *Puggala-paññatti.* In the Sarvāstivāda, world (*loka*), action (*karma*), causes (*upādā*), &c., are treated from the worldly standpoint in the *Prajñapti-śāstra* (Taisho, 1538). These worldly conceptions (temporal questions, issues) were dealt with only superficially in the Nikāyas. The *Paññatti* gleaned and arranged the discussions which had been scattered.

X. **The Abhidhamma from the middle period onward.** When the above-mentioned contents of the early Abhidhamma came to be studied by the method adopted in the Abhidhamma from the middle period onward, they were studied in the abstract and objectively, and the study for the sake of practice which had been traditional since original Buddhism became the study for the sake of theory, detached from practice. Consequently, the classification of the contents was, as has been mentioned before, made into matter (*rūpa*), mind (*citta*), mental attributes (*cetasika*), the unconditioned (*asaṅkhata*), &c. These studies were made in various schools and in some cases various theories arose in the same school. Some discourse books collected these different theories. The Pali *Kathāvatthu* is a book of this kind and the book contains 217 items of difference. Though not a fundamental discourse-book, the *Samayabhedoparacana-cakra* describes the history of the divisions into schools and their divergent theories. Among others, the *Mahāvibhāṣa-śāstra* also gives many divergent theories.

XI. **Manuals** (Compendiums). When the age of manuals followed the age of fundamental Abhidhamma, the practice of Buddhism came to be discussed again. For example, the form which the Pali *Visuddhimagga* chose was to set up seven stages of purity as the grading of Buddhist discipline and to expound the doctrines according to them. The *Abhidharmakośa-śāstra* and the *Satyasiddhi-śāstra* of the Sautrāntika line systematise doctrines according to the order of the four truths (sorrow, origin of sorrow, cessation of sorrow and the path). Again, Skandhila's *Abhidharmāvatāra* and the *Mahāyāna-pañcaskandha-śāstra* of Vasubandhu of the Yogācāra School, and other discourse books arrange the doctrines and theories in the order of five aggregates. But on the other hand, some, based on purely objective theories, discuss doctrines by classification into matter, mind, mental attributes, &c.

XII. **The method of study adopted by the Abhidhamma.** 1. *The method of the early Abhidhamma :* By what methods was the subject-matter mentioned in the preceding chapter studied ? As has been referred to earlier, the methods also underwent changes as the Abhidhamma developed. First, let us look at the method of the early Abhidhamma. It had three distinctive features. There were : (1) the items concerning the conditions by which evils arise and those concerning practice and emancipation are systematically expounded. This method can be seen in the Pali *Paṭisambhidāmagga* and the *Vibhaṅga* and the *Dharmaskandha* of the Sarvāstivāda ; (2) various doctrines are arranged in numerical order. This can be seen in the *Puggala-paññatti* and in the theory of evils expounded in the *Vibhaṅga* and the *Saṅgītiparyāya* ; (3) exposition of doctrines and definition and explanation of the terminology. This is seen everywhere in the early Abhidhamma and is typical of it.

These three distinctive features in rudimentary form could be seen before the establishment of the fundamental Abhidhamma in the suttas and other literature of abhidhammic tendency. More particularly, in the *Paṭisambhidāmagga* and the *Niddesa* the features are nearly the same as in the Abhidhamma.

2. *The method of study adopted in the Abhidhamma of the middle period and after :* The methodological characteristics of the Abhidhamma of the middle period and after were, as has already been mentioned: §1. Consideration according to abhidhammic standards (P. *pañha-puccha*), §2. Consideration of the subjects matter from the point of view of connotation and denotation (Skt. *saṅgraha*, P. *saṅgaha*), §3. Consideration of the concurrence and coexistence of mental action (Skt. *samprayoga*, P. *sampayoga*), §4. Consideration on the conditional relation of phenomenal succession and coexistence (Skt. *pratyaya*, P. *paccaya*), §5. Consideration on maturity and non-maturity of the phenomena (Skt. *samanvāgamana*). These will be surveyed below.

§1. *Questioning* (*Pañha-puccha*) : In the Pali Abhidhamma, 22 triplets (*tika*) and 100 doublets (*duka*) are established as standards of consideration. The total of 122 standards are called " abhidhammic table of contents " (*abhidhamma-mātikā*). They are the standards applicable to the whole Abhidhamma. Other schools have no such fixed standards and the kinds and numbers vary with the convenience of the occasion. To begin with, the 122 standards of the Pali Abhidhamma are as follows :

A. 22 TRIPLETS (*TIKA*) : (1) Good (***kusala***), bad (*akusala*), indeterminate (*avyākata*) ; (2) Associated with pleasant feeling (***sukhāya vedanāya sampayutta***), associated with painful feeling (*dukkhāya v°. s°.*), associated with neutral feeling (*adukkhamasukhāya v°. s°.*) ; (3) Result (*vipāka*), that which has resultant quality (*vipākadhamma*), that which is neither result nor a thing having resultant quality ; (4—6) That which has the act of applied and sustained thinking (***savitakka-savicāra***), the act of sustained thinking only (***avitakka-vicāramatta***), the act of neither applied nor sustained thinking (*avitakka-avicāra*) ; (7) State of

being accompanied by zest (*piti sahagata*), state of being accompanied by happiness (*sukhasahagata*), state of being accompanied by indifference (*upekkhā sahagata*); (8) Removability by vision (*dassanena pahātabba*), removability by culture (*bhāvanāya p°*), irremovability either by vision or by culture; (9—10) Going to degeneration (*ācayagāmi*), to purification (*apacayagāmi*), to neither degradation nor elevation; (11) The trainee (*sekhiya*), the adept (*asekhiya*), the one who is neither trainee nor adept; (12) Limited (*paritta*), sublime (*mahaggata*), infinite (*appamāṇa*); (13—14) Low (*hīna*), of medium worth (*majjhima*), excellent (*paṇīta*); (15) Fixed wrongfulness as to consequence (*micchattaniyata*), fixed rightfulness as to consequence (*sammatta-niyata*), undefined (*aniyata*); (16—18) Past (*atīta*), future (*anāgata*), present (*paccuppanna*); (19—20) That which belongs to one's self (*ajjhatta*), what is external to one's self (*bahiddha*), what is both inside and outside of oneself (*ajjhatta-bahiddha*); (21—22) What is visible and reacting (*sanidassana-sappaṭigha*), what is invisible and reacting (*anidassana-sappaṭigha*), what is neither visible nor reacting (*anidassana-appaṭigha*).

B. 100 DOUBLETS (*DUKA*): (1) Moral roots (*hetu*), what are not moral roots (*na hetu*); (2) Concomitance with moral roots (*sahetuka*), non-Concomitance with moral roots (*ahetuka*); (3—7) Causally related (*sappaccaya*), not causally related (*appaccaya*); (8) Conditioned (*saṅkhata*), unconditioned (*asaṅkhata*); (9) Visible (*sanidassana*), invisible (*anidassana*); (10) Reacting (*sappaṭigha*), not reacting (*appaṭigha*); (11) Having material form (*rūpī*), immaterial (*arūpī*); (12) Mundane (*lokiya*), supramundane (*lokuttara*); (13) Being cognised (*kenaci viññeyya*), being incognisable (*kenaci na viññeyya*); (14) Stain (*āsava*), no stain (*na āsava*); (15) Having stains (*sāsava*), having no stains (*anāsava*); (16—55) Having objects of thought (*sārammaṇa*), having no such objects (*anārammaṇa*); (56) Mind (*citta*), non-mind (*na citta*); (57) Mental attribute (*cetasika*), not mental attribute (*acetasika*); (58) Conjoined with mind (*cittasampayutta*), detached from mind (*citta-vippayutta*); (59—66) One's own (*ajjhattika*), external (*bāhira*); (67) Derived (*upādā*), not derived (*na upādā*); (68—75) Vices (*kilesa*), non-vices (*na kilesa*); (76—77) Vitiated (*saṅkiliṭṭha*), not vitiated (*asaṅkiliṭṭha*); (78—93) Realm of sense (*kāmāvacara*), not realm of sense (*na kāmāvacara*); (94) Realm of form (*rūpāvacara*), not realm of form (*na rūpāvacara*); (95) Formless realm (*arūpāvacara*), not-formless realm (*na arūpāvacara*); (96) Included (*pariyāpanna*), un-included (*apariyāpanna*); (97) Leading onward (*niyyānika*), not leading onward (*aniyyānika*); (98) Fixed (*niyata*), not fixed (*aniyata*); (99) Having a beyond (*sauttara*), having no beyond (*anuttara*); (100) Strife (*saraṇa*), non-strife (*araṇa*).

The *Sāriputra-abhidharma-śāstra*, in its Chinese translation of an unknown school, gives 36 doublets and 7 triplets, a total of 43 standards. The *Jñāna-prasthāna* of the Sarvāstivāda gives 50 standards. Most of them can be found in the 122 standards of the Pali Buddhism, but some are different from those of the Pali Abhidhamma, owing to the differences of sectarian Buddhist theories.

§2 *Classification* (*Saṅgaha*). Aided by investigations by means of the standards listed above, the attributes of concepts became defined more and more minutely and exactly. Consequently, the identity, resemblance and difference of the doctrines and items under examination became clear and distinct. Accordingly, it was natural that the contrast or comparison of the conceptual connotation and denotation led to the subordination of one to another.

§3. *Mental association or combination* (*Sampayoga*). Mental function was examined with reference to perception, good and evil deeds, the practice of the path, the realisation of the fruit, meditation and various psychic powers. And the concrete mind in these cases was analysed and mental substance (*citta*) as an agent was distinguished from mental attributes (*cetasika*). The coexistence of the mental substance and its attributes was considered as combination (*sampayoga*) This theory, too, varied with schools. For example, with the Sarvāstivāda, the conditions which regulate combination are: (1) Equality of support (*āśraya-samatā*). Mental substance and its attributes should have the same sense organ for support. (2) Equality of sense object (*ālambana-s°*). Mental substance and its attributes should perceive the same object. (3) Equality of mode (*ākāra-s°*). Mental substance and its attributes should work in the same manner when perceiving. (4) Equality of time (*kāla-s°*) = synchronism. Mental substance and its attributes work at the same time. (5) Equality of substance (*dravya-s°*). As each mental attribute associates with mental substance at the same time, so two or more agencies of the same attribute cannot associate simultaneously with one mental substance. This is called the Theory of the five-aspect Equality of the Sarvāstivāda. Pali Buddhism also sets out much the same theory.

§4. *Theory of Correlation* (*Paccaya*). This theory is intended to make an exhaustive survey of the spatial and temporal relation of phenomena with one another as they appear and disappear and change. Mental association is, of course, one of those relations. As for conditions, the theory of correlation may have developed from the consideration of the twelve-member causal law (*paṭicca-samuppāda*). The law which originally ruled moral actions only was extended and made applicable to all physical and material phenomena as well as to moral actions. The Pali Abhidhamma gives 24 relational conditions, the *Śāriputrābhidharma-śāstra* 10 kinds, and the Sarvāstivāda 6 or 4 kinds. These theories of various schools show some resemblance or similarity with each other, but probably there had been no direct relation among the various schools.

To begin with, the 24 kinds of relational condition of Pali Buddhism are the following. (1) Condition of cause (*hetu-paccaya*). Immediate cause, principal cause; (2) Object (*ārammaṇa-p°*). Objects which cause cognition; (3) Dominance (*adhipati-p°*). Various auxiliary conditions, mediate or indirect cause; (4) Contiguity (*anantara-p°*). The same as the next one; (5) Immediate contiguity (*samanantara-p°*). The immediately preceding mental state performs the function to give place

to the immediately following mental state ; (6) Coexistence (*sahajāta-p°*). Coexistential relation of concurrent material or mental things ; (7) Reciprocity (*aññamañña-p°*). The reciprocal relation of concurrent mental and material things ; (8) Dependence (*nissaya-p°*). Sensations or perceptions depend on the corresponding sense-organs or seats of perception ; (9) Sufficing condition (*upanissaya-p°*). Object and contiguity become sufficing condition in order to become more powerful ; (10) Antecedence (*purejāta-p°*). Sense organs and sense objects become condition by antecedence ; (11) Consequence (*pacchājāta-p°*). Succeeding mind becomes condition to preceding body ; (12) Succession (*āsevana-p°*). The relation in which powerful apperception lasts ; (13) Karma (*kamma-p°*). The relation of good or evil karma with material and mental things ; (14) Effect (*vipāka-p°*). The relation of the karmic result with concurrent material and mental things ; (15) Nutriment (*āhāra-p°*). The relation of material and spiritual nutriments with body and mental experience ; (16) Controlling power (*indriya-p°*). Relation of twenty-two controlling powers with material and mental things ; (17) Meditation (*jhāna-p°*). Relation of the constituents of meditation, such as applied thinking (*vitakka*) and sustained thinking (*vicāra*), with concurrent phenomena ; (18) Path (*magga-p°*). Relation of the constituents of the path, such as right view, &c., with concurrent phenomena ; (19) Association (*sampayutta-p°*). Relation through association of mind substance and mental attributes ; (20) Dissociation (*vippayutta-p°*). The case where there occurs no association ; (21) Presence (*atthi-p°*). Dependence of matter and mind on each other for existence ; (22) Absence (*natthi-p°*). Relation of the preceding mental state to the succeeding one ; (23) Abeyance (*vigata-p°*). Relation similar to item (22) ; (24) Continuance (*avigata-p°*). Relation similar to item 21.

Some of these 24 items resemble or overlap some others. They are not adequately arranged. This is not a strict and logical classification. The ten relational conditions expounded in the *Śāriputrābhidharma-śāstra* seem to correspond to those of Pali Buddhism, as given here in parentheses: 1 (1) ; 2 (4.5) ; 3 (2) ; 4 (8.9) ; 5 (13) ; 6 (14) ; 7 (6.10.11) ; 8 (7) ; 9 (12) ; 10 (3). The four relational conditions expounded by the Sarvāstivāda are : (1) Condition of cause (*hetu-pratyaya*), (2) Condition of object (*ālambana-p°*), (3) Condition of immediate contiguity (*samanantara-p°*), (4) Condition of dominance (*adhipati-p°*). These correspond to the first 4 or 5 items of Pali Buddhism. The six causes expounded also by the Sarvāstivāda are : (1) Cause of coexistence (*sahabhū-hetu*), (2) Association (*samprayukta-h°*), (3) Relation between the similar (*sabhāga-h°*), (4) Cause of all-pervading evils (*sarvatraga-h°*), (5) Cause of effect (*vipāka-h°*), (6) Various cause (*kāraṇa-h°*). Comparison with the 24 conditions of Pali Abhidhamma gives the following table of approximate correspondence : 1 (6) ; 2 (19) ; 3-4 (12) ; 5 (13) ; 6 (3).

§ 5. *Samanāgamana.* As to the possessing and non-possessing of something, we have the discussion by the Sarvāstivāda, but its exposition is omitted here.

XIII. **The Value of the Abhidhamma.** It was a distinctive merit of the Abhidhamma that it systematically unified various doctrines of original Buddhism into a consistent system and gave exact definitions of all Buddhist terminology, clarifying all Buddhist concepts. But it carried with it some shortcomings. The definitions of concepts and the exposition of doctrines were too formal and uniform, with the result that the profundity and sublimity of the early doctrines were lost. For, it is impossible to grasp the stream of concrete practice by uniform and abstract definitions. In original Buddhism, the same terminology conveyed various meanings as the hearers' understanding and ability varied. The abhidhammic definitions deprived the words or concepts of their nuance and flexibility, and the abhidhammic studies gradually deviated from the practice of the path and became mere theories for their own sake, subtle and complicated. The religiosity and practical nature proper to Buddhism were lost. It was to rectify these shortcomings that Mahāyāna Buddhism arose.

K. M.

XIV. **Abhidhamma as religion.** To the religious consciousness human life is essentially ethically conditioned. The meaning and significance of human conduct can be made intelligible only from the standpoint of ethics. Culture and civilisation, whether of the individual or of the group, are inconceivable without the motive force of an ethical ideology. Morality is the sense of value that the mind attaches to human behaviour, in thought, word and deed. All ethics, therefore, is psychological. Ethical action is fully conscious, purposive action. Human action, if it is to be ethically significant, has to originate always from volitional impulse. Psychological behaviour is not a mechanical process. The laws of the mind are fundamentally different from the laws of physics. Since the Buddha asserts the supremacy of mind over matter, what is essential for the seeker after ethical and spiritual perfection is to understand the nature and functions of psychological processes. In the view of the Abhidhamma, the study of ethics and psychology is not an academic pursuit but something that is essentially relevant to the progress and harmony of individual and social life.

The Abhidhamma marks a consistent and highly successful attempt at the harmonious integration of ethics, psychology and religion. This fact gives the Abhidhamma its distinctive religious character. The discussions in the Abhidhamma are charged with a thoroughgoing ethical earnestness springing directly from the religious consciousness of the Abhidhamma. It is only in the light of the intense interest in ethics and religion that we can make sense of the seemingly unending and remorselessly monotonous classifications and enumerations that keep on occurring in the pages of the Abhidhamma, both canonical and commentarial.

XV. **Abhidhamma as Philosophy.** The Abhidhamma constitutes the results of an inquiry into the nature of human experience, both sensory and

extra-sensory. Since the results are stated and interpreted in terms of language and logic, it allows the Abhidhamma the justification to be considered as philosophy. The function of philosophy, if the latter is to be practically useful and ethically edifying, is not to indulge in speculative cogitation or mere intellection but to understand nature. This understanding cannot be obtained or developed without reference to the observation of the world within and around us in the way it actually functions. The principles that govern nature are not made available to sense perception directly except through instances and illustrations in one's daily experience, such as seeing falling mangoes and decaying bodies. They can be discovered only through the philosophic method of analysis and synthesis. If we are not to remove ourselves further away from reality it becomes imperative that we first describe rather than re-interpret the data of our perception. In this regard the Abhidhamma can be introduced as a critical and descriptive philosophy. The greater part of the content of the Abhidhamma is an analysis and synthesis of phenomena, but it does not stop at a mere phenomenalism or realism. Towards its latter part the Abhidhamma describes the unconditioned absolute, but it does not claim to be a thoroughgoing monism that altogether denies the objective reality of the world which is received and confirmed by the sensations. Realism that denies the world of spirit is false materialism, while idealism that denies the reality of the phenomenal world removes the very possibility for ethical striving and religious and spiritual development. In the interests of ethics and religion the Abhidhamma avoids both extremes and follows the middle path of sanity and common sense.

W. S. K.

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ABHIDHAMMA-ANUṬĪKĀ is a sub-commentary on the Abhidhamma. The work generally known by this name was written by Dhammapāla to supplement the original *Abhidhamma-Mūla-Ṭīkā* of Ānanda (*Sāsv*. 33; *Gv*. 69). Its official title which, however, is less frequently used, is *Līnatthavaṇṇanā* (*Gv*. 60). The name *Abhidhamma-anuṭīkā*, appears in an inscription at Pagān (Burma), dated 804 B.E. (1442 A.C.) among a list of 295 texts offered by the ruler of Taungdwin and his wife to the Saṅgha (*BEFEO*. V, 183). Ariyavaṃsa, the celebrated Burmese teacher and author of the 15th century, composed an interpretation (*atthayojanā*) in Burmese on the *Abhidhamma* (*aṭṭhakathā*) *anuṭīkā* (Bode: *Pali Literature of Burma*, p. 43).

ABHIDHAMMA-MŪLAṬĪKĀ, or, to give this work its proper title, *Paramatthappakāsinī*, or *Sattābhidhammagandha-aṭṭhakathāya mūlaṭīkā* (*Gv*. 60), is an exegesis on the entire Abhidhamma-piṭaka. As it was the first born (*ādibhūtattā*) of all sub-commentaries, it became known as the *Mūla Ṭīkā* (*Sāsv*. 33). It stands apart from the individual commentaries on the seven books belonging to this collection (*piṭaka*). The work is ascribed to a certain Ānanda (Vanaratana Tissa), who, like other commentators, Mahā Kaccāyana, Buddhaghosa, Buddhadatta, Dhammapāla, was an Indian by birth. He joined the Order of monks in Ceylon and stood at the head of the Araññavāsī brotherhood, which was founded at the beginning of the 6th century, during the reign of Aggabodhi II, and which was devoted to a more secluded hermit's life. He is said to have composed this work at the request of a senior monk, Buddhamitta (*Gv*. 69). Although there are occasional dissents, e.g., the rejection of a static phase of thought, apart from its arising and cessation,[1] the work which is the oldest extant sub-commentary on the Abhidhamma,[2] is evidently based on Buddhaghosa's commentaries.

An interpretation (*anuṭīkā*) on the *Mūla Ṭīkā* and named the *Līnatthavaṇṇanā*, was compiled by Culla Dhammapāla, although sometimes this work is included in the list of commentaries and sub-commentaries attributed to Dhammapāla Ācariya (e.g., *Gv*. 60 and *Sāsv*. 33). This Ācariya Dhammapāla, however, lived before the 7th century, when the famous Chinese traveller of that time, Hsüan-tsang, referred to him. Dhammapāla Junior (Culla Dhammapāla), on the other hand, was a senior pupil of Ānanda Vanaratana Tissa referred to above. As he was already the author of the *Saccasaṅkhepa* (q.v.) it is more likely that it was he who compiled the explanatory notes to his teacher's *Mūla Ṭīkā*.

Various schools had in the course of time composed their own sub-commentaries, and when conflicting expositions had become too obvious, they were reviewed by Mahā Kassapa, the author of of the *Saddhammasaṅgaha* and his band of scholarly monks at Jetavana Vihāra in Pulatthipura (Polonnaruwa, Ceylon), after the reconciliation of opposing schools during the reign of Parākramabāhu I. The outcome of this revision was the *Pañcappakaraṇaṭṭhakathā* in three parts concerning the Abhidhamma works, exclusive of the Dhammasaṅgaṇī's *Atthasālinī* and the Vibhaṅga's *Sammohavinodanī*.

The author of the *Mūla Ṭīkā*, therefore, probably lived in the 8th or 9th century, and should not be confused with another Ānanda, who also belonged to the Araññavāsī brotherhood and who was a disciple of Udumbaragiri Medhaṅkara, the pupil

1 Shwe Zan Aung: *Comp. of Phil.* Introd. Essay, p. 26.
2 De Z. p. 3.

of Sāriputta, in the early 13th century during the reign of Vijayabāhu III at Jambuddoṇi (Dambadeṇiya, Ceylon), although to this latter Ānanda is frequently ascribed the authorship of the *Abhidhamma-Mūla-Ṭīkā.*

Palm-leaf manuscript copies of this work are extant in many temple libraries in Ceylon, according to K.D. Somadasa: *Laṅkāvē Puskolapot Nāmāvaliya*, a catalogue of palm-leaf MSS. in Ceylon (Colombo, 1959).

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ABHIDHAMMA-PAṆṆARASAṬṬHĀNA, a work of the 14th century explaining some passages of the Abhidhamma (*Gv.* 74). The author is a monk, named Vimalabuddhi, with the alternate prefixes of Nava- and Cuḷla- (*Gv.* 64). But, in the early period of Pali–Burmese literature it is not always possible to unravel the confusion of names of Burmese and Sinhalese authors. Thus, the Sinhalese monk, Sāriputta Mahāsāmi, author of the *Vinaya-saṅgaha* written in the 12th century and of a paraphrase to the *Abhidhammattha-saṅgaha*, is called in Burma Nava Vimalabuddhi.* He should not, however, be identified with the author of the *Abhidhamma-paṇṇarasaṭṭhāna*.

ABHIDHAMMA PIṬAKA. See ABHIDHAMMA.

ABHIDHAMMATTHA-SAṄGAHA. This work is a summary (*saṅgaha*) of the sense or meaning (*attha*) of Buddhist philosophy (*abhidhamma*). It is a manual compiled in Pali not earlier than the 8th century A.C., but it came into use as a text book for students of Abhidhamma in the 12th century only. It is a treatise excessively condensed, yet extremely popular as a handbook. " Even at the present day this manual is still held in the highest possible esteem in Ceylon as well as in Burma, and has been more frequently commentated and translated in Burma than any other text of the Abhidhamma."[1] The author's name is always given as Anuruddha, who, according to Burmese tradition, was a senior monk (*thera*) in Ceylon residing in Polonnaruwa in the Mūlasoma Vihāra. Nothing more is known of him, except that he was the author of two other books, *Paramattha-vinicchaya* and *Nāmarūpaparicheda*, and, perhaps, of the *Anuruddha Śataka.*[2]

Four sub-commentaries have been written on this compendium, two in Ceylon, *Porāṇa-ṭīkā* by Nava Vimalabuddhi thera, and *Abhidhammattha-vibhāvanī* by Sumaṅgala thera, and two in Burma, *Saṅkhepa-vaṇṇanā* by Saddhamma Jotipāla and a recent work, *Paramatthadīpanī Ṭīkā*, by Ledi Sayadaw.[3]

Although the *Abhidhammattha-saṅgaha* covers in its final chapter more or less the same range of subject-matter as Buddhaghosa's *Visuddhimagga*, the two works can hardly be compared otherwise. For, where the *Visuddhimagga* treats its subject with an amplitude of interpretation and critical explanation with the assistance of numerous legends and a wealth of historical and mythical detail, the compiler of the *Abhidhammattha-saṅgaha* is so severely concise in his subject-matter, that one can hardly speak of him as the " author " of the compendium, the work being much more in the nature of an extensive table of contents. Buddhaghosa, moreover, has given us in his *Visuddhi-magga* a practical standard work on the method of developing sainthood by means of virtue and meditation. It is ethical in its end, even when he treats his subject psychologically. Anuruddha in his *Abhidhammattha-saṅgaha* has given a purely theoretical analysis with a conciseness bordering on the laconic.

The work could be called a Digest, but for the fact that the summary is so compact that it might easily cause some mental indigestion. For here we find in one small volume the whole subject-matter of the Abhidhamma which is contained in seven books on psychological ethics, dealing with consciousness both moral and immoral, as experienced in the various spheres of sense, form, formless and transcendental; its concomitants or mental properties (*cetasika*), analysed and distributed according to the mental states in which they occur; the process of cognition detailed in its seventeen thought moments; the process of becoming or life in the various realms of karma and rebirth; the many aspects, origins, groups and qualities of matter which may be so subtle that it is mere form (*rūpa*); the laws which govern conditional origination and inter-relationship; and the various stations of mental exercise and spiritual development.

All this is condensed in less than 50 pages of print. Its very terseness does not make it easily intelligible to lay readers, but it should not be forgotten that this book is not one of exposition. The composer himself says in the opening verses:

> " Now will I speak in summaries concise
> of things in Abhidhamma-lore contained ".[4]

And he continues to enumerate the four categories dealt with in this compendium: consciousness (*viññāṇa*), mental properties (*cetasika*), material qualities (*rūpa*) and emancipation (*nibbāna*). Further, we find that every chapter and section, in which each of these four chief divisions is subdivided, is rounded off with a verse giving the barest outline for purpose of memorising the contents. Thus, the twelve classes of unskilful thought (*akusala citta*) are to be memorised as follows:

> *Aṭṭhadhā lobhamūlāni dosamūlāni ca dvidhā*
> *mohamūlāni ca dve'ti dvādasākusalā siyuṃ.*
> (Eight there are with roots in greed,
> Twofold those from hateful seed,
> Two are in confusion caught,
> In all twelve types of sinful thought).

Having dealt summarily with the eighty-nine classes of consciousness (which may be expanded to one hundred and twenty-one by resolving each of the eight kinds of transcendental consciousness

1 Winternitz: *History of Indian Literature* (Calcutta University publication, 1933) II, 222.
2 *DPPN.* p. 90.
3 For further details, see *Pali Literature of Ceylon*, pp. 168-172.
4 *Compendium of Philosophy*, p. 81.

into five, thus obtaining forty kinds in place of eight), the *Abhidhammattha-saṅgaha* passes on to the classification of fifty-two mental properties (*cetasika*) seven of which are common to each and every thought, six contingent ones, fourteen always linked with unskilful thought and twenty-five common to all aesthetic states of mind. The various combinations of these mental properties constitute a rich variety of mental states or thought processes which makes one admire the keen sense of psycho-analysis at such an early date. For fuller explanation of these mental properties, see CETASIKA.

The next part of the book treats of the concomitants particular to the various states of consciousness. Thus, sense-impressions may be divided according to the six senses and according to the nature of the impression of pleasure, pain, joy, grief and indifference, which again results in a large variety or combinations and mutual exclusions. Thus "among the sense-impressions which are the result of moral deeds (done in a former birth), there is only one kind that is accompanied by pleasurable feeling (*kāyika-sukha*), and that is tactile impressions" (III, 2).

Another classification of thoughts is shown according to the roots from which a thought originates: greed, aversion, ignorance, disinterestedness, affection and intelligence; although eighteen kinds of consciousness are mentioned which are not conditioned by any of these roots, i.e., when a thought is not full-grown. For details, see HETU.

This is followed by summaries regarding consciousness under the aspect of function (*kicca*), of sense-doors or organs (*dvāra*), of sense objects (*ārammaṇa*), of sense-bases (*vatthu*).

Part IV of the *Abhidhammattha-saṅgaha* deals with the process of cognition and mentions how a single unit of mental activity or thought-moment consists of three time phases, to wit, nascent, developing and breaking off. Seventeen such thought-moments constitute the normal duration of a material phenomenon. It is interesting to note that "Buddhists have come to speak of matter as lasting for seventeen thought-moments".[5] It is not the thought which lasts that long!

Following the analytical process of the birth and the passing of a thought is the next section, dealing with rebirth, i.e., the various planes of life, four types of rebirth, and sixteen kinds of karma resulting in rebirth.

Matter and the twenty-eight material qualities are analysed in Part VI. For details, see RŪPA.

All the distinctive states set forth in this work up to this stage are now in Part VII categorised in different groupings. Here we find first various categories of evil, mixed categories and all that pertains to enlightenment (*bodhi*).

Part VIII deals with relations, first with the arising and ceasing of relations according to the law of dependent origination (*paṭicca-samuppāda*) as this is frequently found in the *Sutta-piṭaka*, and then with the system of correlation, which constitutes the subject-matter of the *Paṭṭhāna*, the last or "Great Book" of the *Abhidhamma-piṭaka*.

The concluding part treats of mind culture, the forty exercises for meditation (*bhāvanā*), the states of mental absorption (*jhāna*), and supernormal intellection (*abhiññā*), which all lead to pacification (*samatha*) of the mind. Real insight (*vipassanā*), however, is attained along the path of purification of morals, of thoughts, of views, of doubts, of discernment, or knowledge and of insight, by concentration on the salient marks or characteristics of impermanence (*anicca*), conflict (*dukkha*) and egolessness (*anattā*).

Emancipation (*vimokkha*) can be attained through realisation or insight following any one of these three contemplations, which thereby become the cause of emancipation (*vimokkhamukha*).

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ABHIDHAMMATTHA-SAṄGAHA-(PORĀṆA-)ṬĪKĀ. As a compendium of the vast literature of Buddhist philosophy comprised under the name Abhidhamma, there has been no more useful and used handbook than the *Abhidhammattha-saṅgaha* (q.v.), which for more than eight centuries now has occupied a unique position as primer and manual for students of psychology and philosophy in Burma and Ceylon. Its excellence as a handbook for further study, and a compendium for ready reference, brought about a considerable amount of exegetical literature, which became all the more necessary owing to the extremely condensed nature of the compendium.

The earliest known attempt in compiling an interpretation of the compendium, without making it a reconstitution of a condensation, is the *Abhidhammattha-saṅgaha-ṭīkā* which is called the *Porāṇa-ṭīkā* and ascribed to Vimalabuddhi Thera (*Sāsv.* 34; *Sāsanavaṃsa Dīpa*, v. 1223). In Burma this author is also called Nava Vimalabuddhi, but he is better known in Ceylon as Sāriputta Mahāsāmi. His pupil too wrote a sub-commentary on the *Abhidhammattha-saṅgaha*, entitled the *Abhidhammattha-vibhāvanī* (q.v.), "which still remains in favour both in Burma and in Ceylon" (*Pali Literature of Ceylon*, 173), whereas the *Porāṇa Ṭīkā* "is considered quite superannuated" (*Compendium of Philosophy*, ix) and so little used, that "this work is not known to exist in Ceylon at present" (De Z. p. 4). Even the very exhaustive *Laṅkāvē Puskolapot Nāmāvaliya* (K. D. Somadasa) has failed to discover a single manuscript. The *Gandhavaṃsa*, or History of Books (Minayeff ed.), although far more detailed than either the *Sāsanavaṃsa* or *Sāsanavaṃsadīpa* and mentioning names of authors and works of several *abhidhammasaṅgaha-anuṭīkās*, such as the *Dasagandhivaṇṇanā* by Vepullabuddhi and the *Maṇisāra-mañjusā* by Ariyavaṃsa, has no reference to the oldest interpretation of the Compendium of Philosophy, the *Abhidhammattha-saṅgaha-Porāṇa Ṭīkā*.

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[5] Shwe Zan Aung: Introductory Essay to the ***Compendium of Philosophy***, p. 26.

ABHIDHAMMATTHA-VIBHĀVANĪ, a sub-commentary (*ṭīkā*) on the *Abhidhammattha-saṅgaha* (q.v.) written in Ceylon by Sumaṅgala Ācariya (*Gv.* 52), a pupil of Sāriputta Mahāsāmi (in Burma known as Nava Vimalabuddhi). Sāriputta's commentary on the same work, called the *Abhidhammattha-saṅgaha-Porāṇa-ṭīkā* (q.v.), became entirely eclipsed by his pupil's exegesis, which is the most popular and most authoritative interpretation of the *Abhidhammattha-saṅgaha*. In Burma it is known as the "famous Ṭīkā" (*Ṭīkā gyaw*), because of a masterly exposition thereof by Ariyavaṃsa, and is generally well known and quoted as the "Ceylon Commentary". Earlier, it was known as the "beautiful Ṭīkā" (*lakkhaṇaṭīkā, Sāsv.* 96), "because the comments in it are so very apt to the subject of discussion" (*Pali Literature of Ceylon,* 200). A subsequent commentator, Chapaṭa, who also wrote a commentary on the *Abhidhammattha-saṅgaha* (*Sāsv.* 116), compared his own modest work, the *Saṅkhepa-vaṇṇanā,* to a firefly, whereas Sumaṅgala Ācariya's *Vibhāvanī* is likened to the moon. But then, he adds slyly, "the moon cannot shine within bamboos; the firefly can" (*Pali Literature of Ceylon,* 201).

This late medieval 12th century work consists of 100 ola leaves, 18 inches in length. In this work it is stated that several commentaries have been written on the *Abhidhammattha-saṅgaha,* with the following titles: *Abhidhammattha-saṅgaha-Porāṇa Ṭīkā,* by Vimalabuddhi; *Abhidhammattha-saṅgaha padārtha-sanne,* a Sinhalese paraphrase by the same (here called Sāriputta Mahā Thera); *Abhidhammattha-saṅgaha-padayojanā,* by a Buddhist monk of Lāva (Laos ?).

According to De Zoysa's *Catalogue of Pali Manuscripts* these are not now extant in Ceylon, and the latest inquiries in this field have not been more successful (K. D. Somadasa: *Laṅkāvē Puskolapot Nāmāvaliya*).

ABHIDHAMMATTHA-VIKĀSINĪ, name of an old commentary written in Ceylon on the *Abhidhammāvatāra.* It is ascribed to the thera Sumaṅgala (circa 12th century) who was also the author of the *Abhidhammatthavibhāvanī,* a commentary on the *Abhidhammatthasaṅgaha.* Sumaṅgala was a pupil of the thera Sāriputta and his speciality, like that of his teacher, was the Abhidhamma.

A more recent work having the same name as that of this old commentary and serving the same purpose is said to have been produced in Burma (*Buddhadatta' Manuals,* xviii).

ABHIDHAMMĀVATĀRA, a book which, as suggested by its very name, involves a 'descent into the Abhidhamma'. According to its author it was written to enable monks to acquire skill in regard to the noblest of the canonical divisions,[1] and in substance is said to be the same as that which the Buddha preached to an assembly of gods in the deva world[2]. It is the unfailing remedy (*hatthasāraṃ*), says the author, for monks professing the Abhidhamma.[3]

The book consists of twenty-four chapters of which sixteen are entirely in verse, one entirely in prose, and seven in a mixture of prose and verse. But this pattern is no indication of the sequence in which these chapters appear.

The chapters are generally called *niddesa* (exposition) and are as follows:— (1) *Citta niddesa;* (2) *Cetasika n°;* (3) *Cetasikavibhāga n°;* (4) *Ekavibhādi n°;* (5) *Cittupatti n°;* (6) *Ārammaṇavibhāga;* (7) *Vipākacittapavatti n°;* (8) *Pakiṇṇaka n°;* (9) *Puññavipākapaccaya n°;* (10) *Rūpavibhāga;* (11) *Nibbāna n°;* (12) *Paññatti n°;* (13) *Kārakapaṭivedha;* (14) *Rūpāvacara-samādhi-bhāvanā n°;* (15) *Arūpāvacara-samādhi-bhāvanā n°;* (16) *Abhiññā n°;* (17) *Abhiññārammaṇa n°;* (18) *Diṭṭhivisuddhi n°;* (19) *Kaṅkhāvitaraṇavisuddhi n°;* (20) *Maggāmaggañāṇadassanavisuddhi n°;* (21) *Paṭipadāñāṇadassanavisuddhi n°;* (22) *Ñāṇadassanavisuddhi n°;* (23) (*a*) *Kilesapahāna kathā;* (*b*) *Saccābhisamaya kathā;* (24) *Paccaya n°.*

The first chapter is an analysis of the mind (*citta*) into eighty-nine types; twenty-one of such types are said to be wholesome (*kusala*), twelve unwholesome (*akusala*), thirty-six resultant (*vipāka*) and twenty non-efficacious (*kriyā*). The second chapter enumerates the mental factors (*cetasikā*) which are associated with the types of consciousness classified in the first chapter. In the third chapter each of these mental factors is reckoned in terms of the particular type of consciousness with which it is associated. The types of consciousness, however, are here regarded as consisting of a total of one hundred and twenty-one.

The fourth chapter is a discussion on the mind viewed variously for example as conditioned, good, resultant, &c., or as their very opposites. The fifth chapter classifies the types of mind in terms of the planes of existence (*bhūmi*) and the persons (*puggala*) born in them. In chapter six is an enumeration of the objects (*ārammaṇa*) corresponding to each of the many types of consciousness. Chapter seven treats of the types of resultant consciousness, and of their arising and continuance. The eighth chapter, though called *pakiṇṇaka* or miscellaneous, discusses the mind in its functional aspect, showing how sensory objects are presented to the mind and the process of ideation that follows. The mind is here likened to a road spider that has a web spread in five directions.

The next, chapter nine, deals with the mental formations, both wholesome and unwholesome, the thirty-two types of resultant consciousness that are present at and occur even after the moment of rebirth, as well as their causal conditions in regard to relevant states of existence. The tenth chapter is an analysis of form (*rūpa*), while the eleventh is an exposition on the Absolute or *nibbāna.* Chapter twelve is a discussion on the meaning of *paññatti* or connotation. Chapter thirteen is an exposition on causality and involves the denial of a permanent entity, such as the soul, which is said to be the doer of all actions whose results it also experiences.

1 *Buddhadatta's Manuals, v.* 4.
2 Ibid. vv. 2. 3.
3 Ibid. *v.* 7.

Chapters fourteen and fifteen describe the method of the concentration of the mind in regard to the spheres of form (*rūpāvacara-samādhi*) and the formless (*arūpāvacara-samādhi*) respectively, while chapter sixteen enumerates the five superior spiritual powers (*pañc'abhiññā*). This chapter, however, makes provision for two other spiritual powers—*anāgataṃsa-ñāṇa* and *yathākammūpaga-ñāṇa*—which are said to be capable of being induced through the power of the divine eye (*dibba-cakkhu*). This is followed by chapter seventeen which discusses the operation of all seven of these superior spiritual powers.

The next is chapter eighteen which is an exposition on the development of knowledge (*paññā*) or insight. This is followed by another exposition (chapter nineteen) as to how one must rid oneself of all doubts—doubts as regards causality that is pertinent to both name and form which are to be reckoned in terms of the three periods of time. And a person possessed of such knowledge is here described as a 'junior stream-winner' (*culla-sotāpanna*). Chapter twenty contains a discussion on the purification of knowledge and insight regarding the right and wrong paths (*maggāmagga*), while chapter twenty-one deals likewise with the method or way of such purification. Next, in chapter twenty-two, the four types of knowledge associated with the path of enlightenment are enumerated and chapter twenty-three, which consists of two parts, deals first with the defilements that must necessarily be purged and then of the cognisance, abandonment, realisation and mental cultivation which simultaneously occur in regard to each type of knowledge antecedent to enlightenment. And last of all there is chapter twenty-four which enumerates the causal conditions (*paccaya*) and the manner in which these arise.

At the end of each chapter is a verse which urges the necessity of a study of the Abhidhamma in order that one may successfully put an end to the misery of repeated existence.

The authorship of this book is ascribed to Buddhadatta, a contemporary of the great scholiast Buddhaghosa. According to the verses at the end of the book, Buddhadatta composed this work on the request of a monk called Sumati[4] while residing at the Eastern Mansion (*pācīna-pāsāda*) at the port called Kāveri. The mansion was evidently part of a larger establishment that was shaped like the crest of mount Kailāsa (*Kelāsasikharākāra*)[5] and had been built by one Kaṇhadāsa. This establishment may well have been the Kelāsa vihāra to which reference is made in the *Mahāvaṃsa* as the monastery from which the great thera Suriyagutta came with his retinue of monks at the time of the building of the Mahāthūpa at Anurādhapura.[6]

According to the legends that have grown round the composition of this book, Buddhadatta is supposed to have met Buddhaghosa while the latter was journeying to Ceylon and requested him to let him have the commentaries after he had translated them into Pali, in order that he may summarize them. And when Buddhaghosa had eventually complied with his request Buddhadatta is said to have summed up in the *Abhidhammāvatāra* all that was contained in the Abhidhamma commentaries.[7]

The *Abhidhammāvatāra* is the earliest of the non-canonical Abhidhamma books which attempt a systematisation of the Abhidhamma. It is not a commentary like the *Sammohavinodanī* or the *Atthasālinī* but an original work intended to convey the fundamentals of the Abhidhamma to those intent on studying them. It is free from various heresies that had crept into the various schools and is based on the tradition of the Mahāvihāra monks.[8] As such, it has been described as containing the quintessence of the *Ābhidhammikas*. It seems to have been superseded later by the *Abhidhammatthasaṅgaha* which Anuruddha composed in the twelfth century.

H. S. COORAY.

4 ibid. *vv.* 1401, 1413.

5 ibid. *v.* 1411.

6 *Mhv.* xxix, 43.

7 *Buddhadatta's Manuals Viññāpanam*, xix.

8 ibid. *v.* 1405.

ĀBHIDHAMMIKA, one who has specialised in the study of the Abhidhamma.[1]

From very early times groups of monks devoted themselves to the special study and recitation of different sections of the canon. The little use of writing in those days and the need to preserve the sacred literature no doubt encouraged this system whereby the canon was handed down from generation to generation and preserved. These monks became known by names which indicated the nature of their specialisation. Thus the Suttantikas were those proficient in the Sutta Piṭaka; the Vinayadharas, experts in the Vinaya, and the Ābhidhammikas, masters of the Abhidhamma.[2] A group of Ābhidhammikas was known as Ābhidhammikagaṇa, just as a group of Suttantikas was referred to as Suttantikagaṇa (*Vism.* 76). In certain matters, the Ābhidhammikagaṇa held opinions different from the Suttantikagaṇa.

In the *Atthasālinī* (p. 17) the Buddha himself is described as the first Ābhidhammika: *Sammāsambuddho 'va paṭhamataram Ābhidhammiko.* Of the Buddha's disciples the foremost Ābhidhammika was Sāriputta. His successors who conveyed the Abhidhamma up to the time of the Third Council are said to have been Bhaddaji, Sobhita, Piyajāli, Piyapāla, Piyadassī, Kosiyaputta, Siggava, Sandeha, Moggaliputta, Visudatta, Dhammiya, Dāsaka, Sonaka, Revata and others. The Abhidhamma was brought to Ceylon by Mahinda, Iddhiya, Uttiya, Bhaddanāma and Sambala and preserved by a succession of their pupils (*DhsA.* 32).

1 *Abhidhammaṃ adhīto ābhidhammiko: Kaccāyanavutti* (Sinhalese ed., 1904, p. 80). See also p. 71, and *Saddanīti* (Helmer Smith, 1928), pp. 786, 809.

2 There were also the Bhāṇakas, the 'Reciters' of the sections of the *Sutta Piṭaka*. In the case of all these specialists, the fact that they made a special study of one section of the canon did not mean that thay had not studied the rest of the canon.

The Ābhidhammikas were held in very high esteem. They were considered superior to the Suttantikas and Vinayadharas. This is evident from literary references and epigraphic records. In the *Atthasālinī* (p. 29) the Buddha is reported as having said that the true preachers of the doctrine are the Ābhidhammikas, while the others though they may preach the doctrine are not competent preachers. In the *Majjhima* commentary, too, the superiority of the Ābhidhammika over the Anabhidhammika (non-Ābhidhammika) is asserted.[3] In the Mihintalē Rock Inscription of Mahinda IV of the latter half of the 10th century the exponents of Abhidhamma are clearly honoured above the exponents of the Sutta and Vinaya, for it states that they are to receive twelve shares (*vasag*) as against seven and five of the other two (*EZ.* I, 85, 100).

References are made to individual Ābhidhammikas who were greatly respected monks. In the commentaries the most prominent of them is Ābhidhammika Godatta.

The word Ābhidhammika is found in post-canonical works, the earliest of which was perhaps the *Milindapañha* (17, 341). In the canon the one who is well versed in the Master's teachings is referred to as *Dhammadharo, Vinayadharo, Mātikādharo* (e.g., *Vin.* II, 299). The term Mātikādhara is very probably the forerunner of the term Ābhidhammika of later times.

The Ābhidhammikas are most frequently referred to in the commentaries. In the *Atthasālinī* (p. 17) there is an allusion to Ābhidhammikas in the time of Buddha Kassapa and the *Sumaṅgalavilāsinī* speaks of eight Ābhidhammika bhikkhus who came to the aid of king Duṭṭhagāmaṇi. It is said that the latter had not been able to sleep for one whole month through joy of his victory over the Tamils and it was the eight Ābhidhammikas who succeeded in inducing sleep in him by chanting the *Citta Yamaka* of the Abhidhamma Piṭaka (*DA.* II, p. 640). References to the Ābhidhammikas are also found in Fa-hsien and Hsüan-tsang. Fa-hsien says that on certain days the masters of the Abhidhamma make offerings to the thūpa built in honour of Abhidhamma.[4] Hsüan-tsang, too, comments in his description of Mathura (Muttra) that on fast days those who studied the Abhidhamma honoured the thūpa erected in memory of Sāriputta (Beal: *Buddhist Records of the Western World*, p. 180). See also ĀBHIDHĀRMIKA.

L. R. G.

ĀBHIDHAMMIKA ABHAYA. See ABHAYA (7)

ĀBHIDAMMIKA GODATTA. See GODATTA.

ABHIDHĀNAPPADĪPIKĀ, a dictionary of Pali synonyms, compiled by Moggallāna thera who resided in Jetavana Vihāra in Polonnaruwa (Ceylon) during the reign of king Parākramabāhu the Great (1153–1186 A.C.). The work enjoys the highest authority, holding in Pali literature the same place as the well-known *Amarakośa* in Sanskrit.

Thus we find 32 epithets of the Buddha, 46 of Nibbāna, 20 of Sakka, the king of the gods, to mention only three of 179 entries of the first book on Heaven (*sagga-khaṇḍa*). The second book on earth (*bhū-khaṇḍa*) is divided into six chapters on earth as soil (*bhūmivagga*); on township (*pura-vagga*) which contains, e.g., 24 synonyms for house; a chapter on humans (*nara-vagga*), giving, e.g., 10 synonyms for man, 15 for woman, but 24 for a wise one, with many details of their anatomy, clothing and household articles; a chapter on the social order of the four castes (*catubbaṇṇa-vagga*) with the greatest number of sobriquets (19) reserved for one's enemy; a chapter on forest-gardens (*araññādi-vagga*) and one on the underworld (*pātāla-vagga*) which includes all that is not solid earth, e.g., hells, oceans and water-lilies. The third book is miscellaneous (*sāmañña-khaṇḍa*) and has four chapters on distinctive features (*visessādhīna-vagga*), on mixed items (*saṅkiṇṇa-vagga*), on manifold aspects (*anekattha-vagga*) and on indeclinable prefixes (*avyaya-vagga*).

The entire work lists all these entries in 1203 stanzas of four lines each.

A commentary thereon, the *Abhidhānappadīpikā-ṭīkā*, was composed by Caturaṅgabala of Vijayapura, a Burmese explanation by Ñāṇāvāsa, and a complete index with grammatical notes, the *Abhidānappadīpikā-sūci*, by a Ceylon Buddhist monk, Waskaḍuwē Subhūti in 1883.

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Bibliography: Fausböll, *JPTS.* 1883, p. 150; Francke, *Gesch. and Krit.* p. 65.

ABHIDHĀNAŚĀSTRA-VIŚVALOCANA-ITYAPARĀBHIDHĀNA-MUKTĀVALĪ-NĀMA (Tib. *Mṅonbrjod-kyi bstan-bcos sna-tshogs gsal-ba shes-pa miṅ-gshan-mu tig-phreṅ-ba shes-bya-ba*), a Sanskrit-Tibetan dictionary found in the Mdo-Ḥgrel section of the Tibetan Tengyur. It consists of 12 *vargas* divided, somewhat indistinctly, into *prakaraṇas*. It was compiled by Dpal-ḥdsin sde and had as its principal source the *Amarakośa*. It was translated into Tibetan by the great translator of Sha-lu, Chos-skyoṅ beṅ-po or Dharmapālabhadra (Cordier, III, p. 510, No. 2; Tōhoku, No. 4453).

ABHIDHĀNOTTAROTTARA, or *Avadāna-stotra-tantra*, which is rendered into French as "Le plus que supérieur quant aux désignations" (*L'Inde Classique* II, Sec. 2017), is a long Tantra (q.v.) in 68 *paṭalas*. It describes a mass of bījas or germs which evoke the Buddhas in their essences, such as Vajrasattva, Vajraḍāka, &c., and of psychic creations (*bhāvanā*). It is an Upadeśa (q.v.) and contains an account of the esoteric rites which

3 *Anabhidhammiko hi dhammaṃ kathento, ayaṃ sakavādo, ayaṃ paravādo 'ti na jānāti . . . Ābhidhammiko sakavādam sakavādaniyāmen'eva paravādaṃ paravādaniyāmeneva dīpeti*: *MA.* II, p. 256.

4 Legge: *Fâ-hien's Record of Buddhistic Kingdoms*, pp. 44-46. These thūpas are said to have been erected in monasteries in the Madhyadesa (central India).

"resemble in character the Tāntrika ritual of Brahmanism, and differ from it only in being addressed to different objects" (B. H. Hodgson: *Essays on the Languages, Literature and Religion of Nepal and of Tibet*, 19 f.). As a treatise of the Tantra class it is found embodied in the Rgyud among other fundamental texts of the Vajrayāna (*L'Inde Classique*, II, sec. 2040). It also contains mystic mantras and directions for the worship of demigods and good and evil spirits of various kinds. Although the work is anonymous it may be observed that among the Tantra works with which Rin-chen bzaṅ-po's name is associated is the *Abhidhānottarottara* (*IHQ*. X, 387). According to the Ōtani Catalogue, however, the *Mṅon-par brjod-paḥi rgyud bla-ma shes-bya-ba*, which is the title under which the work is known in Tibetan, was first translated, revised and edited by the great Indian scholar Dīpaṅkara-Śrī-jñāna (s. v. ATIŚA) and the Tibetan translator Rin-chen-bzaṅ-po. Afterwards, the great scholar Jñāna-śrī and the translator Chos-kyi brtson-ḥgrus revised it. Finally, Ananta and some lesser known translators compiled a complete edition of the work (ŌM. No. 17).

The scene is laid in the abode of a Guhyaka of the name of Vajrakrodha Ḍākinī — the Imp of Lightning Passion— where the great Tathāgata Vajrasattva once sojourned. There certain other Tathāgatas solicit him to impart to them a knowledge of the secret science of destroying the net of the Ḍākinī. Thus, the full name of the work—*Vajrakrodha-ḍākinī-jāla-saṃvaraṇābhidhānottarottara-hṛdaya*. This knowledge is imparted in a series of sixty-five lectures. After defining the time, the place, and the persons fit for the worship of various kinds of imps, the spirit of Vajrasattva is directed to be meditated upon in the essence of certain letters of the alphabet, which constitute the bīja-mantras. In his heart the worshipper should reflect upon a central point, and over it the syllable 'yam' forming a blue atmosphere, thereupon a brilliant red triangular halo formed by the syllable 'ram', thereupon a frost-like watery glow formed by the syllable 'vam', and thereupon a four-cornered yellow-coloured terrene globe formed by the syllable 'lam'. He must then meditate on the wheel diagram, which he should imagine to consist of eight red-coloured spokes placed on the globe aforesaid. The form of the demi-goddess is fierce, four-mouthed, twelve-armed, &c., and the bīja-mantra for her is *Oṃ huṃ āḥ mahāsukham*. In this way, the rituals for the performance of the rites and the worship of certain other divinities named are given at length.

The Yoginīs, whose worship is particularly enjoined, are described as women fair as the pith of the lotus stalk, with lotus-like pink eyes, fond of white garments, odorous as fresh sandal paste, and devoted to the adoration of Sugata and his successors. There are several kinds of these; some are called Kulajas, others Brāhmīs, others Rudrās. The Ḍākinīs are women of a bright red complexion, having the aroma of the lotus, benign countenances, red eyes and nails, and fondness for decorating their rooms with pictures of lotus flowers. They belong to the race of Padmanetra.

In the course of the work are also noted several charms and amulets to protect persons from the attacks of evil spirits, diseases and other evils (R. L. Mitra: *Nepalese Buddhist Literature*, 1-3).

T. R.

ABHIDHARMA. See ABHIDHAMMA.

ABHIDHARMA-(DHARMA-) SKANDHA-PĀDA-ŚĀSTRA, a restored Sanskrit form of the Chinese A-p'i-t'an-mo-fa-yün-tsu-lun which is a translation by Hsüan-tsang of an important Sarvāstivāda Abhidharma text called the *Dharmaskandha* (Nanjiō No. 1296). See DHARMASKANDHA.

ABHIDHARMA-DHĀTUKĀYA-PĀDA-ŚĀSTRA, the restored Sanskrit form of the Chinese 阿毘達磨界身足論 *A-p'i-ta-mo-chiai-shen-tsu-lun* (Nanjio, No. 1282) which is a translation by Hsüan-tsang of the *Dhātukāya*, (界身) an important Abhidharma text in Sarvāstivāda.

ABHIDHARMA-DĪPA. The palm-leaf manuscript of the *Abhidharma-dīpa* was discovered in Tibet by Rahul Sankrityayana in the year 1937. He brought the photographs of this MS. which are preserved in the K. P. Jayaswal Research Institute, Patna.[1]

The MS. is incomplete. The last folio is numbered 150. Of these only 62 folios have come down to us. The MS. contains two works, viz., the metrical *Abhidharma-dīpa* (here referred to as *Dīpa*) and a prose commentary on it known as the *Vibhāṣā-prabhā-vṛtti* (here referred to as *Vṛtti*).

The kārikā text, viz., the *Dīpa*, closely follows both in the contents and in presentation its counterpart, the *Abhidharmakośa* (here referred to as *Kośa*)) of Vasubandhu. The eight *Adhyāyas* of the *Dīpa* correspond to the eight *Kosasthānas* of the *Kośa*. The number of the kārikās found in the extant *Dīpa* is 597. Of these a large number (about 300) correspond, almost one for one and sometimes word for word, to the kārikās of the *Kośa*. The commentary on the *Dīpa*, the *Vṛtti*, is also written more or less on the pattern of the *Abhidharma-kośa-Bhāṣya* (here referred to as *Bhāṣya*) of Vasubandu. It will be evident from the passages quoted below that this commentary was written solely for presenting the orthodox Vaibhāsika viewpoint, encountering the criticisms levelled against it by the Kośakāra in his *Bhāṣya*. Although criticising it, the *Vṛtti*, in most parts, is an imitation of the *Bhāṣya*. It borrows about fifty large passages from the latter and presents the subject-matter in more or less identical words. At the end of the *Kośa*, Vasubandhu claims that he composed it in conformity with the Kāsmira-Vaibhāṣika school.[2] But his *Bhāṣya* reveals that his real affiliation was

[1] I am grateful to the K. P. Jayaswal Research Institute for entrusting me with the work of editing this MS. which has now been published in the Tibetan Sanskrit Works Series, [illegible].

[2] Kāsmira-Vaibhāṣika-niti-siddhaḥ prāyo mayā'yam kathito'bhidharmaḥ: *Kośa*. VIII. 40ab.

with the Sautrāntika. He often uses the adverb *kila* to show his disagreement with the Vaibhāṣika view. On almost all controversial points between the two, he openly favours the Sautrāntika view-point. In his characteristically powerful style, Vasubandhu critically examines the *dravyavāda* of the Vaibhāṣikas, accuses them of being literalists, ridicules their dogmatism and compares them with such heretical schools as the Sāṅkhya and Vaiśeṣika. Yaśomitra rightly observes that Vasubandhu belongs to the Sautrāntika school.[3]

We learn from Paramārtha's 'Life of Vasubandhu'[4] that Ācārya Saṅghabhadra, a contemporary Vaibhāṣika, wrote two commentaries on the *Kośa*, called *Nyāyānusāra* and *Samaya-pradīpikā*, in order to present the orthodox Vaibhāṣika view and to correct the Kośakāra of his Sautrāntika bias. These works are available only in their Chinese translations. No other work written against the Kośakāra has come down to us. The discovery of the *Dīpa* (with its *Vṛtti*), therefore, is of great value as a sole surviving original work of the orthodox Vaibhāṣika school. Being an imitation of the *Kośa* (and the *Bhāṣya*) it does not add much to the subject-matter relating to the Abhidharma of the Sarvāstivāda school. But its references to the Kośakāra shed abundant light on the major points of dispute between the Sautrāntika and the Vaibhāṣika, and also on certain controversial aspects of the life of the Kośakāra Vasubandhu.

The extant *Vṛtti* contains the following sixteen hostile references to the Kośakāra :—

(1) Kośakāras tvāha— anuśayānuśayanāt sāsravāḥ. tad etad abrahma (Fol. 32b).

(2) Tatra yad uktaṃ Kośakāreṇa—' kim idaṃ ākāśaṃ khādyate. sāmagryāṃ hi satyāṃ dṛṣṭam ity upacāraḥ pravartate. tatra kaḥ paśyati' iti. tad atra tena bhadantena sāmagryaṅga-kriyā (paharaṇaṃ?) kriyate. Abhidharma-sammohāṅka-sthānenātmāpy aṅkito bhavaty ayoga-śūnyatā-prapātābhimukhyatvaṃ pradarśitam iti (Fol. 35b).

(3) Kośakṛd ācaṣṭe—na hy atra kiñcit phalaṃ utprekshyata iti. taṃ pratīdaṃ phalaṃ ādarśyate (Fol. 37a).

(4) Idam idānim Abhidharma-sarvasvaṃ Kośakāraka-smṛti-gocarātītaṃ vak tavyam (Fol. 37b).

(5) Kośakārādayaḥ punar āhuḥ—' svārthopalabdhāv eva cakshurādīnāṃ pañcānāṃ ādhipatyam'. tad etad Vaibhāṣikīyam eva kiñcid gṛhītam. nātra kiñcit Kośakārasya svaka-darśanam (Fol. 39a).

(6) Kośakāras tvāha—' sarvasūkṣmo rūpa-saṃghātaḥ paramāṇur' iti. tena saṃghāta-vyatiriktaṃ rūpam anyad vaktavyam (Fol. 43b).

(7) Tad idam ati—sāhasaṃ vartate yad viruddhayor api dvayor dharmayor ekatra citte samavadhānaṃ pratijñāyate. na hy etal loke dṛṣṭam . . . . iti Kośakārah . . . . . tad idam andha-vilāsinī-kaṭākṣa-guṇotkīrtana-kalpaṃ codyam ārbhyate (Fol. 45a).

(8) Siddhā sabhāgatā. Kośakāraḥ punas tāṃ Vaiśeṣika-parikalpita-jāti-padārthena samīkurvan vyaktaṃ pāyasa-vāyasayor varṇa-sādharmyaṃ paśyatīti (Fol. 47a).

(9) Atra punaḥ Kośakāraḥ pratijānīte—' sacittikeyaṃ samāpattih' iti . . . . tad etad abauddhīyam (Fol. 47a).

(10) 'samādhi-balena karmajaṃ jīvitāvedhaṃ nirvartyāyuḥ saṃskārādhishṭhānajam, āyur na vipākaḥ' iti Kośakāraḥ. tatra kim uttaram iti? na tatrāvaśyam uttaraṃ vaktavyam. yasmān naitat Sutre' vatarati, Vinaye na saṃdṛśyate, dharmatāṃ cha vilomyati. tasmād bāla-vachanavad adhyupekshyam etat . . . . tasmād Vaitulikaśāstra-praveśa dvāram ārabdhaṃ tena bhadantenety adhyupekshyam etat (Fol. 49a).

(11) Tasmāt pūrvokta-lakshaṇa eva bhikṣur na yathāha Kośakāraḥ (Fol. 92b).

(12) 'Abhidhyādaya eva karma-svabhāvāṅi' iti Sthiti-bhāgīyāh . . . . Kośakāraḥ—'kotra doṣaḥ' . . . . Sāṃkhyīya—darśanam abhyupagataṃ syāt (Fol. 94b).

(13) 'Sūkshmaṃ kuśala-dharma-bījaṃ tasminn akuśale cetasy avasthitaṃ yataḥ punaḥ pratyaya-sāmagrī-sannidhāne sati kuśalaṃ chittam utpadyate' iti Kośakāraḥ. yuktyāgama-virodhāt tan neti Dīpakāraḥ (Fol. 96b).

(14) 'Evaṃ tu sādhu yathā Dārṣṭāntikānām' iti Kośakāraḥ . . . . tad etat Sautrāntikair antargatam Buddha-vacana-nīti-śravaṇa kauśīdyam āvir bhāvyate (Fol. 104a).

(15) Tad atra Kośakāraḥ praśnayati—' ko vighnaḥ' . . . . tatra vayam prativadmaḥ— . . . . ' durbodhā khalu dharmatā' . . . . (Fol. 111b).

(16) Atra Sarvāsti-vāda-vibhrashṭir Vaituliko nirāha-vayam api trīn svabhāvān parikalpayiṣyāmaḥ. tasmai prativaktavyaṃ —. . . . it etad aparam adhva-saṃmohāṅkanā-sthānaṃ Kośakārasyeti (Fol. 112a).

Of these Nos. (3) and (4) refer to omissions of certain topics by the Kośakāra in his *Bhāṣya*. Nos. (2) and (5) deal with certain aspects of the Sautrāntika theory of perception. No. (6) deals with the Kośakāra's definition of *paramāṇu*. No. (7) refers to a controversy about the co-operation of *vitarka* and *vicāra* in a single moment of consciousness. Nos. (8), (9) and (10) deal with certain items of the much debated Vaibhāṣika categories called *citta-viprayukta-saṃskāra*. Nos. (1), (13) and (14) have a bearing on the Sautrāntika theory of *bīja* (seed). The last two references, Nos. (15) and (16), deal with the fundamental Vaibhāṣika doctrine of the reality of Three Times, i.e., the Sarvāstivāda.

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3 Sautrāntika-pākṣikastvayam ācāryo nainam arthaṃ prayacchati: *Sphuṭarthā Vyākhyā*, p. 26.

4 By J. Takakusu, *T'oung Pao*, Serie II, Vol. V, 269-96.

It may be noted that these passages are all hostile and aim at exposing Vasubandhu's 'un-buddhistic' views. He is not only censured for his ignorance of the Abhidharma and his Sautrāntika leanings. but also accused of entering the portals of Mahāyāna, of accepting the Vaitulika Śāstra and of following the *ayogaśūnyatā-vāda*. Finally, he is called an apostate from the Sarvāstivāda, and an advocate of the *trisvabhāva-vāda*. This doctrine is contained in Vasubandhu's *Tri-svabhāvanirdeśa*, a work of the Yogācāra-vijñānavāda school. All these references seem to allude to Kośakāra Vasubandhu's conversion to Mahāyāna,[5] accounts of which are preserved in Paramārtha's Life of Vasubandhu.

The name of the author of the *Dīpa* is not known. The *Vṛtti* calls him Dīpakāra. It also refers to his other work called *Tattva-saptati*, which is unknown to us. It may have been written on the model of the *Paramārtha-saptatikā* of Vasubandhu. From the internal evidence it would appear that the *Dīpa* as well as the *Vṛtti* were written by one and the same ācārya as in the case of the *Kośa* and *Bhāṣya*. The *Vṛtti* refers only to seven eminent Buddhists, viz., Aśvaghoṣa, (Ārya) Maitreya, Dharmatrāta, Ghoṣaka, Vasumitra, Buddhadeva and Kumāralāta. Saṅghabhadra is not mentioned, but several views of the Dīpakāra are identical with his views. We. therefore, can ascribe this work either to Saṅghabhadra or to one of his disciples, particularly Vimalamitra, who is said to have entertained a desire to write such śāstras "as will cause the learned men of Jambudvīpa to forget the name of the Great Vehicle and destroy the fame of Vasubandhu" and consequently to have "fallen into the deepest hell".[6]

P. S. JAINI.

ABHIDARMA-HṚDAYA-ŚĀSTRA, 阿毗曇心論 *A-p'i-t'an-hsin-lun*, or Abhidharmahṛdaya (Abhidharma-sāra), restoration into Sanskrit of the name of a Chinese translation by Saṅghadeva, and Hui-yuen, in 391 A.C., of a work by Fa-sheng, (法勝).[1] It consists of 10 chapters in 4 fascicules and runs into 96 pages. Their contents are as follows: 1. Introductory; 2. Dhātu; 3. Saṃskāra; 4. Karman; 5. Anuśaya; 6. Āryapudgala; 7. Knowledge; 8. Samādhi; 9. Shu-to-lo (sūtra); 10. Miscellaneous, and, 11. Discussions.

Mention may also be made here of two further works which are commentaries on the above. In their restored form their titles read as *Dharmottara-Abhidharma-Hṛdaya-Śāstra* (法勝阿毗曇心論) and Miscellaneous (according to Nanjio *Saṃyukta-*) *Abhidharma-Hṛdaya-Śāstra* (雜阿毗曇心論).

The *Dharmottara-Abhidharma-Hṛdaya-Śāstra* compiled by Upaśānta (Upajita, according to Beal) was translated into its present form by a certain Narendrayaśas (A.C. 563), of the northern Tshi dynasty. This work consists of ten chapters in 6 fascicules and runs into 139 pages (Beal, op. cit. 82: "2 volumes; 6 Kiouen"). The contents of this work are the same as those mentioned above except that section 11 is lacking. This work has not been found in Tibetan. The *Abhidharma-Hṛdaya-Śāstra* of Dharmottara is mentioned by Tao-yen 道梴 (5th century) side by side with the *Jñānaprasthāna* and as if anterior to this work of Kātyāyanīputra (Nanjio, No. 1294 and Takakusu, loc. cit.). The *Saṃyukta-Abhidharma-Hṛdaya-Śāstra*, on the other hand, is a work of 11 chapters in 16 fascicules running into 362 pages (Beal, op. cit. 82, "5 volumes; 11 Kiouen") and was compiled by Fa-kiu (法救) whose name Nanjio restores as Dharmatrāta, while Takakusu conjectures a possible Dharmatara, a conjecture which he supports by the fact that the name is given as Ta-mo-to-lo (達麻多羅) in the introductory chapter. Takakusu further differs from Nanjio in that he mentions only Saṅghavarman as the translator of the present work, whereas the latter states that this work is a translation by Saṅghavarman and others[2], A.C. 434, of the earlier Sung dynasty. The contents of this work differ from those of the above two in that section 11 takes the form of a 'Conclusion'. This work too has not been found in Tibetan. In this book the *Abhidharma-vibhāṣā* is mentioned as the authority for the exposition given by the author. Hui-chi (慧愷 6th century) expressly states that this book belongs to the Sarvāstivāda school (Nanjio, No. 1287; Takakusu, loc. cit.). The *Saṃyuktābhidharma-hṛdaya-śāstra* was also translated by Īśvara in 10 fascicules in A.C. 426; and in A.C. 431 his translation was continued by Guṇavarman, so that it was complete in 13 fascicules. But the whole translation was already lost in A.C. 730.

T. R.

ABHIDHARMA - JÑĀNAPRASTHĀNA - ŚĀSTRA. This is merely the restored Sanskrit form of the Chinese *A-p'i-ta-mo-fa-chih-lun* (阿毗達磨發智論) which is a translation by Hsüan-tsang of Kātyāyanīputra's *Jñānaprasthāna* (Nanjio, No. 1275). See JÑĀNAPRASTHĀNA.

ABHIDHARMA-KOŚA-BHĀṢYA. As indicated by its very title this is a commentary (Bhāṣya), in prose, on the *Abhidharma-kośa-kārikā* of Vasubandhu. Paramārtha tells us that this prose text, the Sanskrit original of which is lost, was compiled by Vasubandhu himself at the request of the Kāśmīra-Vaibhāṣikas. The Kārikās and the Bhāṣya form the compilation known under the title The Abhidharma-kośa of Vasubandhu (cp. Nanjio, Nos. 1267, 1269, 1270; TM. 7090).

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5 For controversies on this point, see my article 'On the Theory of Two Vasubandhus' in the *BSOAS*. 1958, xxi/i, pp. 48-53.

6 S. Beal: *Buddhist Records of the Western World*, I, pp. 193-7.

1 Nanjio, No. 1288, restores this name into Sanskrit as Dharmajina (ē) while Takakusu interprets it as Dharmottara, *JPTS*. 1904-5, pp. 140 ff. Cp. Beal in *Tripiṭaka Catalogue*, 83, quoting Julien (*Concordance*) who equates Fa-Sheng with Upajita, while he himself says that this name would seem to mean Dharmajita. De la Vallée Poussin, *L'Abhidharmakośa de Vasubandhu*, Introduction, pp. xlviii, lxiii and *L'Inde Classique*, section 2134, give Dharmaśrī.

2 Beal, *Buddhist Records of the Western World*, p. 112, n. 102, where Īśvara (426 A.C.) is given as a translator of the *Saṃyukta-abhidharma-hṛdaya-śāstra*.

ABHIDHARMAKOṢA-BHĀṢYA-ṬĪKĀ-TATTVĀRTHA-NĀMA, also known as *Abhidharmakośaśāstra-tattvārtha-ṭīkā* or simply *Abhidharmakośa-bhāṣya-ṭīkā*, and *Kośaiattvārthaṭīkā*. This work has been preserved for us only in its Tibetan translation, the 'Chos mṅon-paḥi mdsod-kyi bśad-paḥi rgya-cher ḥgrel-pa (don-gyi de-kho-na-ñid ceś-bya-ba)'. It is a 'super-commentary' by Sthiramati on the *Abhidharma-kośa-śāstra* of Vasubandhu. It was translated into Tibetan by Dharmapālabhadra and appears in the Mdo-Ḥgrel (*sūtra*) section of the Tibetan Tengyur (Cordier, III, p. 499; *L'Abhidharmakośa de Vasubandhu* of L. de la Vallée Poussin, Introduction. pp. xviii and xxi; and TM. No. 4421).

ABHIDHARMAKOŚA-ŚĀSTRA, a treatise written by Vasubandhu during the earlier period of his life when he had not yet embraced Mahāyāna Buddhism. He was a native of Gandhāra in north India *circa* the 5th century A.C., and became a Buddhist monk of the Sarvāstivāda school. At that time the Sarvāstivādins in the north of India regarded the Vaibhāṣikas as the representatives of orthodox Buddhism and adhered exclusively to the *Mahāvibhāṣā*. Vasubandhu was one of their followers at the beginning. But later he adopted the more 'progressive' views of the Sautrāntika school and wrote a general survey of the theories of the Sarvāstivāda school in a somewhat critical tone against the Vaibhāṣikas, and that is the *Abhidharmakośa-śāstra*. At first he composed the *Kārikā* in 600 ślokas and later the 8,000 ślokas of the *Bhāṣya* in prose form to explain it. It was entitled the "Kośa of Abhidharma" (the word *kośa* meaning a box or a sheath) because this work included the essentials of the important texts of the Abhidharma of the Sarvāstivāda school as were propounded in the *Jñānaprasthāna* which was regarded as a fundamental work, the six pādas, i.e., the *Dharmaskandha*, &c., and the *Mahāvibhāṣā*, which also constituted the basis on which the *Abhidharmakośa* was written.

According to the tradition told by Hsüan-tsang's disciples P'u-kuang and Fa-pao, Vasubandhu had gone to Kaśmīra in disguise and studied the Abhidharma literature four years under the instruction of Skandhila, with the purpose of preparing a thorough criticism of the *Mahāvibhāṣā*. Afterwards Skandhila discovered his real intention, and thereupon Vasubandhu returned to Gandhāra, where he began to lecture on the *Mahāvibhāṣā*. Each day when he finished one section he wrote a summary in the form of a śloka. Thus at the conclusion of his lectures he had amassed 600 ślokas which were collectively known as the *Abhidharmakoṣa-kārikā*. When this work was first introduced to Kaśmīra, the scholars there thought it an aid to their sect in the propagation of the theories of the *Mahāvibhāṣā*. It was only when they read Vasubandhu's subsequent *Bhāṣya* that they began to realise it was a work composed to criticise the *Mahāvibhāṣā*. Although such is the tradition, scholars at present mostly acknowledge that the *Abhidharmakoṣa-kārikā* was composed on the basis of the *Saṃyuktābhidharma-hṛdaya*, which was then prevalent in Gandhāra, added with extensive adaptations of the materials contained in the *Mahāvibhāṣā*. Therefore, it is not in concordance with fact to regard it purely as a compendium of the *Mahāvibhāṣā*.

The original Sanskrit texts of the *Abhidharmakośa-kārikā* and the *Abhidharmakośa-bhāṣya* were both lost long ago in India, only fragmentary quotations having been preserved in Yaśomitra's *Abhidharmakośavyākhyā*. In 1934 and 1936 Rahula Sankrityayana, the Indian scholar, discovered in Tibetan monasteries the Sanskrit texts of the *Abhidharmakośa-kārikā* and the *Abhidharmakośa-bhāṣya* (as the text of the *kārikā* is restored by making abstracts from the *Bhāṣya*, repetitious and superfluous lines sometimes occur), which texts he brought back to India in photographs. In 1946 V. V. Gokhale collated and published the *kārikā* (*The Text of the Abhidharmakośa-kārikā of Vasubandhu*, *JBRAS*. Vol. 22).

LÜ CH'ENG.

The term Abhidharma may be rendered, in brief, as the study of the dharma. *Kośa* primarily means a receptacle or a store-house, and secondarily it signifies a dictionary or a lexicon, while the term *śāstra*, denotes a philosophical or a religious treatise. The Chinese translators transliterated this title as 阿毗達磨俱舍奢薩怛羅, A-p'i-ta-mo-chu-shê-shê-sa-ta-lo, and rendered it into Chinese as Tui-fa-ts'ang-lun (meaning 對 'toward' 法 'dharma' 藏 'store' and, 論 'treatise'). The Tibetan translators interpreted this title as *Chos-mṅon-pa-mdsod* (the 'excellent-dharma-store-house').

This śāstra consists of 600 śloka-quatrain stanzas, with a detailed prose commentary to each stanza. The book is made up of nine chapters. Of the nine chapters the first eight form the main text, while the last is considered a subsidiary chapter. The first eight chapters taken together constitute a complete śāstra, while the ninth seems to be a later addition or an appendix. According to some scholars the ninth chapter was originally an independent treatise, which came to be appended to the *Abhidharmakośa* at a later stage for the convenience of the student. This view has, however, now been rejected.

Abhidharma-śāstra (or treatises on Abhidharma) and works of a similar nature seem to have been produced in almost all schools of Buddhism. However, the Abhidharma treatises (*śāstra*) which we now possess are mostly books written in the Pali language and transmitted through the Theravāda school of the south. There are also Chinese texts which belong to the Sarvāstivāda school of Buddhism. Abhidharma treatises of the other schools are very few in number. The Sarvāstivāda school was the most powerful of the schools of northern Buddhism of the Christian era in north-west India. A large number of Abhidharma treatises are said to have been written in this school, presumably in Sanskrit, but most of these works are now lost. A few, however, have been translated into Chinese and are preserved in the Chinese Tripiṭaka. Some texts have been rendered into Tibetan and preserved.

The above-mentioned works, however, represent only one branch of Abhidharma study. On the

other hand, there was the production of the compendiums. The subject matter of the compendiums was arranged systematically and in concise form. The *Abhidharmakośa* belongs to the class known as compendiums. Examples of such compendiums are the *Amṛtarasa* by Ghoṣa which belongs to the early period, *Abhidharmahṛdaya* by Dharmottara (circa 3rd century A.C.) and the *Abhidharmāvatāra* by Skandhila of a later date. All of them have been preserved in the Chinese Tripiṭaka. Of these Dharmottara's *Abhidharmahṛdaya* seems to have been the most popular, and commentaries on it were written by Upaśānti, Dharmagupta and several others. Vasubandhu's *Abhidharmakośa* followed in the wake of the treatises of Dharmottara, Upaśānti and Dharmagupta. The subject-matter of the *Abhidharmakośa–śāstra* is so systematically arranged and the argumentation is so thorough that it earned the name of the 'Book of Intelligence'. It was also considered to be the most authoritative treatise of the Sarvāstivāda school, and a large number of commentaries were written on it. Of these, three were written in India. These are still extant, either in the original Sanskrit or in a rendered form, namely, Yaśomitra's *Sphuṭārthā*, Sthiramati's *Tattvārthā* and Pūrṇavardhana's *Lakṣaṇānusārin*. Besides these, there is also an abridged version of the text by Dinnāga, and also a kind of special glossary by Śamathadeva. Both these works have been preserved in the Tibetan version. It may also be mentioned here that the *Abhidharmakośa* often verges on the doctrines of the Sautrāntika, a separatist school of the Sarvāstivāda faction. We find it, therefore, criticising the orthodox views on various points. For this very reason, in his extensive treatises the *A-p'i-ta-mo-shun-chêng-li-lun*(阿毗達磨順正理論), *Abhidharmanyāyānusārin* and *A-p'i-ta-mo-ts'ang-hsien-tsun-lun* (阿毗達磨藏顯宗論), Saṅghabhadra, a contemporary of Vasubandhu, bitterly attacks the work for its unorthodox views. After Saṅghabhadra, however, no new treatises were produced in the Sarvāstivāda school.

In the Chinese Tripiṭaka, there are two versions of the *Abhidharmakośa-śāstra*. There are (1) the *A-p'i-ta-mo-chü-shê-shih-lun* (阿毗達磨俱舍釋論) in twenty-two volumes translated by Chên-ti (眞諦) in the 6th century A.C., and (2) the *A-p'i-ta-mo-chü-she-lun* (阿毗達磨俱舍論) in 30 volumes translated by Hsüan-tsang in the 7th century. The Kārikā version is also preserved in the Chinese Tripiṭaka. It is entitled *A-p'i-ta-mo-chü-shê-lun-sung* (阿毗達磨俱舍論頌) and was translated by Hsüan-tsang.

In the Tibetan Tengyur there is one Kārikā version and one Śāstra version of the text. They have been translated by Jinamitra and Dpal-brtsegs Rakṣita. Stcherbatsky has published the first chapter and also the first half of the second chapter of the Tibetan version. Besides these, an Uighur version of the *Abhidharmakośa* has also been discovered.

Of the commentaries of the *Abhidharmakośa* mentioned above the original Sanskrit text of the *Sphuṭārthā* is extant.

Contents of the Abhidharmakosa. As mentioned earlier, the *Abhidharmakośa* consists of eight main chapters, and one additional chapter (*Pudgala-viniścaya*) which discusses the problem of non-ātman or anātman. The chapters which form the main text are the following: Dhātu-nirdeśa, Indriya-n°, Loka-n°, Karma-n°, Anuśaya-n°, Pudgalamārga-n°, Jñāna-n°, Samādhi-n°. The principal subjects dealt with in the text may be grouped as follows: (1) exposition of the term 'Dharma'. Dharma signifies the 'elements' which constitute the mind, the body, as well as all existent things; (2) the reasons for beings going astray and becoming subject to continuous rebirth; (3) the path which leads beings out of illusion into enlightenment.

The first chapter divides all dharma into two classes: *sāsrava* and *anāsrava*. They are next classified again as *saṃskṛta-* and *asaṃskṛta-dharma*. Then follows a classification of dharma as given in the *Āgama Sūtra*, namely, the five skandha (*rūpa, vedanā, saṃjñā, saṃskāra, vijñāna*) the twelve āyatana (*cakṣus, śrotra, ghrāṇa, jihvā, kāya, manas, rūpa, śabda, gandha, rasa, spraṣṭavya, dharma*) and the 18 dhātu (the twelve āyatana mentioned above, together with *cakṣur vijñāna, śrotra vijñāna, ghrāṇa vijñāna, jihvā vijñāna, kāya vijñāna* and *mano vijñāna*). A detailed exposition especially on the nature and structure of *rūpa* is also given here. This discussion gives a long exposition of the four great elements (*pṛthivī, āp, tejas, vāyu*) and the theory of the atom (*paramāṇu*).

In the second chapter, the twenty-two *indriyas*, and the five states of existence (*rūpa, citta, cetasika, citta-asamprayukta, asaṃskṛta*) are explained. In the latter, the theory of *skandha-āyatanadhātu* is carefully reconsidered, analysed in detail, and also systematised from the standpoint of the Sarvāstivāda. All phenomena are shown to be the result of those dharmas working together. The principles of interrelation are fully explained and also the relation of the dharmas to each other—each standing as a cause for an effect thus making up the existence of beings and their environment. There are 6 kinds of causes (*hetu*), 5 kinds of effect (*phala*), and four kinds of conditions (*pratyaya*). Causality is explained as the theory of 'taking' effect (*grahaṇa*) and 'giving' effect (*ādāna*). At the end of the chapter, mind is classified into three types, good, bad and neutral. The three kinds of mind are further sub-divided into 12 classes and also into 20 divisions. Their mutual relations are also dealt with in detail.

The third chapter describes the various forms of existence and living beings, and the conditions antecedent to their taking various forms of existence. It deals, firstly, with the five forms of existence namely, birth as beings in a purgatory, as departed spirits, as animals, as human beings and as gods. It describes also the three spheres of existence, namely, the *kāma-dhātu*, *rūpa-dhātu* and the *arūpa-dhātu*; also the four kinds of birth, namely, birth from the womb, oviparous birth, birth from moisture, and birth having no dependence. It mentions the four stages of life namely, birth, existence, death, and fourthly the state

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intermediary to death and re-birth. The twelve stages or links of causation are next dealt with in relation to the three divisions of time, past, present and future. It also enumerates the four kinds of good. This is followed by a discussion on the phenomenon of dying. It describes the world as the receptacle of all types of beings, as the receptacle of three huge circular discs of gold, of water and of wind; it names the nine mountains, the eight seas, the four continents, the various purgatories, the sun and moon turning round Mt. Sumeru, the number of heavenly spheres, the measurements and dimensions of the bodies of all beings who belong to the different spheres and also their life span; and the vicissitudes the world goes through during the four kalpas, namely, that of 'forming', of 'maintenance', of 'destruction', and of 'vacantness'. It also describes the three major and minor calamities.

The fourth chapter gives the different kinds of karma, as a result of which beings take a variety of forms. First of all karma is analysed, according to its 'self-nature', into three kinds, namely, karma pertaining to the body, karma pertaining to speech and karma pertaining to willing and thinking. Along with the bodily karma or karma pertaining to speech (palpable karma) there exists a subtle *rūpa-karma* called *avijñapti karma* (impalpable karma), i.e., the karma of acquired character or habit. The relation between the antecedent mind and the resultant karma is next explained according to the twofold theory of *samutthāna*. The resultant karma is good or bad in accordance with the state of mind that causes the karma. *Avijñapti karma* is next divided into three kinds, namely, saṃvara, non-saṃvara, and neither saṃvara nor non-saṃvara. Of these, the first *saṃvara avijñapti karma* is further divided into three, namely, *prātimokṣa*, *dhyāna*, and *anāśrava*. The coming into being, the development, and also the elimination of the various *avijñapti karma* are next explained. The karma theories given in the *Āgama Sūtra* are also enumerated and explained in this chapter with special reference to the theory of the ten *karma-patha*. In the latter half of the chapter are discussed the interrelation of the different kinds of karma, their effects, the three kinds of *āvaraṇa* and the three meritorious practices.

The fifth chapter begins with an explanation of the ninety-eight *anuśaya*. Here, the six principal anuśaya (*rāga*, *pratigha*, *māna*, *avidyā*, *dṛṣṭi* and *vicikitsā*) become ten with *dṛṣṭi* being divided into five. The ten *anuśaya* further subdivided become ninety-eight dealt with in relation to the three worlds (*kāma*, *rūpa* and *ārūpya*) and each of the five classes of discipline. This is followed by a classification of *anuśaya* into 11 *sarvatraga anuśaya* and 9 *ūrdhvaviṣaya anuśaya*. Their distribution in relation to origin and character is also described. Other doctrines given in the *Āgama Sūtras*, namely, that of *āśrava*, *ogha*, *yoga*, *upādāna*, *saṃyojana*, *bandhana*, *upakleśa*, *paryavasthāna* and *mala*, are also treated in this chapter.

The sixth chapter begins with the two modes of removing defilement: (1) by insight into the Four Noble Truths; (2) by discipline. It then proceeds to explain the method of removing defilements. The first stage includes the preparatory courses of the 'three dhātu' and 'four kuśala-mūla'. One who goes through these two initial courses enters the group of the Holy Ones. First, he disciplines himself by means of the *darśana mārga*, insight into the Four Noble Truths, and then, by means of the *bhāvanā-mārga*, he destroys the nine kinds of defilements. The next stage is the *asaikṣa-mārga* which brings the fruit of arahantship. Eight stages are covered altogether by the three *mārga*. The first of the eight stages is the *śrotāpatti* and the last arahantship. Towards the end of the chapter are given the different classifications of the path as found in the *Āgamas*, i.e. the four *pratipad*, the four *smṛtyupasthāna*, the four *samyakprahāṇa*, the four *ṛddhipāda*, the five *indriya*, the five *bala*, the seven *bodhyaṅga*, the eight *mārga*, and the four *avetyaprasāda*.

In the seventh chapter a detailed account is given of the ten kinds of knowledge (*dukkha-jñāna*, *samudaya-jñāna*, *nirodha-j°*, *mārga-j°*, *anvaya-j°*, *kṣaya-j°*, *anutpāda-j°*, *paracitta-j°* and *saṃvṛti-j°*). This is followed by the various attributes belonging to a Buddha, namely, the ten powers, the four forms of fearlessness, the three *smṛtyupasthāna*, and the great compassion. It also enumerates the virtues common to the Buddha and the saints, namely, *araṇa*, *praṇidhāna-jñāna*, and the four *pratisaṃvid*, as well as the virtues common to the Buddha and ordinary beings, namely, the six *abhijñā*, the three *vidyā*, and the three *prātihārya*.

The eighth chapter gives a detailed explanation of the different forms of *samādhi* mentioned in the *Āgama Sūtra*, i.e., the four *dhyāna*, the four *ārūpya*, the eight *samāpatti*, and the three *samāpatti* (*savitarka-savicāra*, *avitarka-savicāra*, *avitarka-avicāra*). It gives also the gain resulting from the different types of *samādhi*, namely, the attainment of the four *apramāṇa*, the eight *vimokṣa*, and the eight *abhibhāyatana*.

The last and additional chapter, *Pudgalaviniścaya*, is an independent treatise. Here the ātman theories advocated by the Vātsīputrīya and by Brāhmanism are refuted and an attempt made to establish the ātman-less nature of all dharma.

The position of the Śāstra in the history of Buddhist thought. It is needless to say that the *Abhidharmakośa-śāstra* is one of the most important Buddhist treatises. There are three points which we have to take into special consideration with regard to this śāstra. (1) The *Abhidharmakośa* occupies an important place in the history of the Sarvāstivāda Abhidharma literature. (2) It is related to the rise of Indian Mahāyāna thought. (3) It has a special meaning as a text-book of the fundamental doctrines of Buddhism.

With regard to the first point it may be said, (*a*) that the *Abhidharmakośa-śāstra* completely systematised the Sarvāstivāda dogma; (*b*) that it marked an advance in Sarvāstivāda doctrine; and (*c*), that it introduced Sautrāntika views.

As mentioned earlier, the dogmas of the Sarvāstivāda school were given a definite form in the *Jñānaprasthāna*, but the systematisation was not yet complete. The *Mahāvibhāṣā*, too, though

it was so voluminous as to contain almost every doctrine and theory, was itself not a systematic treatise. The first work then which systematised the teachings of Sarvāstivāda school was the *Abhidharmahṛdaya.* The *Abhidharmakośa* followed the *Hṛdaya* very closely but it rearranged the subject matter of the *Hṛdaya* and added to it, while it was not so much a creative work or a new philosophy, in some places the author expresses his own hermeneutic views, e.g., in the interpretation of the *pratītya-samutpāda* theory and the interpretation of the theory of the ten *karma-patha*.

This generally follows the orthodox doctrine of the Sarvāstivādin śāstra, yet at times it deviates from it, criticising Sarvāstivāda doctrine severely. In this work the author prefers reason to tradition in the treatment of his subject-matter. His views on *prāpti* and *nikāya-sabhāga,* on the intermediary existence between death and rebirth, and on *avijñapti-karma,* testify to this fact. In his exposition of the above-mentioned doctrines Vasubandhu always took the Sautrāntika standpoint. This is a very significant fact, for Sautrāntika philosophy is the half-way house between Sarvāstivāda philosophy and Māhāyana Buddhism.

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The author's attitude of relying solely upon reason, irrespective of the established dogmas, is even more manifest in the *Bhāṣya* of this śāstra. In the *kārikā* portions he either uses the phrase, " It is said so " to express his dissatisfaction with the theories of the *Mahāvibhāṣā*, or only points out some questionable points in a rather reserved manner, and then concludes in conformity with the *Mahāvibhāṣā* convention. The brevity of his statements often obscures his real intent. It is in the *Bhāṣya* that he begins to give full expression to his own opinions, frequently alluding to the theories of the Sautrāntika school and making repeated discussions on them until the right or wrong of a proposition is positively clarified. He even thoroughly criticises the theory of the " substantiality of the three times, i.e., the past, the present, and the future ", which was the most fundamental position of the *Mahāvibhāṣā* held by the Sarvāstivādins. He only remarks at the end, " The Dharma-nature is very profound ", so that one should not consider any old theory as untenable just because it is dubious and hard to understand. (See the fifth chapter of the śāstra). These words imply that the followers of the *Mahāvibhāṣā* only adhered to old theories, regardless of their correctness or error, and that it was needless to refer to the fallibility of the establishment of their theories. But Vasubandhu did not accept the theories of the Sautrāntika school *in toto,* though he highly esteemed them. His attitude towards them was of one who depended on reason alone. For instance, in analysing the falsehood and reality of the three kinds of dharma, i.e., *skandha, āyatana* and *dhātu,* the Sautrāntika school said that only the *dhātus* are real, but Vasubandhu held that the *āyatanas* are also real, implying his respect to the theory that " the twelve *āyatanas* include all dharmas ", as expounded in the sūtras. As regards the aspect of separate *dharma-lakṣaṇas,* such as general mental functions, i.e., desire, &c., ignorance, the root of life, and so forth, which the Sautrāntika school held to be false, Vasubandhu advocated that they are real in accordance with the propositions of the Sarvāstivāda school.

Lü Ch'eng.

The two main philosophical systems of Indian Mahāyāna Buddhism are the Mādhyamika philosophy of Nāgārjuna and his followers, and the Vijñaptimātra philosophy of Asaṅga, Vasubandhu, and others. The former is based on the radical criticism of Hīnayāna teaching, mainly the Sarvāstivādin doctrine ; and the latter is established on the Mahāyānist modification of the Sarvāstivāda philosophy. In order to give a new impetus to Buddhism, Mahāyānists had to confront Sarvāstivāda philosophy, compete with it and surpass it. Sarvāstivāda philosophy, therefore, had an important bearing on the rise of Mahāyāna thought. And this śāstra, which completely systematised the Sarvāstivāda philosophy, occupied an important place in the development of Mahāyāna thought. It may be mentioned here, that there is a very close relation between Vijñaptimātra philosophy and the Abhidharmakośa system. In recent years, the view has been put forward that Vasubandhu, the author of the *Abhidharmakośa-śāstra,* is not the same as the reputed Ācārya of Vijñaptimātra philosophy. Yet, the undeniable fact remains that this śāstra, which deviates from the orthodox teaching of the Sarvāstivādins and is deeply tinged with Sautrānta doctrine, served as an introduction to or a forerunner of Vijñaptimātra philosophy. We also note that most of the Indian commentators of this śāstra were Vijñaptimātra scholars.

The history of Buddhism in India, China, and in Japan shows that in all these countries the *Abhidharmakośa* has been used as the primer of Buddhism. In China and especially in Japan the Āgama and the Abhidharma had long been neglected ; these two branches of Buddhism were regarded in these countries as belonging to Hīnayāna thought and śrāvaka teaching. In spite of this, the *Abhidharmakośa*, " the Book of Intelligence ", was considered to be the treatise which teaches the fundamental doctrines of Buddhism. The study of the śāstra was, therefore, recommended as a necessary means for turning from Hīnayāna to Mahāyāna studies. There is also a proverbial saying among Japanese Buddhist students : " three years of *Vijñaptimātra* and eight years of *Abhidharmakośa* ". According to this saying of the prescribed period of eleven years for the study of Buddhism, eight years are to be devoted to the study of the *Abhidharmakośa.*

History of the Study of the Śāstra. Among the commentaries of the *Abhidharmakośa-śāstra* which are considered lost are those of Vasumitra and Guṇamati. This shows that the śāstra was studied not only as a book of the Sarvāstivāda school, but also as a kind of general introduction to Buddhism. I-tsing, the Chinese pilgrim who went

to India at the end of the 7th century and studied in the Buddhist college at Nālandā, tells us in his itinerary that in the Buddhist colleges and monasteries of India of those days, students who had completed the first stage of study, i.e., Sanskrit grammar and composition, had to proceed next to the study of *hetu-vidyā*, logic and the study of *Abhidharmakośa*. In the lamaist monasteries of modern Tibet and Mongolia, which are established on the lines of the Nālandā college of later Indian Buddhism, the *Abhidharmkośa-śāstra* is reckoned, along with Maitreya's *Abhisamayālaṅkāra* and Candrakīrti's *Mādhyamāvatāra*, as one of the five principal treatises which students should study.

The *Abhidharmakośa-śāstra* was introduced into China in 564 A.C. when it was translated by Chên-ti (眞諦). By this time, other treatises of the Sarvāstivāda school (such as the *Jñānaprasthāna*, the *Abhidharma-hṛdya*, the *Mahāvibhāṣā*) had already been translated into Chinese, and there was already a school known as the Pi-t'an-tsung (毘曇宗), or the Abhidharma school. Yet, after Chên-ti, the *Abhidharmakośa* became the sole subject of study and the other treatises were put aside. As a result, there arose the Chü-shê-tsung (俱舍宗), the Kośa school. Some 90 years after Chên-ti, Hsüan-tsang made a new translation of the śāstra. Besides the *Abhidharmakośa-śāstra*, Hsüan-tsang translated more than 400 volumes of the Sarvāstivāda treatises, including a new version of the *Jñānaprasthāna*, a complete version of the 200 volumed *Mahāvibhāṣā*, &c. His pupils, Shen-ti (神泰), P'u-kuang (普光), and Fa-pao (法寶), wrote a well-known commentary to the new Chinese version of the *Abhidharmakośa-śāstra*. These followers of the Hsüan-tsang school also criticised severely the old version of Chên-ti for its inaccuracy. Since then Hsüan-tsang's new version became the only text that was studied. Sometime later Yüan-hui (圓暉) wrote the *Chü-shê-lun-sung-shu* (俱舍論頌疏), a commentary to the *Abhidharmakośa-kārikā*, explaining in a simple manner the teachings of the *Abhidharmakośa*. Yüan-hui's commentary is a very useful text. It serves as an easy approach to the study of the *Abhidharmakośa-śāstra*. Several sub-commentaries to Yüan-hui's commentary were also written.

The study of the *Abhidharmakośa* was introduced to Japan by the scholars who went to China from Japan in the 7th century to learn Buddhism under Hsuan-tsang's direct pupils. From the Heian to the Kamakura period, the study of the śāstra was pursued in the great temples, the Todai-ji at Nara, Enryaku-ji on Mt. Hiei, and Kongobu-ji on Mt. Kōya. Chinkai (珍海) and Genshin (源信) were among the most famous scholars of the period. In the Tokugawa period the study of the śāstra was carried on in monasteries and teaching institutions belonging to different Buddhist schools and sects. Among the well-known scholars of the Tokugawa period are Kaidō (快道), Hōdō (法幢), Fujaku (普寂) and Kaiou (海應). These scholars, not being content with the mere study of Hsüan-tsang's version of the *Abhidharmakośa-śāstra*, proceeded to compare it with the older version of the śāstra by Chên-ti and thereby made a new contribution towards the study of the śāstra.

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Bibliography; Kimura, T: *A Study of the Abhidharma-śāstra*, revised edition, Tokyo, 1937, pp. 259-324. Fukaura, S.: *An Introduction to the Study of the Abhidharmakośa*, Kyoto, 1951. Ouyang Chien: *Preface to the Abhidharmakośa-śāstra*, Nanking, 1924. Takakusu, J.: *The Essentials of Buddhist Philosophy*, Bombay, 1956, pp. 55-73.

Bibiliographical Notes : The first chapter of the *Sphuṭārthā* has been published by Levi and Stcherbatsky. The first half of the second chapter has been published by Wogihara and Stcherbatsky, and the third chapter by L. de la Vallée Poussin. The full text of the *Sphuṭārthā* was published by Wogihara (1932-36). There is also another edition of the *Sphuṭārthā*, containing the first three chapters only, published by N. N. Law in 1949. The Sanskrit originals of the other two commentaries have not been recovered. All three commentaries are, however, found in Tibetan. Furthermore, a fragment of the Chinese version of the *Tattvārthā* and also a part of an Uighur version have been recently discovered.

Of the texts mentioned above, the *Kārikā* has been translated by Teramoto, into Japanese from the Tibetan version, and the *Pudgalaviniścaya* by Stcherbatsky from the Tibetan into English. The entire śāstra has been translated by de la Vallée Poussin into French, following Hsüan-tsang's Chinese version (in comparison also with Chênti's Chinese version, the Tibetan version, and the *Sphuṭārthā* commentary). The first chapter of the *Sphuṭārthā* commentary has been translated by Wogihara from the Sanskrit original into Japanese. The second chapter of the same text has been rendered by U. Wogihara and S. Yamaguchi from the Sanskrit into Japanese. And, finally, the third chapter of the *Abhidharmakośa-śāstra* and the corresponding chapter of the *Sphuṭārthā* have been translated by Yamaguchi and Funahashi into Japanese, from the Sanskrit original.

As a result of scientific researches carried out in more recent years on the *Abhidharmakośa-śāstra* in India, Japan and in Europe, several new editions and translations of the text have been published. Among them are Rosenberg's *Die Probleme der Buddhistischen Philosophie*, Stcherbatsky's *Central Conception of Buddhism*, de la Vallée Poussin's *La Morale bouddhique*, and I. Funahashi's *Go no Kenkyu* (Studies on Karma). A complete concordance of Hsüan-tsang's Chinese version of the śāstra was made by S. Funahashi and I. Funahashi, and a concise concordance of the Sanskrit *Kārikā* was made by A. Bareau. Among introductory works to the study of the śāstra written in Japanese are those by S. Funahashi, Takagi and Fukaura. (I. F.)

The following is a list of the Tibetan translations of the *Abhidharmakośa-śāstra* and its commentaries: (1) *Chos mṅon-paḥi mdsod-kyi tshig leḥur-byas-pa* (*Abhidharmakośakārikā*), trsl. by Jinamitra and Dpal brtsegs Rakṣita. (2) *Chos mṅon-paḥi mdsod-kyi bśad-pa* (*Abhidharmakośabhāṣya*), 30 fascicules, by the same translators of the previous work. (3) *Chos mṅon-paḥi mdsod-kyi bstan-bcos-kyi tshig-leḥur byas-paḥi rnam-par bśad-pa* (Saṅghabhadra's *Abhidharmasamayapradīpikā*), 4,500 ślokas by an unknown translator. (4) *Chos mṅon-paḥi mdsod-kyi ḥgrel-pa gnad-kyi sgron-ma* (Diṅnāga's *Marmapradīpa*), 4,000 ślokas, trsl. by Rnal-ḥbyor zla-ba and Ḥjam-ḥpal gshon-nu. (5) *Chos mṅon-paḥi mdsod-kyi rgya-cher ḥgrel-pa don-gyi de-kho-na-ñid* (Sthiramati's *Tattvārthā*), trsl. by Sha-lu Lotsāba chen-po and Dharmapālabhadra. (6) *Chos mṅon-paḥi mdsod-kyi ḥgrel-bśad mtshan-ñid-kyi rjes-su ḥbraṅ-ba* (Pūrṇavardhana's *Lakṣaṇānusārinī*), 18,000 ślokas, trsl. by Kanakavarma and Ni-ma grags. (There is an abridged version abstracted by Mchims yon-tan ḥbar.) (7) *Chos mṅon-paḥi mdsod-kyi ḥgrel-bśad don gsal-ba* (Yaśomitra's *Sphuṭārthā*), 18,000 ślokas, trsl. by Viśuddhasiṃha and Dpal-brtsegs. (8) *Chos mṅon-paḥi mdsod-kyi ḥgrel-bśad ñe-bar mkho-ba* (Śāntistiradeva's *Upāyikā*), trsl. by Jayaśrī and Śes-rab ḥod-zer. All these translations are collected in the Tibetan Tengyur.

There is a French version, known as *L'Abhidharmakośa de Vasubandhu*, translated by L. de la Vallée Poussin in 6 Vols. and published in Paris, 1923-31.

Before the introduction of the *Abhidharmakośa* into China, Chinese Buddhist scholars who studied the Abhidharma, or the Chinese Abhidharma masters, held the *Saṃyuktābhidharma-hṛdaya* as their chief text, and so they were also known as masters of the *Saṃyuktābhidharmahṛdaya*. After the *Abhidharmakośa* was translated into the Chinese, they gradually took up this work as their principal text for study and hence the arising of Kośa masters. They also wrote a number of commentaries on it. At first, when Paramārtha was translating this śāstra, he expounded on it repeatedly for those who participated in the translation work, so as to make the translated version clear and correct in meaning. Thereupon, Hui-k'ai wrote the *Theoretical Commentary* in 53 fascicules. Afterwards, Tao-yao obtained the

manuscripts of this commentary after Hui-k'ai's death and abridged it into 22 fascicules. Still later, Hui-ching according to his own understanding, wrote a commentary on the śāstra in more than 30 fascicules. All these were important writings, but none of them is now extant. After Hsüan-tsang produced his new version of the śāstra, it was highly esteemed by the scholars of his time, as it interpreted the *Dharmalakṣaṇas* in a brief but complete manner and could be used as a preliminary text for the study of the Vijñaptimātra theories. Thus the study of the new śāstra came into vogue. Many of Hsüan-tsang's disciples wrote commentaries on the new version of the *Abhidharmakośa*, the three most famous ones being Shên-t'ai's *Commentary*, P'u-kuang's *Record* and Fa-pao's *Commentary*, each of them in 30 fascicules. All these are extant now (except Shên-t'ai's *Commentary*, of which only a few fascicules are preserved). Afterwards during the K'ai-yüan period (*circa* 722-727 A.C.), Yüan-hui made abridgements from the commentaries written by P'u-kuang and Fa-pao, only to explain the *Kārikā* (also the ślokas in the ninth chapter on the Refutation of the Grasp of Ego), which formed the *Commentary on the Abhidharmakośa-kārikā* in 30 fascicules. It was concise and easy to study and was a very popular work. Later, Ch'ung-i wrote the *Notes of Chin-hua* in 10 fascicules, for the exposition of this commentary, but it is now lost. Only Hui-hui's *Theoretical Notes on the Commentary of the Kārikā* in 6 fascicules, and Tun-lin's *Record of the Commentary of the Kārikā* in 12 fascicules are still extant. Among the lost exegetic works there were K'uei-chi's *Notes on the Abhidharmakośa-śāstra* in 10 fascicules, Huai-su's *Commentary* in 15 fascicules, Shên-ch'ing's *Theoretical Notes* in a few fascicules, Hsüan-yo's *Notes of Chin-hua* in 20 fascicules, &c.

In the Tibetan region, Jinamitra, who translated the *Abhidharmakośa-śāstra* during the former period of propagation, was a grand disciple of Sthiramati. As one who had received this śāstra from a right source, he worked energetically for its promotion. The tradition was suspended for sometime when the ruler Glaṅ dar-ma destroyed Buddhism in Tibet. During the later period of propagation of Buddhism in Tibet, it was Mchims Ḥjam-dbyaṅs of the Snar-thaṅ monastery, a disciple of Mchims Thams-cad mkhen-po of the Bkaḥ-gdams-pa sect, who fully developed the study of this śāstra at the end of the 13th century A.C., and composed the *Chos mṅon-paḥi mdsod-kyi Ḥgrel-ba mṅon-paḥi rgyan*, in which he made thorough and discriminative examinations of the views held by old masters on this śāstra and thus established the final system of this study. Afterwards, the Dge-lugs-pa sect laid even more emphasis on the study of this śāstra and put it as the final item in the curriculum of exoteric Buddhism. Buddhist masters of successive generations, such as Dge-ḥdun grub, Bsod-nams grags-pa, Dkon-mchog chos-ḥphal, Rgyal-ba lṅa-pa, Ḥjam-dbyaṅs bshad-pa, &c., have all written explanatory works on the *Abhidharmakośa* to be studied and followed by students.

Moreover, the study of the *Abhidharmakośa* has also been very popular in Japan. As far back as the T'ang dynasty Japanese monk scholars, Dōshō, Chitsū, Chitatsu and Genbō had come to China one after the other to study the *Abhidharmakośa* from Hsüan-tsang and Chih-chou. After returning home, they taught it to Japanese students and established the Kośa sect. Although this sect was later affiliated to the Dharmalakṣaṇa sect, this śāstra was still highly esteemed as a fundamental text that must be studied. Many scholars wrote commentaries on it. The works of scholars of later times, such as Genshin, Chinkai, Shūshō, Shū-ō, Tan-e, Fujaku, Rinjo Hōdō, Kyokuga, &c., are often used by scholars for reference in the study of the *Abhidharmakośa*. (L. C.)

ABHIDHARMA-KOŚA-(ŚĀSTRA-) KĀRIKĀ, 阿毘達磨俱舍論本頌 *A-p'i-ta-mo-chü-shê-lun-pen-sung*, restored Sanskrit title of the Chinese translation by Hsüan-tsang of a work by Vasubandhu. It consists of 8 chapters in 2 fascicules running into 53 pages (Nanjio, No. 1270; cp. Nos. 1267 and 1269; cp. also Takakusu in *JPTS*. 1904-5, pp. 132-3). This is a collection of 600 principal and 7 additional verses explained in the *Abhidharma-kośa-śāstra* and the *Abhidharma-kośa-bhāṣya*.

ABHIDHARMA-KOŚA-ŚĀSTRA-KĀRIKĀ-VIBHĀṢYA, a treatise by the orthodox teacher Saṅghabhadra in refutation of the *Abhidharma-kośa-śāstra* of Vasubandhu. This work is better known as the *Abhidharma-kośa-samaya-pradīpikā-śāstra* (Bareau: SECTS OF EARLY BUDDHISM, s.v. Sarvāstivādins).

ABHIDHARMAKOŚA SCHOOL, generally known as Kośa School. See KUSHA.

ABHIDHARMA- KOŚA-ṬĪKĀ-LAKṢAṆĀNUSĀRIṆĪ-NĀMA is the name of a text which exists in Tibetan only, and appears as such in Tengyur, Mṅon-pa, (vols. Cu and Chu, folios 1b¹–34a⁷ and folios 1b¹–322a⁷ respectively of the Sde-dge edition). The authorship is ascribed to Pūrṇavardhana, a pupil of Sthiramati and the teacher of Jinamitra and Śīlendrabodhi. Kanakavarma and Pa-tshab-ñi-ma-grags translated it into Tibetan (A. C. Banerjee: *Sarvāstivāda Literature*, p. 73).

ABHIDHARMAKOSA-ṬĪKOPĀYIKA-NĀMA, a text which exists in Tibetan only, and appears as such in Tengyur, Mṅon pa, (vols. Ju, folios 1b¹–287ā⁷, and Ñu folios 1b¹–95a⁷ of the Sde-dgo edition). The author of this work is Shi-gnas-lha. Jayaśrī and Śes-rab-hod-zer translated it into Tibetan (A. C. Banerjee: *Sarvāsticāda Literature*, p. 73).

ABHIDHARMA-(KOŚA-) VṚTTI-MARMA-DĪPA-NĀMA, a work which exists in Tibetan only, and appears as such in Tengyur, Mṅon-pa, (vol. Ñu, folios 95b¹–21a⁷, of the Sde-dge ed.). It is a commentary on the *Abhidharmakośa*, the author being Dignāga (Phyogs-kyi glaṅ-po or Phyogs-glaṅ). Ḥjam-ḥpal-gzhon-pa translated it into Tibetan (A. C. Bannerjee: *Sarvāstivāda Literature*, p. 73).

ABHIDHARMAKOŚA-VYĀKHYĀ, or *Sputārthā-abhidharmakośa-vyākhyā*, the name of Yaśomitra's commentary[1] on the *Abhidharmakośa* of Vasubandhu. This work is, fortunately, preserved in the original Sanskrit. It is not extant in Chinese but there exists a Tibetan translation by Viśuddhasiṃha and Dpal-brtsegs, which reads 'Chos mṅon-paḥi mdsod-kyi ḥgrel-bśad'[2] (Cordier, III, p. 395; TM. No. 4092).

The commentary of Yaśomitra follows the style of the Hindu philosophers and discusses the questions raised with reference to their philosophical bearings, but supplies no *vṛtti* or literal meaning. The work is divided into eight chapters each called a *kośasthāna*—'receptacle'. The first chapter opens with a discussion on dharma, or duty, which is said to be of two kinds—one *sāśrava*, leading to rebirth, and the other *anāśrava*, or that which effects emancipation from the bond of mundane existence. Then follow descriptions of the twelve sentient organs which constitute corporeality; these include the five sensory

1 The first two Kosasthânas have been edited by S. Lévi and Stcherbatsky (BB. XXI).

2 Bendall, p. 25; A. C. Banerjee: *Sarvāstivāda Literature* p. 73; Nanjio, p. 279.

organs, eyes, ears, &c., and seven desires collectively called the *adhyātmika-dhātu*. The second chapter treats of organic and mental functions (*indriya*), which are reckoned as twenty-two. The third treats of the different orders of beings resulting from carnal desires (*kāmadhātu*). The subject of the fourth chapter is the relation which our actions bear to our future life, and the corresponding good or evil states experienced in the course of continued existence (*saṃsāra*). The fifth describes the pain and suffering (*duḥkha*) resulting from such continued existence. The sixth refers to peaceful contemplation (*samādhi*) and the acquisition (*sampādana*) of penetrating insight (*vipaśyanā*). The seventh treats of knowledge (*jñāna*) which is of two kinds, one worldly (*laukika*) and impure (*sāśrava*), and the other transcendental (*lokottara*) and pure (*anāśrava*) or that which results from yoga meditation. The eighth explains *samādhi* or concentration of the mind (*cittaikagratā*) whereby all bonds of existence are destroyed (*vajropamena samādhinā sarvayojanaprahāṇaṃ kṛtvan*).

On the whole, it may be remarked that Yaśomitra's glosses are grammatically correct and philosophically accurate. In his diction he follows the grammatical school of Pāṇini. In his philosophy he pursues the canonical sūtra texts and expressly denominates himself 'Sautrāntika'. We do not actually possess all the authorities on which he relies. Nevertheless, Yaśomitra's labours represent that service to Buddhism which is rendered by the philosophical treatises of the Brāhmaṇas to the Vedas which they cite at every step. Yaśomitra assumes the division of the Buddhist texts into the Three Baskets. He refers fairly frequently to lost works. To the more eminent of his authorities he prefixes the epithet Ārya (noble), or Sthavira (elder). The quotations of Yaśomitra are sometimes exhaustive, at other times brief. They bear witness to his immense reading and orthodoxy. The concord between the Tibetan and the Sanskrit is unique. Among the noteworthy elders alluded to is Aśvajit so often met with in the Sanskrit texts from Nepal. We also come across Dharmatrāta and Buddhadeva. Further, we encounter more frequently Guṇamati and his disciple Vasumitra who both preceded Yaśomitra as expositors of Vasubandhu's *Abhidharmakośa*. Next we notice Saṅghabhadra, Bhadanta Śrīlābha, Ārya Dharmagupta, Ācārya Manoratha and Bhadanta Ghoṣaka.

There are two or three titles of books which seem to be of non-Buddhistic origin, e.g., *Nirgrantha-śāstra*, which was probably a Jaina work. There is also an allusion to the *Śatarudrīya* of Vyāsa, no doubt a Brahmanical treatise. Among the heretical sects mentioned by Yaśomitra are Pāṇḍaras, Pāśupatas, and Kāpālikas. Moreover, he refutes the Vaiśeṣikas. He admits that the Buddhists were by no means agreed on a number of disputed philosophical questions. Those schools which he cites most often, either for the purpose of refutation or for entering his own doctrinal protest, are the Buddhists of Kashmir and Ceylon and the Vātsīputrīyas. The Kāśmīras are frequently mentioned and are stigmatised as outsiders.

The method of Yaśomitra does not lend itself to a reconstruction of the text of Vasubandhu, his own exposition being so co-mingled with the words of the author whom he interprets. At the lowest estimate *Abhidharmakośa-vyākhyā* is a compilation of texts and philosophical interpretations. None of the subjects he treats of in his work is examined in a consecutive method or in a logical manner. They are all mixed up and the same matter is discussed in several connections in the work. The doctrine of the book is manifestly that of the most ancient school of Buddhism, which was atheistic.

Thus, the work is of great importance as a repository of the various metaphysical theories of the early Buddhists. It takes up, one after another, the various topics which engaged their attention, points out their character, notices their authors, decides upon their merits with great tact and learning, and forms altogether a valuable work of reference on the subject.[3]

T. Rajapatirana.

3 R. Mitra: *Nepalese Buddhist Literature*, pp. 3-5; G. K. Nariman: *Sanskrit Buddhism*, pp. 279-286; Winternitz: *Hist. of Ind. Lit.*, II, pp. 356 ff.; *L' Inde Classique*, Tome II, sec. 2019.

ABHIDHARMA-KOŚA-(VYĀKHYĀ-)ŚĀSTRA, 阿毗達磨俱舍釋論 *A-p'i-ta-mo-chü-shê-shih-lun*, Sanskrit restoration of the title of an earlier Chinese translation (564–567) by Paramārtha of Vasubandhu's *Abhidharmakośa-śāstra*. "According to the San-dai-zô-mok-rok," says Nanjio, "the seventh character of the Chinese title is sometimes left out. If so, both Sanskrit and Chinese titles exactly agree with each other, i.e., without 'vyākhyā'". It consists of 9 chapters in 22 fascicules, and runs into 613 pages (Nanjio. 1269, p. 1267; also Takakusu in *JPTS*. 1904–1905, p. 132, n. 7).

ABHIDHARMA LITERATURE.* **Introductory.** From the earliest times there were, among members of the Buddhist Order, experts called *ābhidhammika* (*ābhidharmika*) who specialised in the study and exposition of Abhidharma. It was, however, during the period of sectarian Buddhism, i.e., after the growth of various schools that Abhidharma became a separate branch of study with a special literature attached to it, although the prototype of such literature was to be found even earlier. Not all schools, nevertheless, showed the same enthusiasm for the study and development of Abhidharma. The Mahāsaṅghikas, for example, lagged behind the others in this respect, although an examination of the texts of the various schools shows that each school had its own *Tripiṭaka*. (On this see s.v. ABHIDHAMMA.)

The growth of Abhidharma studies and their subsequent incorporation into books can be divided,

* Some of the information given in this article also appears elsewhere, sometimes in more detail, under separate topics such as persons and books, herein itemised. The information is repeated here in accordance with the principle adopted in this Encyclopaedia of making each article, as far as possible, self-contained.—G. P. M.

roughly, into three phases. The first covers the period of original or 'primitive' Buddhism and goes back to the time of the Buddha himself. The second is the period during which Abhidharma became an independent collection or *piṭaka*, detached from the two other *piṭakas* of Sutta and Vinaya. This was the period of the compilation of the fundamental texts of the Abhidharma and may be assigned chronologically to extend from about the middle of the 3rd century B.C. to the beginning of the Christian era. This period roughly coincides with the period of the differentiation of Buddhist schools.

The third period saw the production of commentaries to the fundamental books and manuals based on them. This period varies in different schools but, roughly speaking, it extended from about the beginning of the Christian era till about the end of the 5th century A.C. But, of course, the compilation of commentaries and manuals never actually ceased completely, especially in the southern schools of Pali Buddhism, and in some countries, like Burma, the process goes on even today.

Let us now proceed to consider in greater detail the three periods mentioned above.

I. Abhidharma prior to the establishment of the Abhidharma Piṭaka. The doctrine which the Buddha preached to his disciples and followers during the 45 years of his career as teacher was later edited and collected into the four Āgamas or the Five Nikāyas under the collective name of the *Sutta Piṭaka*. In addition to these were the disciplinary rules embodied in the Vinaya and codified as the *Vinaya Piṭaka*. At the Council of Rājagriha, held immediately after the Buddha's death, the whole of the Buddha's teachings was rehearsed and summarised under the appellation of *dhamma-vinaya*. This comprised the entire spiritual wealth of the Buddhists of the early period.

Thereafter, it became necessary not only to preserve the Dhamma and the Vinaya by committing them to memory, but also to study and expound them. It was found, in the case of the Dhamma, as embodied in the collection of suttas, that the form in which the discourses were couched and the contents thereof varied largely according to the nature of the audience to whom they were preached. Thus, while some suttas contained sublime and recondite doctrines, others contained more general teachings which were easier to understand. Moreover, the Buddha did not adhere to a particular system in expounding his doctrines; he depended largely on circumstances. Sermons were preached as the time and occasion arose for admonition. Many of the sermons that were remembered and preserved were, therefore, fragmentary and often concise.

In the case of the Buddha's immediate disciples, however, who received instruction direct from the Master, these sermons though brief were adequate and the sermons were understood by the listeners to whom they were addressed. But to disciples and audiences who came a century or two later, the discourses were less intelligible. The necessity thus arose for providing further explanation and elucidations. A similar position arose with regard to disciplinary rules, too, regarding their interpretation and application. Thus began two new branches of study, one called the *abhidhamma* for the exposition of the doctrine and the other, the *abhivinaya*, for the interpretation of disciplinary rules. As these went on there arose specialists who gave their attention to one branch of study or to other, called respectively *dhammadharā* (bearers of the doctrine) and *vinayadharā* (bearers of the rules), while experts of the *abhidhamma* and *abhivinaya* were given the name of *mātikādharā* (bearers of the matrices or 'moulds' of exposition). The term *mātikā* (Skt. *mātṛkā*) means a summary of a discourse on the *abhidhamma* or the *abhivinaya*. At a later stage, the *dhammadhara* was also called *suttantika* (Skt. *sūtrāntika*, master of the texts) and *bahussuta* (Skt. *bahuśruta* : learned).

When the *Sutta Piṭaka* was separated into 'books' called Āgamas or Nikāyas, still other terms were used, e.g., Dīghabhāṇaka (reciter of the Dīgha-nikāya), Majjhima-b° (reciter of the Majjhima-n°), Saṃyutta-b°, Aṅguttara-b°, Kuddaka-b° and Jātaka-bhāṇaka (reciter of the Jātaka). Those who were well versed in all the five Nikāyas were called Pañcanekāyikā (masters of the five Nikāyas). As time went on, the *abhivinaya* was appended to the *Vinaya Piṭaka* and became the theme of study for the *vinayadhara*. The *Parivāra*, of the Pali *Vinaya Piṭaka*, and the Vinaya of the Dharmaguptaka school contain nothing but *abhivinaya*. As a result, the term *mātikādhara* was confined to Abhidharma specialists who were also, evidently, called *dhammakathika* (Skt. *dharmakathika* : expositor of the doctrine). In the Buddha's own lifetime, there were monks like Puṇṇa Mantāniputta, nuns like Dhammadinnā and laymen like Cittagahapati, who were famed as *dhammakathikas*. We also come across many instances where the term *dhammakathika*, found in the Pali Vinaya Piṭaka, is translated in the Chinese versions as "discourse-master", the equivalent of *ābhidharmika*. Now, the term *ābhidhammika* is found in the Pali Tipiṭaka only in the *Khuddaka Nikāya* which is later than the four Āgamas (Nikāyas). It seems likely that by the time of the formation of the *Khuddaka Nikāya* and the *Niddesa*, the study of the Abhidhamma had developed to a considerable extent.

It should be noted that, chronologically speaking, the terms *dhammadhara*, *vinayadhara* and *mātikādhara* are found only in the *Majjhima* and *Aṅguttara Nikāyas* which are comparatively late among the Nikāyas. They have not been traced in either the *Dīgha Nikāya* or the *Saṃyutta Nikāya*. Secondly, the appellations of *bahussuta*, *vinayadhara* and *dhammakathika* are also found only in the *Majjhima* and *Aṅguttara Nikāyas*, while the three names of *suttantika*, *vinayadhara* and *dhammakathika* are never found in the four Nikāyas, but are found only in the *Vinaya Piṭaka* or in the *Mahā-niddesa* of the *Khuddaka Nikāya*. The names *suttantika*, *vinayadhara* and *ābhidhammika*, however, are never to be found in the *Vinaya Piṭaka* either, but only in the *Mahā-niddesa*.

These facts prove that it was from among Abhidharma specialists that arose the ābhidharmikas, and it was from them that Abhidhamma literature had its origin.

What were the themes that these fore-runners of the ābhidharmikas of the preparatory stage studied? Where have their achievements been preserved? They are found in the existing *Sutta Piṭaka*. In the suttas of the *Aṅguttara* and the *Majjhima Nikāyas*, the phrase *abhidhammakatham katheti*: he preaches Abhidhamma doctrine,* is frequently used. And in the suttas of the *Aṅguttara Nikāya*, we find the *Mahāvedalla Sutta* and the *Cūlavedalla Sutta*. The former, in which Mahākoṭṭhita questions and Sāriputta answers, deals with the difference between wisdom and ignorance, with consciousness, sensation, perception, right view, the three states of existence, the four stages of jhāna (meditation), attainment of annihilation and three forms of emancipation. In the latter sutta, Dhammadinnā, answering the questions of Visākha, her husband before her ordination, dwells on the subjects of the five *khandhas*, the heresy of individuality, the relation of the Eightfold Noble Path with the three studies, the difference between the conditioned and the unconditioned, attainment of annihilation and Nibbāna. The above-mentioned discourses, the *Vedalla-suttas*, may well be regarded as a kind of Abhidharma.

Now what subjects were treated in the Abhidharma research as seen in the Āgamas (Nikāyas)? And by what method? The subjects will be classified into the following three groups:

First, the systematic exposition of the conditions generating evil desires and virtues, matters concerning training and emancipation, and discussions of the general doctrine. Under this category come the *Bahudhātuka Sutta* and the *Chachakkha Sutta* of the *Majjhima Nikāya*. In the *Bahudhātuka Sutta*, the functions of the eighteen *dhātu* (elements), the twelve senses and objects, the twelve links of causation are treated. In the Chinese translation of this sutta (多界經) or (四品法門經) besides the above-mentioned, the four applications of mindfulness, the seven factors of wisdom are also treated. In the *Chachakkha Sutta* the subjects are the six sense organs, the six sense objects, the six kinds of touch, the six kinds of perception, the six kinds of craving, the conditions generating evil desires and the course of their extinction. The *Vedalla Suttas* mentioned earlier should also come under this category.

The second group is the nomenclature of technical terms arranged in numerical order. The *Saṅgīti Suttanta* and the *Dasuttara Suttanta* of the *Dīgha Nikāya* belong to this group. In the Chinese translation, we have, besides, the *Ekottara Sūtra* (增一阿含經). These suttas are collections of definitions and expositions of various discourses. The numerals are from one to ten or eleven. The *Saṅgīti Suttanta* of this group has been enlarged and developed into the Abhidharma book named *Saṅgītiparyāya* of the Sarvāstivāda school. The *Puggala-paññatti* of the Pali *Abhidhamma Piṭaka* is also of the same tendency. The above-mentioned suttas in the *Dīgha Nikāya* and the *Saṅgītiparyāya* are said to have been preached by Sāriputta who was well versed in Abhidharma. And the *Aṅguttara Nikāya*, which is for the most part a collection of items arranged in numerical order, seems to have been arranged in accordance with the abhidharmic tendency. The same thing can be said about the *Itivuttaka* (of which the Chinese translation is the *Ityuktaka* 伊帝日多伽).

The third group contains suttas which give detailed expositions of the doctrine and of verses. This tendency is represented by the suttas of discrimination (*vibhaṅga*) of the *Majjhima Nikāya*. The following eight suttas are included there: *Cūḷa-kamma-vibhaṅga Sutta*, *Mahā-kamma-vibhaṅga-s.°*, *Saḷāyatana-vibhaṅga-s.°*, *Uddesa-vibhaṅga-s.°*, *Araṇa-vibhaṅga-s.°*, *Dhātu-vibhaṅga-s.°*, *Sacca-vibhaṅga-s.°* and *Dakkhiṇa-vibhaṅga Sutta*. They all contain detailed definitions and expositions of such doctrines as kamma (karma), inner and outer sense organs, the six worlds and the four truths. Most of them were preached by the Buddha. But some were preached by his disciples who were well versed in Abhidharma. For instance, the *Uddesa-vibhaṅga Sutta* was preached by Mahāmoggallāna (Mahā-maudgalyāyana), and the *Sacca-vibhaṅga Sutta* by Sāriputta. In this manner, detailed definitions and expositions of simple teachings were frequently seen in early Abhidharma. The method of definition, as revealed in the above-mentioned *Vibhaṅga Suttas*, shows frequent coincidence or similarity with that of early Abhidharma books. Further, the annotations to the lines in the verses should also belong here. In the *Saṃyutta Nikāya*, for instance, we find a detailed commentary on a verse of the *Suttanipāta* (844), which was given for the benefit of Hāliddika, a lay follower, by Mahāmoggallāna, who was versed in Abhidharma. The sutta is quoted wholly intact in the *Mahāniddesa*.

II. **The Intermediate Literature between the Sutta-piṭaka and the Abhidhamma-piṭaka.** The abhidharmic tendency referred to earlier was already discernible in the Buddha himself and his disciples skilled in Abhidharma. After his death, this tendency was probably developed still further. Most of the abhidharmic discourses were, as already mentioned, contained in the Nikāyas. But when the tendency became more remarkable, there arose a literary style peculiar to Abhidharma, something different both in content and form from the suttas in general. These abhidharmic books were arranged independently of the sutta proper and developed themselves into the fundamental Abhidharma, which in turn became *Abhidhamma-piṭaka*. As a matter of fact, no example of the transitional or intermediate literature between the *Sūtra* and the *Abhidharma-piṭaka* can be found in the literature of Northern Buddhism. But in Pali Buddhism, we have the ***Paṭisambhidāmagga*** and the *Niddesa* of the *Khuddaka Nikāya*, which may serve as examples.

The *Niddesa* consists of two parts: the ***Mahāniddesa*** and the *Cūḷa-niddesa*. The ***Mahā-niddesa*** is a collection of word-by-word annotations of 210 verses of 16 suttas in the *Aṭṭhaka-vagga* of the *Sutta-nipāta*. The *Cūḷa-niddesa* is a commentary on 118 verses of 18 suttas of the *Pārāyana-vagga*

* For a variant interpretation (by Oldenberg and Horner) see ABHIDHAMMA, ft. nts. 24, 26.—Ed.

and 41 verses of one sutta in the same *Sutta-nipāta*. The *Aṭṭhaka-vagga* and the *Pārāyana-vagga* are among the oldest portions of the Buddhist canon. Probably, their prototype had been formed during the Buddha's life time. The suttas and verses of these two vaggas are quoted in the suttas of the *Saṃyutta Nikāya*, which itself is very old and, as was stated before, contains in it Moggallāna's word by word interpretation of one verse (*Sn.* 844). At any rate, the *Niddesa* are the texts which give abhidharmic interpretation to such sections as the *Aṭṭhaka-vagga* and the *Pārāyana-vagga*, belonging to the oldest strata. The definition and explanation of the clauses and the techincal terms are entirely of the nature of Abhidharma and agree completely with those of early Abhidharma books. Moreover, we find in the *Niddesa* such words as *suttantika*, *vinayadhara* and *ābhidhammika*, and *sutta*, *vinaya* and *abhidhamma*. These are never found anywhere else either in *Sutta-* or *Vinaya Piṭaka*. From this point of view, the *Niddesa* evidently belongs to the latest part of the *Sutta Piṭaka* and the *Vinaya Piṭaka*.

We shall now discuss the *Paṭisambhidāmagga*. In this book, thirty doctrinal problems, which were dealt with in early Buddhism, are treated in three parts and thirty chapters. Almost all the important items of the Buddhist doctrine are enumerated. Every item is preceded by the syllabus called *mātikā* (mother of discourse) or the concise content, and a detailed commentary follows the *mātikā* or the text. The method is much the same as that adopted in the early Abhidharma books. In some commentaries, too, the same formal Abhidharma definition has been adopted. In this respect, the *Paṭisambhidāmagga* seems to belong to the same class of literature as the *Niddesa*. In these two books the discourse is not altogether coherent and contains an admixture of several elements. Moreover, the doctrine contained there is more primitive than that of the early Abhidhamma books. We may infer, therefore, that the *Niddesa* and the *Paṭisambhidāmagga* belonged to the period prior to the emergence of the seven Pali Abhidhamma books. But, as was mentioned before, such words as *sutta*, *vinaya* and *abhidhamma* already found in the *Niddesa*, imply the existence of an Abhidharma belonging to the Tri-piṭaka, and we may be justified in supposing that by the time the *Niddesa* was produced, the early Abhidharma books were already in existence in some form or, at least, in the course of growth.

Today these two books belong to the *Khuddaka Nikāya* and are included in the *Sutta-piṭaka* and not in the *Abhidhamma-piṭaka*. It seems, however, there was a time when these were regarded as Abhidharma books. According to the *Sumaṅgala-vilāsinī* (the commentary of the *Dīgha Nikāya*), the reciter of the *Majjhima Nikāya* included these texts in the *Sutta-piṭaka*, as at present, but the reciter of the *Dīgha Nikāya* put them in the *Abhidhamma-piṭaka*. In the Chinese translation of the *Vimuttimagga* (解脫道論) of Upatissa, (the manual of the Abhayagiri-vihāra sect, somewhat different from the Mahāvihāra sect which represents the southern Buddhism of today), the *Niddesa* and the *Paṭisambhidāmagga* are frequently quoted. In the *Vimuttimagga*, the quotation from these two books is preceded by the clause "the Abhidhamma says", or, "it is said in the Abhidhamma". This shows that the author of the *Vimuttimagga* regarded these two books as Abhidharma literature.

Pali tradition attributes the authorship of these two books to Sāriputta, one of the Buddha's immediate disciples. We cannot, however, accept the tradition as being historically true. In these books the name of Sāriputta appears, but only in the third person. The traditional theory (as to the author) was, perhaps, due to the fact that Sāriputta, being versed in Abhidharma, was considered most competent to be the author of books having an Abhidharma tendency. In fact, judging from their content and form, these books should be regarded as Abhidharma books rather than as sūtras.

III. The Fundamental Abhidharma. *Abhidharma Piṭaka* as one of the three Piṭakas seems to have been produced after the various sects had established themselves, but something like their prototype probably existed even earlier. The Abhidharma books as we see them today have all a sectarian character. The probability is, therefore, that each school, after separation, produced Abhidharma books of its own. We cannot definitely ascertain the time of the separation of these schools. Moreover, the separation does not seem to have taken place in a brief period of time. At least two or three hundred years must have elapsed between the first branching and the final sub-branching. About the beginning of the Christian era, eighteen or twenty schools were already in existence. Thus, the process of branching covered about two or three hundred years from about 300 B.C. The Abhidharma books of each school probably got standardised during this period. It is to be inferred that the Abhidharma books of Pali Buddhism and of the Sarvāstivāda school were not produced in a short time, but that there was considerable growth of thought and doctrine, which is traceable in the Abhidharma books themselves. The Abhidharma books can be grouped into three categories: early, middle and late.

The fundamental Abhidharma of sectarian Buddhism is contained in the seven discourse books of the Sarvāstivāda school and the seven discourse books of Pali Buddhism (which is virtually the southern Theravāda school). To these may be added the *Śāriputra-abhidharma-śāstra* of an unknown school. According to the Pali tradition, the Abhidhamma was first preached by the Buddha himself during the three rainy months in the realm of the 33 gods before the Buddha's mother and other deities. Then Sāriputta begged the Buddha to repeat it for him. Having heard it, Sāriputta, after arranging it systematically, preached it to his five hundred disciples. In the *Kathāvatthu*, the last of the seven Abhidharma books, the Buddha, seeing into the future, expounded the different doctrines of the various schools in the form of *Mātikā* (mother of discourse). More than two hundred years after the Buddha's parinibbāna, in the reign of King Asoka, differences of opinion arose with regard to Buddhist doctrines. Moggaliputta Tissa, the senior monk of the Order, convened the third council in the capital, Pāṭaliputta, and recited the

Kathāvatthu, refuting heterodoxy and asserting orthodox view points, according to the *mātikā* of the *Kathāvatthu*, which, according to tradition, had been left by the Buddha himself. In Pali Buddhism, this is considered as a historical fact. Supporting this view, some western scholars, too, ascribe the formulation of the *Kathāvatthu* to the reign of Asoka and allege that the seven Abhidharma books had all been completed by that time. It is, however, not accepted by critical scholars that the *Abhidhamma-piṭaka* was preached by the Buddha or by his direct disciples; nor do they believe that the Pali Abhidhamma books were completed by the middle of the third century B.C. The views of schools, obviously formulated after Asoka's death, have been introduced into the *Kathāvatthu*. Besides, additions made later in Ceylon are to be found not only in the *Abhidhamma-piṭaka* but also in the *Sutta-piṭaka* and the *Vinaya-piṭaka*, which are supposed to have been produced before the Abhidhamma books. It is, therefore, improbable that the completion of the seven Abhidhamma books was effected earlier than when all the extant Pali sacred texts were reduced to writing in the first cent. B. C.

In the Sarvāstivāda school, the *Abhidharma-piṭaka* was not considered to contain the direct sermons of the Buddha. Even the early Abhidharma books were put into the mouth of the Buddha's disciples, such as Śāriputra or Maudgalyāyana. The later Abhidharma books are said to have been written by Vasumitra or Kātyāyanīputra, who lived two or three hundred years after the Buddha's parinibbāna. Thus, if we admit that the existing Abhidharma books were written by Śāriputra or some of his contemporaries, we must admit that the early Abhidharma books had already existed during the Buddha's lifetime, because Śāriputra and Maudgalyāyana had died before the Buddha's parinibbāna. But the *Saṅgīti-paryāya*, attributed to Śāriputra, was a development of the *Saṅgīti-sūtra* of the *Dīrgha Āgama* (*Dīgha Nikāya*), and the *Saṅgīti-sūtra* was certainly Śāriputra's sermon. It was natural enough, therefore, that the *Saṅgīti-paryāya*, which was produced later, based on the *Saṅgīti-sūtra* and with additions and extensions, was attributed to Śāriputra. Accordingly, strictly speaking, even if the prototype of what is now called the early Abhidharma was preached by the Buddha's direct disciples, it assumed its present form only after the Sarvāstivāda school became independent, i.e., a considerable time after the Buddha's parinibbāna. Another two hundred years would have elapsed before the middle and the late Abhidharma books were produced.

As for the *Śāriputra-abhidharma-śāstra* which belongs to an unknown school, in Nāgārjuna's *Mahāprajñāpāramitā-śāstra* (vol. II) a quotation is given to the effect that Śāriputra compiled the Abhidharma book during the Buddha's life time because he understood the Buddha's words, that later Vātsīputrīya recited it and it was handed down to that day under the name of *Śāriputra-abhidharma*. This book, too, seems to have been handed down, as its title suggests, as a book of discourses preached by Śāriputra. The book contains a synoptical collection of the seven Abhidharma books of other schools. It is representative of a stage half-way between the early and the middle stage of development.

The above is a brief account of the existing fundamental Abhidharma books. The next section will deal with the seven Abhidharma books of the Sarvāstivāda, the *Śāriputra-abhidharma*, the commentaries, manuals and other miscellaneous works on the fundamental Abhidharma, the Sautrāntika school and the Dārṣṭāntika, which detached themselves from the Sarvāstivāda school and had their own peculiar Abhidharma doctrine, and, lastly, the *Satyasiddhi-śāstra* as the manual of these schools. In brief, the second part will describe the change and development of northern Abhidharma Buddhism.

In the third part, we shall discuss the historical development of the Abhidharma literature in connection with the seven Pali Abhidhamma books and their commentaries and manuals.

IV. **Abhidharma Literature in the North.** 1. THE SARVĀSTIVĀDINS AND THE ABHIDHARMA: As far as the Abhidharma was studied in sectarian Buddhism, the Abhidharma might be said to have developed along with scholastic Buddhism. Some schools contributed much to the growth of Abhidharma while others did not. Of all the schools of northern Buddhism, that which made the largest contribution was the Sarvāstivāda. The Abhidharma doctrine of this school had much influence on that of other schools. This school is considered the most representative of all the Buddhist schools. Even the Mahāyāna schools were influenced by the doctrines of this school both positively and negatively.

Originally, the basic proposition of the Sarvāstivāda school was, as its name signifies, the doctrine of *sarvam asti* (all things exist). From this popular and plain proposition the school developed a rational and detailed doctrine. All the Mahāyāna schools adopted the doctrine of this school, either directly or indirectly, as an introduction to their recondite systems. That was the reason why it spread both inside and outside India as representing scholastic sectarian Buddhism and laid the foundation of the Mahāyāna schools. At first its centre was in the Mathura district, but in Asoka's reign and afterwards it moved into north-west India, where, above all, Kaśmīra was considered the centre of orthodoxy. Against this new sub-school, the Sarvāstivāda of Gandhāra and Parthia to the west of it, was called the western school. Later on, the influence of Sarvāstivāda permeated far into the districts of central Asia and still farther into China and Japan. In the other direction, it went into the South Islands (Sumatra and Java) by way of Burma and Indo-China.

2. THE SEVEN ABHIDHARMA BOOKS AS THE FUNDAMENTAL ABHIDHARMA OF THE SARVĀSTIVĀDA: These seven books are all extant in Chinese translation, but in the Tibetan version there exists only the *Prajñaptiśāstra* while the Sanskrit originals have been lost. Authors have been attributed to the seven books, but the Chinese tradition according to Hsüan-tsang and the Sanskrit and Tibetan versions disagree with regard to the ascription of the authorship of most of them. The seven Abhidharma books and traditional authors may be thus listed: (1) The Saṅgītiparyāya

(Ch. Śāriputra; Skt. and Tib. Mahākauṣṭhila); (2) The Dharmaskandha (Ch. Maudgalyāyana; Skt. & Tib. Śāriputra); (3) The Prajñapti (Ch. Kātyāyana; Skt. & Tib. Maudgalyāyana); (4) The Vijñānakāya (all three sources: Devaśarman); (5) The Dhātukāya (Ch. Vasumitra; Skt. & Tib. Pūrṇa); (6) The Prakaraṇa (all three sources: Vasumitra); (7) The Jñānaprasthāna (all three sources: Kātyāyanīputra).

Though the authors of the first three books are not the same in the Chinese, the Tibetan and Sanskrit traditions, all the authors mentioned are the Buddha's direct disciples. If we believe in the tradition, these books must have been produced in central India on or near the middle Gangetic plain. As for the fourth book, all versions agree in attributing it to Devaśarman. The *Ku-sha-ron-ki* (俱舍論記), a commentary on the *Abhidharmakośa-śāstra* of Pu-kuang (普光), who is said to have been a pupil of Hsüan-tsang, says that Devaśarman was a man of the first century after the Buddha's parinibbāna. He was not a direct disciple of the Buddha. According to the tradition of northern Buddhism, Asoka lived about a hundred years after the Buddha's parinibbāna. Thus, chronologically, Devaśarman lived some time prior to the king. The Travels of Hsüan-tsang, *Ta-t'ang-hsi-yü-chi* (大唐西域記), vol. V, testifies that there was a big monastery in a suburb of the metropolis of the country of Viśākha, and Devaśarman wrote the *Vijñāna-kāya* in this monastery. Viśākha is identified with Sāketa, that is, Ayodhya, which also lies in central India along the Ganges and half way between Bārāṇasī and Śrāvasti. It follows then that the *Vijñāna-kāya*, too, was probably produced before the Sarvāstivāda school spread to north-west India.

Vasumitra, author of the *Dhātukāya* and the *Prakarana* according to the *Ku-sha-ron-ki* (俱舍論記 vol. I), lived in the early part of the fourth century after the Buddha's death. He probably lived about a hundred years after Asoka. Hsüan-tsang's Itinerary (vol. II) says that Vasumitra wrote the *Dhātukāya* and the *Prakaraṇa* near Puṣkaravatī in the Gandhāra district. It may, therefore, be inferred from this that these two books were produced *after* the Sarvāstivāda school moved to north-west India. 'Kātyāyanīputra, author of the final book, the *Jñānaprasthāna*', according to Hsüan-tsang's Itinerary (vol. IV), 'wrote the treatise at Tamasāvana Temple, five hundred *li* south-west of Cinavati, in the fourth century after the Buddha's death'. Tamasāvana is supposed to be somewhere near modern Delhi. The fact that the book was produced in the east, i.e., in central India and not in the north-west, is also mentioned in the *Mahāvibhāṣā-śāstra* (vol. V). We may presume, therefore, that most of the seven treatises were produced in central India, before the Sarvāstivāda school began to flourish in north-west India.

These seven treatises may be divided into three groups: early, middle and late, according to their doctrinal contents and their form of expression. The first three, the *Saṅgītiparyāya*, the *Dharmaskandha* and the *Prajñapti*, come under the first group. The next two, the *Vijñāna-kāya* and the *Dhātu-kāya*, come into the middle group, while the last two, the *Prakaraṇa* and the *Jñānaprasthāna*, belong to the late group.

A. *Early Abhidharma.* From the fact that the first three treatises are all attributed to the immediate disciples of the Buddha, such as Śāriputra, Maudgalyāyana, Mahākauṣṭhila or Kātyāyana, we should infer that even if they were not the actual authors, early Abhidharma was developed from the method of discourse practised by those disciples. They were versed in Abhidharma and they were described as the authors of these books because their discourses provided the prototype for them.

In early Abhidharma what was originally meant by the word Abhidharma was the method of discourse, that is, the exposition of the sūtra as the law and its systematisation. Of the various kinds of Abhidharma, early Abhidharma alone was directly connected with the *Āgama* (*Nikāya*). The Abhidharma of later development gradually detached itself from the sūtra and developed doctrines and discourses of its own. At first the various schools had much resemblance and close correspondence to one another, but as time went on, they drifted apart till they showed great difference and discrepancy in their doctrinal contents and their forms of expression.

The *Saṅgīti-paryāya* is, as mentioned before, a collection of technical terms, arranged in numerical order (from one to eleven) in exactly the same manner as that of the *Saṅgīti-sūtra* of the *Dīrgha Āgama* (*Dīgha Nikāya*). The items contained in this book are more numerous than those of the *Saṅgīti-sūtra*. The definitions and expositions are more elaborate and minute; and what may be called abhidharmic definition has been adopted.

The *Dharma-skandha* is a collection of important doctrines and theories of the early Buddhist period, as found in the *Āgama*. They deal with the precepts and faith of the lay people, such as the *pañca sikṣāpadāni* (the laymen's five precepts), *catvāro śrotāpattyaṅgā* (the constituent parts of the lower stage of conversion) and *catvāro avetya-prasāda* (the four kinds of perfect faith); matters concerning the practice and enlightenment of disciples who are members of the Order, such as four *śrāmaṇya-phala* (the fruits of the life of the recluse), the four *abhijñā-pratipat* (knowledge and practice), the four *ārya-vaṃśa* (noble lineage), four *samyak-prahāṇa* (right exertions), four *ṛddhipāda* (bases of psychic power), four *smṛti-prasthāna* (application of mindfulness), four *ārya satya* (noble truths), the noble eightfold path, the four *dhyāna* (tranquillity), the four *apramāṇa* (boundless meditations), the four *ārupya samāpatti* (attainment of formless meditation), the four *samādhi-bhāvanā* (practice of meditation) and the seven *bodhyaṅga* (factors of wisdom); those dealing with the fundamental theory and doctrine of Buddhism, such as miscellaneous vices (*kṣudrakavastu*, *kleśa*), the 22 controlling powers, the 12 sense organs and objects, the five *skandha*, the various elements of the world (*bahu-dhātu*) and the theory of twelve causes. In the simple exposition the final authority was sought in the *Āgama* (*Nikāya*) and the passages from the sūtra are expatiated in

detail or systematically theorised after the manner of abhidharmic definition and explanation.

The *Prajñapti* in the Tibetan translation consists of three concepts (*prajñapti*) of *loka* (world), *hetu* (cause) and *karma* (action). But the *hetu-prajñapti* alone is translated into Chinese (因施設). The *prajñapti* (Pali: *paññatti*) is a sort of popular creed. For instance, the *hetu-prajñapti* describes the causes of the seven treasures of the *cakravarti-rājā* (the universal monarch). It also describes the fortunate signs and excellent aspects of the Buddha; the causes of various evil desires and the practice of virtues among all sentient beings; the causes of the *bhājana-loka* (or the physical world, that is, land and vegetation): the causes of various forms of physical and mental phenomena. Many sūtras from the *Āgama* are quoted as authority. The explanations are plain and simple. They are entirely irrelevant to the fundamental doctrine of Buddhism expounded in the *Saṅgīti-paryāya* or the *Dharma-skandha*. The *loka-prajñapti*, which is wanting in the Chinese translation, expounds the genesis and destruction of the world in the same manner as in the *Aggañña Suttanta* of the *Dīgha Nikāya*. The cosmogony of the *loka-prajñapti* is a development of that expounded in the Chinese *Loka-utsthāna-sūtra* of the *Dīrgha Āgama*, which describes the worlds of the gods, human beings, demons and so forth. Such a theory is a popular creed which has nothing to do with the primary doctrine of Buddhism. Yet the *Prajñapti*, like the *Saṅgīti-paryāya* and the *Dharma-skandha*, draws authority from the texts of the *Āgama* and explains them or arranges and unifies them. In this respect, these three Abhidharma books of the early period have the same character.

B. *Abhidharma of the middle period.* In the early Abhidharma the various schools, if we closely examine them, had some sectarian character of their own, but as a whole the Abhidharma schools of the early period had much similarity with one another. There was little that clearly distinguished each school. In the Abhidharma of the middle period, however, we find characteristics which distinguish them from each other. Let us examine the *Vijñāna-kāya-śāstra* and the *Dhātu-kāya-śāstra*, which are Abhidharma books of the Sarvāstivāda school of the middle period.

The *Vijñāna-kāya* clearly expressed for the first time the thought of "the real existence of phenomena in the three states of time". It was in contrast to the proposition of Maudgalyāyana (who belonged to another school and was presumably not the Buddha's famous disciple of the same name) that what exists at the present moment really exists, but that the existence of the future and the past is an appearance and not a reality, a view that was evidently held by the Mahāsaṅghika school and later on also by the Sautrāntika school. The Sarvāstivāda philosophers on the other hand maintained that not only the present, but the past and future phenomena also have real existence (as an entity) throughout the three states of time. The *Vijñāna-kāya* clearly asserted the real existence of phenomena in the three states of time. Yet, the idea of the everlasting existence of entity was not so clearly asserted. This idea was expressed in detail in the *Jñāna-prasthāna*, an Abhidharma book of the later period, and its commentary, the *Mahāvibhāṣā-śāstra*. But, in order to admit the real existence of phenomena in the three states of time, the real existence of entity must be presupposed as its logical basis. Therefore, we must take for granted that the idea of entity had been presumed in the *Vijñāna-kāya* though we find no such term or idea as 'everlasting entity' in it. Moreover, the assertion of the Pudgalavādins of the Vātsīputrīya school that there exists *pudgala*, which keeps karma going on, is, in the *Vijñāna-kāya*, contrasted with the Sarvāstivādins' non-ego theory that there exists no such thing as *pudgala*. Inasmuch as the real existence of phenomena in the three states of time and *anātma-vāda* (non-ego theory) constitute the cardinal points of the Sarvāstivāda doctrine, the *Vijñāna-kāya*, which emphasised these two points, laid the theoretical foundation of the school. Of course, the arguments adduced were still so primitive that they had to be developed further and expatiated in detail in the later Abhidharma books. In addition to these arguments, we find the four *pratyaya* theory described in this book. The four *pratyaya* (conditions) are *hetu* (direct cause or subject) -*pratyaya*, *ālambana* (object)-*pratyaya*, *samanantara* (immediate)-*pratyaya* and *adhipati* (additional or assistant)-*pratyaya*. The book was the first to describe this theory.

The *Dhātu-kāya* is concerned with mental attributes, while the subject-matter of the *Vijñāna-kāya* was the mind itself. *Dhātu* here means elements which constitute the attributes of the mind. *Kāya* means group. Therefore, *Dhātu-kāya* means a group of attributes which constitutes the mind itself. Mental attribute is called *caitasika* (or *caitta*) in Buddhist terminology. Though the word or concept of *caitasika* (Pali: *cetasika*) was found in the early Abhidharma books, it had not been systematically discussed. In the *Dhātu-kāya*, however, partitive actions of the mind are classified as follows: ten *mahābhūmika dharma*, ten *kleśa-mahābhūmika dharma*, ten *upakleśa bhūmika dharma*, five *kleśa*, five *dṛṣṭi*, five *dharma*, six *vijñāna-kāya*, six *sparśa-kāya*, six *vedanā-kāya*, six *saṃjña-kāya*, six *saṃcetana-kāya* and six *tṛṣṇa-kāya*. Of these groups, those which follow the five *kleśa* were already mentioned in the *Āgama* (*Nikāya*). But in this book they are explained more minutely and each group is clearly defined. The method of definition is the one developed from that of the early Abhidharma. On the other hand, the ten *mahābhūmika-dharma*, the ten *kleśa-mahā-bhūmika-dharma* and the ten *upakleśa-dharma* appear for the first time in this book. This classification was a forerunner of later classifications of *caitasikas*. Of course, not all *caitasikas* are comprised in it, nor is the classification complete. And no attempt has been made in this book to discuss *caitasikas* as a whole. For we find six *vijñāna-kāya* included here, which, from the later point of view, ought to be considered as mind itself.

C. *Abhidharma of the late period. The Prakarana-śāstra* and the *Jñāna-prasthāna-śāstra* belong to the Abhidharma of late period. Chinese tradition makes Vasumitra the author of both the *Dhātukāya* (阿毗達磨界身足論) of the middle Abhidharma and the *Prakaraṇa* (衆事分阿毗曇論)

of the late period. But between these two books we find some traces of development and change. The same problems are treated differently. The *Dhātukāya* introduced the problems and gave some kind of solution. The *Prakaraṇa* re-examined them and gave other solutions. This was an epoch-making development. For instance, it was in the *Prakaraṇa* that existing things were first grouped into five categories: *rūpa* (matter), *citta* (mind), *caitasika* (mental attributes), *cittaviprayukta* (various kinds of power which move mind and matter) and *asaṃskṛta* (unchangeable, unconditioned). We may say that the rationalistic approach, unique to the Abhidharma, began with this five-member classification. Hitherto, existing things were classified into the five *skandha*, twelve *āyatana*, eighteen *dhātu* or four *smṛtiprasthāna*. These classifications had been in use from the time of original Buddhism. The aim was to classify all things in such a way as to perceive their impermanence, unsatisfactoriness, painfulness and non-entity, with the purpose of achieving the Buddhist goal of Nirvāṇa. But these old classifications were inadequate to examine all things as a whole, objectively and rationally. It was to remove this defect that the five-member division was laid down in the *Prakaraṇa*. The classification is set forth in the first part of the book and each member is fully explained. Then, concerning the ten forms of wisdom, the relation of distribution and subordination of the old classifications (into five *skandha*, twelve *āyatana* and eighteen *dhātu*, &c.) with one another is explained. Next comes the discussion of the items from ten *mahābhūmika-dharma* to the six *vedanā-kāya*, which were discussed in the *Dhātukāya*, and the five *skandha*, twelve *āyatana* and eighteen *dhātu*. In the *Dhātukāya* the mental attributes were classified into ten *mahābhūmika-dharma*, ten *kleśa-mahābhūmika-dharma* and ten *parīttakleśabhūmika-dharma*: thirty in all, a new classification. In the *Prakaraṇa* the classification was further expanded and the ten *kusalamahābhūmika dharma* were added to make forty attributes together. Moreover, all the subjects, from one dharma to ten dharma, which were treated in the *Saṅgīti-paryāya* are dealt with more fully and the topics, from the five precepts to the twelve links of causation, are considered more deeply. And *āsava* and *kleśa* are classified into ninety-eight groups. This constitutes a new classification. To summarize, in the *Prakaraṇa* the doctrines explained in the Abhidharma books of the early and middle periods are all brought together and developed further into a sort of completion. This book seems to have been considered the most important of the fundamental Abhidharma books of the Sarvāstivāda school. There are two complete Chinese translations. Each of the eight chapters of the book seems to have been used as a separate text. In the oldest Chinese versions made in the middle of the second century A.C., it is said that three chapters were separately translated. Of these two are still extant. A commentary on the first chapter was written by Dharmatrāta in the fourth century and translated into Chinese (鞞婆沙論).

The last śāstra, the *Jñāna-prasthāna*, treating the Abhidharma topics as a whole, is called the *kāya-śāstra* (the trunk-treatise), while the other preceding books treat them partially and are called the *pāda-śāstra* (the limb-treatises). In this book, all the topics discussed in the Sarvāstivāda school are treated as a whole, in the eight chapters of *kṣudraka* (miscellany), *saṃyojana* (fetters), *jñāna* (wisdom), *karma* (action), *mahābhūta* (four elements of matter), *indriya* (controlling principles), *samādhi* (meditation) and *dṛṣṭi* (view). The doctrines expounded are so extremely technical and concise that they are very difficult to be understood by those who are not well versed in the doctrines and the methods of the Abhidharma. The arrangement of the eight chapters and the division into paragraphs in each chapter lack unity and systematic thought. Consequently, there was difference of interpretation among professorial thinkers, though the book was highly esteemed as a valuable text-book for students of philosophy. These diverse interpretations were later collected in the famous commentary, the *Mahāvibhāṣā-śāstra*.

3. THE ŚĀRIPUTRA-ABHIDHARMA-ŚĀSTRA exists only in a Chinese translation (舍利弗阿毗曇論). The school to which it belonged is unknown. Nor is there any authentic tradition regarding its origin. Nāgārjuna attributes the authorship of this text to a Vātsīputra but a tradition from Hsüan-tsang says that it belonged to the Sammitīya school. Vātsīputra here may imply a Vātsīputrīya, but the *pudgala-vāda* (ego-doctrine), which was allegedly the basic view of the Vātsīputrīya school, is not expounded in this book. There is a statement in a Chinese Buddhist book (出三藏記集 Chu-san-tsang-chi-chi, vol. III) of the early sixth century, where Vātsīputra is regarded as a person of the Mahāsaṅghika school. It is not improbable that Vātsīputra was another name for the Mahāsaṅghika school, because the Mahāsaṅghika school was first founded by Vātsīputra (Pali: Vajjiputta) monks. Also, we find mentioned in this book the doctrine of "the innate purity of mental nature and acquired contamination of evil desires" and the doctrine of the nine *asaṃskṛtas* (unconditioned), both of which are said to be the view of the Mahāsaṅghika. Moreover, the doctrines of the Sammitīya school are not well known. In the *Kathāvatthu*, twenty-two views are mentioned as those of the Sammitīya school. There is no positive contradiction between these twenty-two views and those which are asserted in this book. In some points, these two books agree with each other. For example, in both texts *vijñapti* (expressed force), *avijñapti* (unexpressed force) and *śīla* (behaviour, discipline) are included in *rūpa* (matter). In this respect, we find that this text represents the views of both Sammitīyas and Mahāsaṅghikas. Probably, an Abhidharma of a certain sub-sect of the Sammitīya school came to be tinged with Mahāsaṅghika tendencies. For the Sammitīya school was very eclectic.

The *Śāriputra-abhidharma-śāstra* contains, as it were in a single book, nearly all the contents of the seven Abhidharma books of the Sarvāstivādins and of Pali Buddhism. Consequently, it contains materials which belong to all three periods, the early, the middle and the late. But, the book is generally simpler and more primitive than those of other schools. It consists of four parts:

praśna-bhāga (section dealing with questions), *na-praśna-bhāga* (the non-question section), *saṅgraha-samprayoga-bhāga* (section on assimilation and association) and *prasthāna-bhāga* (?) (section on origins). The second bhāga belongs to the early period and the first to the middle period, while the third and fourth section belong to the period from the middle to the late Abhidharma. The second section, *na-praśna-bhāga*, is similar to and corresponds with the *Prajñapti*, the *Saṅgīti-paryāya* and the *Dharma-skandha-śāstra* of the Sarvāstivāda school. The section which describes various *dhātu*, *karma*, *pudgala* and *jñāna* corresponds to the *Prajñapti-śāstra*, and that which deals with *pudgala* corresponds to the Pali *Puggala-paññatti*. The *Nidāna-varga*, the *Smṛtiprasthāna-v*.°, the *Samyakprahāṇa-v*.°, the *Ṛddhipāda-v*.°, the *Dhyāna-v*.°, the *Mārga-v*.°, the *Kleśa-v*.°, and other Vargas of the second part deal with *pratītya-samutpāda* (chain of causes) and evil desires, &c., in the same manner as in the *Dharmaskandha-śāstra* and the *Saṅgītiparyāya-śāstra*. Here the text resembles also the Pali *Vibhaṅga*. In short, in the *na-praśna-bhāga*, as in the Abhidharma of other schools, quotations from the *Āgama* (*Nikāya*) are re-arranged and interpreted. The chapters of the latter half of the fourth section, the *prasthāna-bhāga*, may be regarded as belonging to the early stage.

In the first part, *praśna-bhāga*, are explained important Buddhist doctrines such as the five *skandha*, the twelve *āyatana*, the eighteen *dhātu*, the four *satya*, the twenty-two *indriya*, the seven *bodhyaṅga*, the three *kuśala-mūla*, the three *akuśala-mūla*, the four *mahābhūta*, &c. And the explanation is followed by a thorough examination of each item, to clarify its scope and range. This method of exposition is called *pañha-puccha* (*praśnapṛccha*) and constitutes one of the characteristics of the middle Abhidharma. The Sarvāstivāda school adopted this method in their *Prakaraṇa-śāstra* while the Pali Abhidhamma did the same in its *Vibhaṅga*. The third part, *saṅgraha-samprayoga-bhāga*, describes the inclusive classification of all things and the association of mental attributes. This method is adopted in the *Dhātukāya* and the *Prakaraṇa-śāstra* of the Sarvāstivādins. A similar method can be found in the *Dhātukathā* of Pali Buddhism. It belongs to the Abhidharma of the period later than the middle period. Lastly, the fourth part, *prasthāna-bhāga*, deals with the ten *pratyaya* and the ten *hetu* in the first half while the latter half belongs to the early period. This section resembles the *Paṭṭhāna* of Pali Buddhism which treats of the twenty-four *paccaya* (*pratyaya*, conditions).

4. THE ABHIDHARMA OF THE AGE OF COMMENTARIES AND MANUALS. A. *The compilation of the Mahāvibhāṣā-śāstra* : This book which is a commentary of the Sarvāstivāda school is considered to have been compiled in the reign of king Kaniska, i.e., first or second century A. C., or a little later. Between the establishment of fundamental Abhidharma books and the production of this commentary, there was a considerable space of time, during which the Abhidharma doctrine of this school made great progress. The results of the progress were embodied in the commentary. The *Mahāvibhāṣā-śāstra* gives us the doctrine of the various Buddhist schools, headed by the Sarvāstivāda school in north-west India, till about the second century. This book exists now only in a Chinese translation (阿毗達磨大毘婆沙論) and among philosophers mentioned in it the first is Kātyāyanīputra, author of the *Jñānaprasthāna-śāstra*. Others mentioned include Pārśva, who flourished in the period of the compilation of the great commentary, and the four great philosophers of the time : Vasumitra (different from the author of the *Prakaraṇa*), Dharmatrāta (different from the author of the *Saṃyukta-abhidharma-hṛdaya-śāstra* of the 4th century), Śrīghoṣaka and Buddhadeva. Even if these authors were not directly concerned with the compilation of the commentary, as tradition says, their views had great influence upon it and they are frequently quoted. Above all, Vasumitra's views were most highly esteemed as they represented the orthodoxy of Kaśmīra. We find in this book the following appellations : the Kaśmīra philosophers, the great western teachers, the great Gandhāra teachers, the foreign masters, the old ābhidharmikas and the new (present) ābhidharmikas. These local and chronological designations show that the Sarvāstivāda school had spread far and wide chronologically as well as geographically. Besides those mentioned above, among other philosophers whose views are represented in this book, are Buddharakṣa, Ghoṣa-varman, Vāmalabdha, Jīvala, Saṅghavasu, Kṣemadatta, Pūrṇayaśas, Vaṣpa, Dharadatta, and Dharmanandin. They were, perhaps, the philosophers of the Sarvāstivāda school. The place and time of their activities, however, are unknown. Probably some of them flourished at the time of the compilation. But most of them lived earlier and their works had survived or they were quoted in some other books. Besides the seven fundamental Abhidharma books, the works directly quoted in this book are the Acquired-wisdom-śāstra and the Innate-wisdom-śāstra. The latter is said to have been written by Śrīghosaka, but is not extant today. At any rate, from the number of these philosophers and the extensiveness of philosophies, we can see how greatly the Abhidharma study of the Sarvāstivāda school flourished in north-west India about the beginning of the Christian era.

The various views on Abhidharma philosophy quoted in the Great Commentary include those of the Yuktavādins, Dārṣṭāntika, Vibhajyavādins, Eka-citta-santāna-vādins, southern Yogācāra, northern Yogācāra, universal Yogācāra and so forth. Other schools are also mentioned, e.g., the Dharmaguptaka, Mahīśāsaka, Mahāsaṅghika, Vātsīputrīya, Kāśyapīya, Sthaviravādins, Sautrāntika and others. Further, schools outside Buddhism, such as the Sabdavādins, Sāṅkhya, Vaiśeṣika, Hetuvidyā, Anya-tīrthaka and others are also mentioned together with their doctrines. Of these, the Yuktavādins represent the standpoint of the Sarvāstivādins, and the Vibhajyavādins belong to the Sthaviravāda group or to a certain branch of the Mahāsaṅghika whose views are opposed to those of the Sarvāstivādins. The Dārṣṭāntika is of Sautrāntika descent and represents the old Sautrāntika school. The founder of the Dārṣṭāntika was Kumāralāta. It is said that he had originally belonged to the Sarvāstivādins, but

dissenting on grounds that the school was deviating from the sūtra (Āgama), and that too much emphasis was being laid on the Abhidharma, he established the Sautrāntika, which made the sūtra the criterion of speculations. Some of the Sarvāstivāda scholars, such as Buddhadeva, had views very closely similar to those of the Dārṣṭāntika.

B. *The Production of Manuals:* The Great Commentary was voluminous and contained as many as one hundred thousand verses (namely three million and two hundred thousand syllables). This work, which was originally a commentary on the *Jñānaprasthāna*, comments on the eight chapters of the *śāstra*, one by one. The eight chapters, however, have no doctrinal connection with one another. The same applies to the sections of each chapter. Accordingly, even if the chapters and sections are annotated, the theoretical system is not clarified. Moreover, digressions from the main subject, often inserted in the comments, produce complication and confusion. The Great Commentary, comprising all the doctrines and theories of the time in great detail, is very rich in source materials. But it has no unity whatever as a whole. There is no coherent system. It is of great use to specialists already versed in the various doctrines, but very hard for beginners to understand. To remove the drawback, there arose a movement to abbreviate it and another to give it a doctrinal system. As a result, many abridgements and manuals were produced. And the philosophy of the Sarvāstivādins was greatly advanced by those manuals. The following is the list of such manuals existing in Chinese translation: The *Abhidharma-hṛdaya-śāstra* (阿毗曇心論) 4 vols. by Dharma-śrī; the *Abhidharma-hṛdaya-sūtra* (阿毗曇心經) 6 vols. by Upaśānta; the *Saṃyukta-abhidharma-hṛdaya-śāstra* (雜阿毗曇心論) 11 vols. by Dharmatrāta; the *Abhidharma-kośa-śāstra* (阿毗達磨俱舍論) 30 vols. by Vasubandhu; the *Abhidharma-nyāyānusāra-śāstra* (阿毗達磨順正理論) 80 vols. by Saṅghabhadra; the *Abhidharma-kośa-samaya-pradīpikā-śāstra* (阿毗達磨藏顯宗論) 40 vols. by Saṅghabhadra.

The *Abhidharma-hṛdaya-śāstra* was produced about 200 A.C. The others followed it chronologically and the *Kośa-śāstra* was produced in 350 A.C. while the *Nyāyānusāra-śāstra* was of a later date.

The contents of the Great Commentary are condensed into 250 verses in the *Abhidharma-hṛdaya-śāstra*. Dharmaśrī himself gives simple explanations of these verses. The book was very concise and many expository works were written on it. The *Abhidharma-hṛdaya-sūtra* and the *Saṃyukta-abhidharma-hṛdaya-śāstra* were among them. Besides these, many others which are no longer extant are believed to have been written. The *Abhidharma-hṛdaya-sūtra* is, as it were, an *Abhidharma-hṛdaya-śāstra* to which 350 verses more were added and explanations given of them. The book has considerable unity and seems to have been studied extensively both in India and China. The P'i-t'an-tsung (毗曇宗), the Chinese Abhidharma sect, was established mainly on the doctrines of the *Saṃyukta-abhidharma-hṛdaya-śāstra*.

The three books above-mentioned are almost identical in their constitution, except that the last-mentioned book has one chapter inserted as supplement. Yet in the details of doctrine there is some difference and development among them. In some points they disagree with the Great Commentary. To sum up, the *Abhidharma-hṛdaya-śāstra* and the *Abhidharma-hṛdaya-sūtra*, not adhering to the orthodox Sarvāstivāda, belonged to the Sarvāstivāda of Gandhāra in the west and sometimes adopted the doctrines of the Sautrāntika and the Dharmaguptaka school. The *Saṃyukta-abhidharma-hṛdaya-śāstra*, on the other hand, shows considerable affinity with the orthodox schools and has a great deal in common with the Great Commentary. This book is said to have been written near Puṣkaravatī in Gandhāra.

The *Saṃyukta-abhidharma-hṛdaya-śāstra*, coherent in its doctrinal system and rather elaborate in its explanation, had been considered very useful as a text book of the Abhidharma. But its system imitated that of the *Abhidharma-hṛdaya-śāstra* and its arrangement was far from complete. To remove these drawbacks, Vasubandhu wrote the *Abhidharma-kośa-śāstra*, a treatise with a complete system. Vasubandhu seems to have used the *Saṃyukta-abhidharma-hṛdaya-śāstra* as a model. But, he wrote 600 entirely new verses (*kārikā*) quite independent of the 600 verses of the *Saṃyukta-abhidharma-hṛdaya-śāstra*, and gave explanations of them. Comparing the contents of the two books chapter by chapter, we have the following result:

Saṃyukta-abhidharma-hṛdaya-śāstra (596 verses)		*Abhidharma-kośa-śāstra* (600 verses)	
Dhātu	52..	Dhātu	44
Saṃskāra	44		
		Indriya	74
		Loka	99
Karma	75..	Karma	131
Anuśaya	60..	Anuśaya	69
Pudgala-mārga	54..	Pudgala-mārga	83
Jñāna	51..	Jñāna	61
Samāpatti	43..	Samāpatti	39
Sūtra } included in Indriya of *Kośa-śāstra*	69		
Kṣudraka	51		
Vicaya (?)	71		
		Pugdala-viniśćaya	0
Śāstra (?)	26		

The above table shows that the *Kośa-śāstra* consolidated the system of the *Saṃyukta-abhidharma-hṛdaya-śāstra* still further and defined the doctrinal system of the Sarvāstivāda school. The system is as follows:

1. *Dhātu* : the substance of all things (five skandhas, twelve āyatana, eighteen dhātu) 2. *Indriya* : the function of all things (twenty-two indriya, six causes, four conditions, &c.)		1. Outline of the doctrine	I. Positive assertion of the right view
3. *Loka* : actual world—sattva-loka (sentient beings) and bhajana-loka (physical world)	(1) *duhkha-satya* (truth of sorrow)	2. Detailed exposition of the doctrine	
4. *Karma* : approximate cause of the actual world—good and evil Karma 5. *Anuśaya* : auxiliary conditions of the actual world—dormant evils	(2) *samudaya-satya* (truth of the causes)		
6. *Pudgala-mārga* : ideal world—noble paths and nirvāṇa	(3) *nirodha-satya* (truth of extinction)		
7. *Jñāna* : the cause of the ideal world—wisdom 8. *Samāpatti* : auxiliary conditions of the ideal world—meditation	(4) *mārga-satya* (truth of path)		
9. *Pudgala-viniścaya* : the theory of non-ego—basic doctrine of Buddhism			II. Negative refutation of the wrong (heretic) view

In writing the *Kośa-śāstra*, Vasubandhu did not always adopt the orthodoxy of the Sarvāstivāda of Kaśmīra. He came from Gandhāra and was full of critical spirit. He wrote what he judged to be right. He himself says he adhered to orthodoxy, but often enough he criticised the Sarvāstivādins from the standpoint of the western schools, especially the Sautrāntika.

His criticism invited counter-criticism from the orthodox scholars of Kaśmīra. Saṅghabhadra wrote the *Abhidharma-nyāyānusāra-śāstra* and refuted the assertions of the *Kośa-śāstra*. The doctrines of the Sautrāntika represented in this book are that of Śrīlāta and Rāma, Sautrāntika masters of the time. Their views represent the much developed doctrine of the later Sautrāntika which is found neither in the Great Commentary nor in the *Kośa-śāstra*. Saṅghabhadra's book gives more detailed expositions than the *Kośa-śāstra*, and is one of the most important reference books for the study of the Sarvāstivāda and the Sautrāntika doctrines. But both in this work and his other book, the *Abhidharma-kośa-samaya-pradīpikā-śāstra*, Saṅghabhadra has closely followed the system of the *Kośa-śāstra*.

After Vasubandhu, no work was produced in the Sarvāstivāda school to surpass his *Kośa-śāstra*. Most of the later works were mere commentaries on the *Kośa-śāstra*. Guṇamati, Sthiramati, Vasumitra, Dignāga, Yaśomitra, Pūrṇavardhana may be mentioned among scholars who were also commentators of the *Kośa-śāstra*. Of their works, Yaśomitra's Sanskrit commentary alone has survived, while a part of Sthiramati's concise commentary remains in a Chinese translation. Those by Yaśomitra, Dignāga and Pūrṇavardhana are extant in the Tibetan translation. It may be mentioned here that the Kośa sect of Chinese and Japanese Buddhism (the Chü-shê-tsung or Kusha-shū 倶舍宗) was established on the doctrine of the seven fundamental Abhidharma books and the Great Commentary, with the *Kośa-śāstra* as its nucleus.

We have made a survey of the doctrine and the literature of the Sarvāstivādins, as forming the main current of Buddhism of the time. Besides the works mentioned above, there was also the *Abhidharmāvatāra* by Skandhila, Saṅghabhadra's teacher. He is said to have also written a commentary on the *Prakaraṇa-śāstra*. Dharmatrāta, author of the *Saṃyukta-abhidharma-hṛdaya-śāstra* wrote the *Pañcavastu-vibhāṣā*, a commentary on the first chapter of the *Prakaraṇa-śāstra*. Skandhila's *Abhidharmāvatāra* explains phenomena in the order of the five *skandhas*. He refused to admit the standpoint of the Great Commentary as being orthodox. He esteemed rather the seven fundamental Abhidharma books. Of the works of the Sarvāstivāda school, produced about the time of the Great Commentary, Śrīghoṣaka's *Amṛtarasa-śāstra* (*A-p'i-t'an-kan-lu-wei-lun* 阿毗曇甘露味論) and Vasumitra's *Samayabheda-vyūha-cakra-śāstra* (I-pu-tsung-lun-lun 異部宗輪論) and a few others have been translated into Chinese. There are one Tibetan and three Chinese translations of the *Samayabheda-vyūha-cakra*. Besides these we have in Chinese translation a similar discourse book entitled the Tsun-p'o-hsü-mi-p'u-sa-so-chi-lun (尊婆須蜜菩薩所集論: *Ārya Vasumitrabodhisattva-saṃcita-śāstra*). These śāstras, being chronicles of the differentiation of the various schools and collections of their different views, belong to the same class as the *Kathāvatthu* of the Pali Abhidhamma. Therefore, for the study of the various doctrines, the *Samaya-bheda-vyūha-cakra-śāstra* occupies as a reference book the same place as that occupied by the Great Commentary, the *Kośa-śāstra* and the *Nyāyānusāra-śāstra*.

C. *The Manuals of the other Schools* : In the preceding section, the Abhidharma manuals of the Sarvāstivādins were the central theme. In this section, those of the other schools will be dealt with. We shall begin with the Sammitīya school, which seems to have flourished in central India. Unfortunately, not much information has come down to us about this school. Of its texts only

the *Sammitīya-nikāya-śāstra* (San-mi-ti-pu-lun 三彌底部論) has been translated into Chinese. But the book is of little value. A Sanskrit manuscript of the *Abhidharma-samuccaya* of this school has now been discovered and published (q. v.).

We have a Chinese translation of the *Satyasiddhi-śāstra* (Ch' êng-shih-lun 成實論) in 16 volumes which are the manuals of the Sautrāntika school. The *Satyasiddhi-śāstra* was written by Harivarman of the same descent as Kumāralāta, reported to be the founder of the school. In this book, Āryadeva's *Catur-śataka* (the treatise in four hundred stanzas) is mentioned by name. This book was translated into Chinese by Kumārajīva in the early fifth century. From these facts we may infer that it was probably written between 250 and 350 A.C. Now, in the genealogy of the Sarvāstivāda school, Harivarman was regarded as a patriarch who was later than Nāgārjuna and Āryadeva but prior to Vasubandhu. The Vasubandhu of this genealogy is called the " senior Vasubandhu " who lived long before the Vasubandhu of the *Kośa-śāstra*. Therefore, the *Satyasiddhi-śāstra* must be considerably older than the *Kośa-śāstra*. Probably, it was produced about 300 A.C. The Sautrāntika doctrine, represented in this book, is earlier than that quoted in the *Kośa-śāstra* and the *Nyāyānusāra-śāstra* and shows affinity with the doctrine of the Dārṣṭāntika, which is mentioned in the Great Commentary as belonging to the old Sautrāntika.

According to tradition Harivarman studied the seven fundamental Abhidharma books, the Great Commentary of the Sarvāstivādins and, perhaps, the Sautrāntika doctrine. He studied also the doctrine of the five schools (including the Mahāsaṅghika) and other doctrines, ranging from the Mahāyāna teaching of Nāgārjuna and Āryadeva to the philosophies of the Sāṅkhya, the Vaiśeṣika and others. The study of this book was so prevalent in China of the sixth century that a sect based on this book was established in the country. At that time the book was claimed to be a Mahāyāna book, which claim, however, was later rejected.

The book consists of 202 chapters and discusses the four *satya* (truths) of sorrow, its causes, its extinction and the path, in that order. In the Introduction, the divergent views of the various Buddhist schools, concerning the Abhidharma, are enumerated. All discussion proceeds in the form of question and answer. The opponent-questioners express mainly the views of the Sarvāstivādins. Therefore, the book is a valuable reference work for the study of the difference between the Sarvāstivāda and the Sautrāntika.

Next, we have Ssu-ti-lun (四諦論), that is, the four volume treatise on the four *satya* in Chinese translation, which describes various views of the Buddhist schools on the four *satya*. Its author and the school to which it belonged are unknown.

The Yogācāra school too attempted to synthesise the doctrines of the Sarvāstivāda and the Sautrāntika from the Mahāyāna standpoint. As mentioned before, this school also had several manuals with titles beginning with the word *abhidharma*.

V. **The Abhidharma of Southern Buddhism**. What we call southern Buddhism is the Buddhism of the Sthaviravāda (Theravāda) school, with Ceylon as its centre. Almost all the materials concerning its Abhidhamma have been preserved to this day in the Pali language. There are seven fundamental Abhidhamma books in southern Buddhism and as later literature there exist the *Visuddhimagga* and commentaries on the seven Abhidhamma works, &c. These commentaries and the *Visuddhimagga* are ascribed to Buddhaghosa of the first half of the fifth century. His senior contemporary, Buddhadatta, also wrote manuals, such as the *Abhidhammāvatāra*. Then the Sthaviravāda school of Ceylon went through a period of eclipse for several hundred years. But, during this period, too, a few simple manuals were written.

The revival of Abhidhamma studies began in about the twelfth century. In particular Anuruddha's *Abhidhammattha-saṅgaha* was to the Sthaviravāda school what the *Kośa-śāstra* was to the Sarvāstivāda. Later, Abhidhamma studies proceeded mostly from this book and many commentaries and expositions of it were made. Soon afterwards, the centre of Abhidhamma study moved from Ceylon to Burma. In Burma much development has since been made. There even today, the study of the Abhidhamma is enthusiastically pursued. It constitutes the essence of Buddhist learning, and the study of Buddhism is itself called Abhidhamma.

It would be convenient to divide the course of development of Abhidhamma in Theravāda into three stages as was done in the case of northern Buddhism : (1) the seven fundamental Abhidhamma books, (2) the commentaries on the seven books and manuals, (3) their sub-commentaries. Consideration of the sub-commentaries will, however, be omitted from the present description.

1. THE SEVEN BOOKS OF THE FUNDAMENTAL ABHIDHAMMA : The abhidhamma literature of Pali Buddhism prior to the compilation of the seven books has already been discussed. The Pali books of fundamental Abhidhamma are customarily grouped in the following order : *Dhammasaṅgaṇi*, *Vibhaṅga*, *Dhātukathā*, *Puggala-paññatti*, *Kathāvatthu*, *Yamaka* and *Paṭṭhāna* or *Mahāpakaraṇa*.

As mentioned before, tradition attributes these books to the Buddha himself. But, as a matter of fact, they must have been produced during a period of two or three hundred years, beginning from the second or third century after the Buddha's death. The books may be considered in three groups according to their time of compilation : early, middle and late groups. The *Vibhaṅga*, *Dhammasaṅgaṇi* and *Puggala-paññatti* belong to the first period. The *Dhātukathā* and the *Kathāvatthu* belong to the middle period, and the *Yamaka* and the *Paṭṭhāna* to the late period.

A. *The Early Books :* In some parts of the *Dhammasaṅgaṇi* and the *Vibhaṅga* and throughout the *Puggala-paññatti*, quotations from the Nikāyas are explained and expatiated. These texts, therefore, seem to belong to the early period. It is true that the method of study found in the middle period is adopted in some parts of the *Dhammasaṅgaṇi* and the *Vibhaṅga*, but the characteristics of the early period are more prevalent in these books. So we may safely regard them as belonging to the early period.

7. S.P.C. 97040

The *Dhammasaṅgaṇi* constitutes the nucleus of the seven books. It gives detailed descriptions of *citta-cetasika-dhamma* (mind and mental attributes) and *rūpa-dhamma* (physical elements), preceded by a list of terms called *mātikā* (the matrix of discussion). The *citta-cetasika* and *rūpa-dhamma* are basic themes of the Abhidhamma. In the *Dhammasaṅgaṇi* these realities are treated from the ethical or "karmical" standpoint. The enumeration of eighty-nine *citta-dhamma* (the mind itself) and *cetasika* (attributes or concomitants of the mind) associated with each mind-consciousness shows evidently that the book should belong to the middle perid of the Abhidhamma, judging from the standard of the Sarvāstivāda and other schools. But the method of definition and explanation adopted in this book bears the characteristics of the early period. It generally proceeds analytically, dissecting existence into its ultimate constituents, which are bare impersonal phenomena. It was probably because of its importance and basic nature that the book came to be placed first in the list. This book may be compared to the *Vijñāna-kāya* and the *Dhātu-kāya-śāstra* in regard to its contents. The difference between the two was that the Sarvāstivāda Abhidharma developed theories not only on *citta* and *cetasika*, but also on *rūpa-dharma*, evil desires, training and other topics, while the Pali Abhidhamma set emphasis on the mental field and showed a special and characteristic development along that line. The difference in the modes of approach of the two schools is remarkable. The Sarvāstivādins may be described as philosophic and metaphysical, while the Pali Buddhism is scientific and psychological.

The *Vibhaṅga*, like the *Dharma-skandha-śāstra* of the Sarvāstivāda, explains important items of Buddhist doctrine, such as the five *khandha*, the twelve *āyatana*, the eighteen *dhātu*, the four *sacca*, the twenty-two *indriya*, the twelve *paṭicca-samuppāda*, the four *sati-paṭṭhāna*, the four *sammappadhāna*, the seven *bojjhaṅga*, the *ariya-aṭṭhaṅgikamagga*, *jhāna*, *kilesa*, &c. But while the *Dharmaskandha-śāstra* adopted the method of the early Abhidharma, quoting and explaining the texts of the *Āgama*, this book, besides using the method of sutta explanation (*suttanta-bhājaniya*) adopts the method of explaining items independent of the sutta in the Abhidhamma manner (*abhidhamma-bhājaniya*) and the *pañhapuccha* explanation through a hundred and twenty-two matrices of discussion (*mātikā*). These methods belong to the middle period. The work consists of a series of 18 treatises (*Vibhaṅga*), all complete in themselves, and independent of each other. Each *Vibhaṅga*, as a rule, consists of 3 parts, the sutta explanation, the abhidhamma explanation and a catechetic section by way of questions and answers. Many of the passages of *Vibhaṅga* are also found in the *Paṭisambhidāmagga* to which it has a great resemblance, in contents as well as in arrangement.

The *Puggala-paññatti* is the smallest of the seven books of the Pali Abhidhamma. There are in Pali Buddhism six *paññatti : khandha-, āyatana-, dhātu-, sacca-, indriya- and puggala-paññatti* (designation of human types). In the *Prajñapti-śāstra* of the Sarvāstivādins, the three kinds of *loka-hetu* and *karma-prajñapti* are described, as mentioned before. This book treats with the *puggala-paññatti* only. In fact, it appears somewhat out of place in the Abhidhamma, because one of the main characteristics of Abhidhamma is that it does not employ conventional terms like 'individual' (*puggala*) but deals only with ultimates. This book, however, is written in the conventional language of the suttas, and most of its contents have literal parallels in the *Aṅguttara Nikāya* and the *Saṅgīti Sutta* of the *Dīgha Nikāya*. The suttas from the Nikāya are quoted and explained concerning the various types of *puggala*. This book evidently belongs to the early Abhidhamma. The Pudgala chapter of the *Na-praśna-bhāga* of the *Śāriputra-abhidharma-śāstra* corresponds to the *Puggala-paññatti*.

B. *The Books of the Middle Period.* We have the *Dhātukathā* as a book of this period. The *Kathāvatthu* will be also regarded as a book belonging to the middle period.

The *Dhātukathā* describes in 14 chapters the relation of all phenomena to groups (*khandha*), bases (*āyatana*) and elements (*dhātu*) and all inter-association of mind and mental attributes (*citta-cetasika*) with one another. This dialectic method of study, involving hundreds of questions and answers, is one of the characteristics of the middle period. The same method is adopted in the *Dhātukāya* and the *Prakaraṇa-śāstra* of the Sarvāstivāda school.

The *Kathāvatthu* is traditionally ascribed to Moggaliputtatissa, president of the Council of Pāṭaliputta. Two hundred and nineteen different doctrinal items of the various schools are enumerated in 23 chapters and refuted accordingly. The book seems to have grown gradually and most of the heretical views discussed are ascribed to various schools, some of which are later than others. The text itself makes no mention of the names of the schools. This is supplied by the commentary. In this book many texts quoted from the *Sutta-piṭaka* give authority to the argument. As far as the terminology used and the theories set forth are concerned, this book seems to belong towards the late period. Some scholars agree with tradition and accept the book as belonging to the latest period. Others make the *Paṭṭhāna* the latest book of all. The various heretical views represented in this book, the commentary says, include those of the Vajjiputtaka, the Sammitīya, the Sabbatthivāda, the Mahāsaṅghika, the Kassapīya, the Andhaka, the Pubbaseliya, the Aparaseliya, the Rājagirika, the Siddhatthika, the Gokulika, the Bhaddayānika, the Mahiṃsāsaka, the Uttarāpathaka, the Hetuvāda, the Vetulyaka (Mahāsuññavāda), &c. Some of these are northern schools known to the *Samayabheda-vyūha-cakra-śāstra* and the *Mahāvibhāṣā-śāstra*. Some are southern schools unknown to northern Buddhism. The doctrines of the various schools could be better understood by studying this book in association with texts belonging to northern schools.

C. *The Late Books.* During the early period, the various schools resembled one another in that the early Abhidhamma books defined and explained the texts of the *Nikāya* (*Āgama*) in the Abhidhamma manner, while the books of the middle period

dealt with problems of classification, description and inter-subordination of things and the inter-association of mind and mental attributes. But with regard to the books of the late period, various schools came to differ in their methods of study and show little resemblance to one another. Thus, we can find little analogy between the late books of the Pali Abhidhamma and those of other schools.

The *Yamaka* discusses the problems of *saṅgaha* (classification and subordination) and *uppāda-nirodha* (appearance and disappearance) of all things, discussed pair by pair in a catechismal form. It tries to give a logical clarification and delimitation of all the doctrinal concepts as to their range and concepts. It may be described as a work of "applied logic", but much of the play upon words appears rather strange. The method, it may be said, somewhat resembles the catechism of the Vedalla in the *navaṅga-sāsana* (or Vedalla Sutta, earlier mentioned). But the catechism of the *Yamaka* is so recondite that it is almost unintelligible to beginners without deep knowledge of the Abhidhamma doctrine. In this point, the *Yamaka* resembles the *Jñāna-prasthāna*, a late book of the Sarvāstivādins, which again is too professional for beginners. Its name (*The Pairs*) is probably to be attributed to the dual grouping, of a question and its converse formulation, strictly adhered to from beginning to end.

The *Paṭṭhāna* reduces all phenomenal relations into twenty-four *paccaya* (causative conditions) and considers all phenomena from every angle with the aid of these conditions. The twenty-four *paccaya* are :—(1) *hetu-* (root-cause) *paccaya*, (2) *ārammaṇa-* (object) *p°*, (3) *adhipati-* (dominance) *p°*, (4) *anantara-* (contiguity) *p°*, (5) *samanantara-* (immediate contiguity) *p°*, (6) *saha-jāta-* (co-nascence) *p°*, (7) *aññamañña-* (reciprocity) *p°*, (8) *nissaya-* (dependence) *p°*, (9) *upanissaya-* (sufficing efficiency) *p°*, (10) *purejāta-* (antecedence) *p°*, (11) *pacchājāta-* (consequence) *p°*, (12) *āsevana-* (recurrence) *p°*, (13) *kamma-* (karma) *p°*, (14) *vipāka-* (result) *p°*, (15) *āhāra-* (support or nutriment) *p°*, (16) *indriya-* (control) *p°*, (17) *jhāna-*(meditation) *p°*, (18) *magga-* (means) *p°*, (19) *sampayutta-* (association) *p°*, (20) *vippayutta-* (dissociation) *p°*, (21) *atthi-* (presence) *p°*, (22) *natthi-* (absence) *p°*, (23) *vigata-* (abeyance) *p°*, (24) *avigata-* (continuance) *p°*. Some of these *paccaya* had already been discussed both in the *Paṭisambhidāmagga* and the *Kathāvatthu*. But this book was the first to group them into a body of twenty-four *paccaya*. Being a book of the late period, it has some resemblance to the *Śāriputra-abhidharma-śāstra*, in which ten conditions are discussed and to the *Jñāna-prasthāna-śāstra*, in which six causes are discussed. The ten conditions of the *Śāriputra-abhidharma* generally agree with some of the 24 conditions of the Pali book. As this book is the most recondite and voluminous of the seven books, it is sometimes called the Great Discourse Book (*Mahā-pakaraṇa*). Like the *Yamaka*, this book is very difficult to understand. It has, therefore, been said that he who masters this book masters all the doctrines of the Abhidhamma.

2. THE PERIOD OF COMMENTARIES AND MANUALS : A. *The Commentaries of the seven Fundamental Abhidhamma Books.* The style of the seven Abhidhamma books was very concise and sometimes so formal that they seemed dry and uninteresting. It was hard to understand the true meaning with their help alone. Such being the case, besides the books themselves, commentaries, explaining the meaning of the books, must have been handed down among the students of the Abhidhamma. The contents of the source books probably remained unaltered, while the commentaries gradually grew in size with the progress of study and the development of the doctrine. Therefore, it was only natural that various different commentaries should have appeared as the result of the differentiation of tradition and genealogy. The extant commentaries of the Abhidhamma are all ascribed to Buddhaghosa who lived in the first half of the fifth century. It is said that he consulted many old Sinhalese commentaries in order to write his own books. The old commentaries he consulted are mentioned as follows : (*a*) the *Mūla-aṭṭhakathā* (Fundamental Commentary) or the *Mahā-aṭṭhakathā* (Great Commentary), written in Sinhalese and preserved in the Mahāvihāra (Great Temple) of Anurādhapura, the ancient capital of Ceylon ; (*b*) a commentary that was preserved in the Uttara-vihāra (North Temple) of the same city, and called the *Uttaravihāra-aṭṭhakathā* ; (*c*) the *Mahā-paccarī-aṭṭhakathā* said to have been written on board a raft ; (*d*) the *Andhaka-aṭṭhakathā*, preserved at Kāñcīpura in "Āndhra" on the Indian mainland; (*e*) the *Kurundī-aṭṭhakathā*, preserved at Kurunda-velu temple in Ceylon; (*f*) the *Saṅkhepa-aṭṭhakathā* (Concise Commentary), a short commentary, probably preserved in south India.

In addition to the above list there seems to have been a commentary alluded to as the *Porāṇā aṭṭhakathā* (Ancient Commentary) or the *Porāṇā* (Ancient Masters).* Moreover, Buddhaghosa quotes not only from the *Paṭisambhidāmagga* and *Niddesa* which show Abhidhamma tendencies but also from the *Milinda-pañha* and the *Nettipakaraṇa*, &c., which appeared later than the fundamental Abhidhamma. This shows that the study of the Abhidhamma had developed considerably even before Buddhaghosa.

B. *The Mahāvihāra sect and the Abhayagiri-vihāra sect.* The six ancient commentaries mentioned above were not the monopoly of the Mahāvihāra sect. At that time, there were three sects of the Ceylon Theravāda school, which followed the teaching of Pali canon. They were the Abhayagiri-vihāra-vāsins (q. v., also known as Dhammarucika), the Mahāvihāra-vāsins and the Jetavanavihāra-vāsins (also called Sāgaliya). The monks of the Abhayagirivihāra and the Mahāvihāra were competing with each other for leadership both in learning and in monastic activity. The Mahāvihāra sect was conservative and puritanic, while the Abhaya-girivihāra sect was progressive and liberal. The Mahāvihāra excelled in observing the Buddha's precepts and faithfully preserving the sacred texts together with their commentaries.

* On this see s.v. PORĀṆĀ.—G. P. M.

The Abhayagirivihāra sect evidently was more active in monastic duties. This has been confirmed not only by books dealing with the history of Ceylon, but also by the travel books of Chinese monks, like Fa-hsien and Hsüan-tsang. The fact that the sacred books which were taken from Ceylon and translated into Chinese after the third century, e.g., the *Dhammapada*, the *Aṭṭhakavagga* of the *Suttanipāta*, the *Vimuttimagga*, &c., probably belonged to the Abhayagiri sect and not to the Mahāvihāra sect, proves the vast influence of the Abhayagirivāsins. The sect seems to have flourished on the Indian mainland as well as in Ceylon.

C. *Buddhaghosa, the great commentator* According to tradition, Buddhaghosa was born near Buddhagayā on the Indian mainland and was ordained at the Mahābodhi-vihāra there, as a member of the Abhayagiri sect. There he studied the Pali Tipiṭaka, but, coming across many obscurities, went over to Ceylon for further study. He is said to have written the *Atthasālinī*, the commentary on the *Dhammasaṅgaṇi*, in his Indian days. He evidently studied the *Vimuttimagga*, which was a manual of the Abhayagirivihāra sect. Arriving in Ceylon, he perceived that the Mahāvihāra sect was superior in point of learning and that the commentaries of the sect were orthodox. The scholars of the Mahāvihāra wished to test his scholarship and, giving him a certain verse in the Nikāya, requested his interpretation of the verse. Thereupon, it is said, Buddhaghosa wrote the *Visuddhimagga*, which systematised the doctrine of the Mahāvihāra sect. Satisfied with his scholarship, the scholars of the sect provided all the materials needed by him and asked him to write commentaries on the Tipiṭaka. And he, convinced of the orthodoxy of the Mahāvihāra view, clearly declared in his commentaries that the views represented there were those of the Mahāvihāra sect and agreed with the orthodox doctrine of the Buddha. His works dealing with the Abhidhamma are the *Visuddhimagga* and the commentaries on the seven fundamental Abhidhamma texts.

The *Visuddhimagga* was, according to tradition, the first work written by Buddhaghosa after his arrival in Ceylon. In Pali Buddhism, this book contains the best explanations of the doctrine of the Abhidhamma, given minutely and coherently. In writing this book, the author seems to have followed the manner of systematisation of the *Vimuttimagga* of the Abhayagirivihāra sect. Buddhaghosa's approach resembles that of Vasubandhu of the Sarvāstivāda school, who consulted Dharmatrāta's *Saṃyukta-abhidharma-hṛdaya-śāstra*, in writing his *Kośa-śāstra*. The *Vimuttimagga*, the Pali original of which is now lost, has been translated into Chinese (Chieh-t'o-tao-lun 清淨道論). The author, Upatissa, seems to have been about a hundred years prior to Buddhaghosa. That the *Vimuttimagga* was Upatissa's work and belonged to the Abhayagirivihāra sect is mentioned in the ṭīkā (sub-commentary, i.e., Dhammapāla's *Paramattha-mañjūsā*) of the *Visuddhimagga*. The following is a comparison of the arrangement and contents of the *Vimuttimagga* and the *Visuddhimagga* :

Vimuttimagga (12 chapters)		*Visuddhimagga* (23 chapters)
1. Nidāna 2. Sīlapariccheda	..	1. Nidānakathā Sīla
3. Dhutaṅga	..	2. Dhutaṅga
4. Kalyānamitta-sevanā 5. Bhāvanā-pariccheda (?) 6. Kammaṭṭhāna-pariccheda		3. Kammaṭṭhāna-gahaṇa 4. Paṭhavī-kasiṇa
7. Kammaṭṭhāna or Bhāvanāmukha (?)	..	5. Sesa-kasiṇa 6. Asubha-kammaṭṭhāna 7. Cha-anussati 8. Anussati-kammaṭṭhāna 9. Brahma-vihāra 10. Āruppa 11. Samādhi
9. Pañca-abhiññā	..	12. Iddhi-vidhā 13. Abhiññā
10. Paññā-pariccheda 11. Pañca-upāyā	.. ..	14. Khandha 15. Āyatana-dhātu 16. Indriya-sacca 17. Paññā-bhūmi
12. Sacca-pariccheda	..	18. Diṭṭhi-visuddhi 19. Kaṅkhā-vitaraṇa-visuddhi 20. Maggāmagga-ñāṇadassana-visuddh 21. Paṭipadā-ñāṇadassana-visuddhi 22. Ñāṇadassana-visuddhi 23. Paññābhāvanānisaṃsa

This comparison shows that both books describe the process of reaching the goal of emancipation through training, in the order of *sīla* (discipline), *samādhi* (meditation) and *paññā* (wisdom). The two books coincide with each other in outline, but the *Visuddhimagga* deals with topics more extensively. Their doctrinal contents also coincide in general, but there is some disagreement on points of detail.

The following three commentaries on the fundamental Abhidhamma books are ascribed to Buddhaghosa: (*a*) The *Atthasālinī*: this is the commentary on the *Dhammasaṅgaṇi*. Buddhaghosa had written the *Atthasālinī* before he went to Ceylon. Probably the original was not the same text as we have now. Even the existing text shows some difference between the *Atthasālinī* and the *Visuddhimagga* and the other commentaries of Buddhaghosa. This makes possible the supposition that the book was originally written on the Indian mainland and later revised to some extent, but that it still retained some signs of the influence of the Abhayagirivihāra in its style and contents. In this book are found certain interpretations of doctrine which are not found in the other commentaries. This fact makes the book indispensable for a thorough study of the Abhidhamma. (*b*) The *Sammohavinodanī*: This commentary on the *Vibhaṅga* agrees in most of its contents with the *Visuddhimagga*. (*c*) The *Pañcappakaraṇa-aṭṭhakathā* (the commentary on the five books): The commentaries of the remaining five books of the fundamental Abhidharma have been collected into one volume, which enables one to get concrete interpretations of the doctrine.

It should be added here that, though not considered Buddhaghosa's work, the commentaries on the *Paṭisambhidāmagga* and the *Niddesa* should also be consulted in the study of the Abhidhamma. Considering that the views contained in these commentaries agree almost entirely with one another whether they are the works of other authors or of Buddhaghosa, it would appear that when Buddhaghosa wrote his commentaries he withheld his own opinions, and took all his materials from the Sinhalese commentaries. In this respect he was different from Vasubandhu, the author of the *Kośa-śāstra*. He rather resembled the author of the *Mahā-vibhāṣā-śāstra*.

D. *The other Manuals of the Doctrine*. Buddhaghosa's books were too voluminous and difficult for beginners. So there arose a need for manuals of simpler and more concise form. To meet the need several manuals of the Abhidhamma were produced in the course of five or six hundred years after Buddhaghosa's time, which period was the dark age for the Theravāda school. At a later period the following nine books came to be regarded in Burma as the representative manuals of Abhidhamma study: the *Abhidhammāvatāra*, the *Rūpārūpa-vibhāga*, the *Sacca-saṅkhepa*, the *Mohavicchedanī*, the *Nāmarūpa-samāsa*, the *Abhidhammatthasaṅgaha*, the *Paramattha-vinicchaya*, the *Nāmarūpa-pariccheda* and the *Nāmācāra-dīpaka*.

The first two books were written by Buddhadatta, a contemporary of Buddhaghosa. He wrote several manuals of the Abhidhamma and the Vinaya, based on Buddhaghosa's commentaries. His attitude was not so conservative as Buddhaghosa's, and he expressed his own opinions freely. The first book, the *Abhidhammāvatāra*, is an abridgement of the *Visuddhimagga*; written in verse it was treasured and studied as the best of its kind until, later, the *Abhidhammatthasaṅgaha* appeared. The second book, the *Rūpārūpa-vibhāga*, in prose, was intended for the use of less experienced beginners. In these books of Buddhadatta reality is classified into four groups: *citta*, *cetasika*, *rūpa* and *nibbāna*; concepts as provisional phenomena which are called *paññatti* are classified and explained. *Rūpa* and *cetasika* are further subdivided. This theory and these classifications were an innovation and did not exist even in Buddhaghosa's works. The final form was given to them later in the *Abhidhammatthasaṅgaha*.

The third book, the *Sacca-saṅkhepa*, has been attributed to Dhammapāla. To distinguish him from Mahā Dhammapāla, the greatest commentator after Buddhaghosa, the prefix *Cūḷa* is added to his name. He seems to have been a little later than Mahā Dhammapāla. This book, which is a small text in prose, is suitable for beginners and contains no new doctrinal developments or characteristics. Mahā Dhammapāla, besides writing commentaries on several suttas of the *Khuddaka Nikāya*, is said to have written the *Paramattha-mañjūsā*, a sub-commentary (*ṭīkā*) on Buddhaghosa's *Visuddhimagga*, and the *Paramatthappakāsinī*, a sub-commentary on Buddhaghosa's commentaries on the seven books of the Abhidhamma. His work is very useful for those who wish to study the *Visuddhimagga* in detail. Mahā Dhammapāla, too, thus rendered great service in the elucidation of the Abhidhamma.

The fourth book, the *Mohavicchedanī*, is a work by a Sinhalese writer named Kassapa. The fifth book, the *Nāmarūpa-samāsa*, is also called the *Khema-pakaraṇa* (Khema's treatise). The exact period of these authors is unknown, but they were probably contemporary with Cūḷa-Dhammapāla. These are small books meant for beginners and show no originality.

The three books (from the sixth to the eighth in the list) were written by Anuruddha. The period of his literary activity is also unknown. Judging from the fact that the language of these texts contains Sanskritised Pali words and also the fact that sub-commentaries to these texts were written in the latter half of the twelfth century, it may be said that these three books were produced during the eleventh century or the first half of the twelfth century, when the Pali language began to be influenced by Sanskrit. The *Abhidhammatthasaṅgaha* is the most authoritative of these three texts. In this short manual, the Abhidhamma doctrine of the Mahāvihāra sect is very cleverly condensed. The book is by itself too concise and difficult for those who have had no special training. But various commentaries have been written on it. In the study of the Pali Abhidhamma of later times, this book and its commentaries have been indispensable guides to this day. The whole book is coherent and systematic. The classification and enumeration of *cetasika* (mental attributes) and

rūpa (material things), the explanation of *paññatti* (concepts), &c., have been finalised in this book. The book may be said to represent the highest peak of the doctrinal development of Abhidhamma. The position of this book is analogous to that of the *Kośa-śāstra* in the Sarvāstivāda school. The most famous commentary on this book is the *Abhidhammattha-vibhāvanī* by Sumaṅgala of about the eleventh or twelfth century. The seventh and the eighth books of the list, both written in verse, were intended for beginners, but were not regarded as highly as the *Abhidhammattha-saṅgaha*.

The ninth book is the work of Saddhamma-jotipāla, a Burmese monk. His Burmese name was Chapada. He went to Ceylon for study towards the close of the twelfth century and received ordination there.* Chapaḍa introduced the Sinhalese Order into Burma. At that time the Mahāvihāra sect was in full power both in the study of doctrine and in monastic activity. After a stay in Ceylon of ten years, Chapaḍa returned to Burma, bringing with him Sinhalese Buddhism and various literary materials connected with it. Thus the foundation of the Abhidhamma study was laid in Burma. Besides the *Nāmācāra-dīpaka*, Chapaḍa wrote also the *Visuddhimagga-ganṭhipada*, which gives explanations on difficult words of the *Visuddhimagga*, &c. Thereafter, the seat of Abhidhamma study moved from Ceylon to Burma and continues so to this day.

KŌGEN MIZUNO.

ABHIDHARMA-MAHĀVIBHĀṢĀ, a śāstra (text) (Taishō, No. 1545, 200 fascicules) compiled by 500 Elders of north India, and translated into Chinese by Hsüan-tsang of the T'ang dynasty ; it is sometimes simplified as *Mahāvibhāṣā* or *Vibhāṣā*. It belongs to the thesaurus of discussions on which the Sarvāstivāda school of Buddhism relied. By interpreting on a very broad scale the meanings of all dharmas and by thoroughly exhibiting the theories of various schools then existing, this śāstra furnishes detailed commentaries on the *Jñānaprasthāna* written by Kātyāyanīputra.

Jñānaprasthāna is the basic canon of the Sarvāstivāda, one of the twenty schools of Theravāda Buddhism. Together with the *Saṅgītiparyāya*, the *Dharmaskandha*, the *Prajñapti*, the *Vijñānakāya*, the *Prakaraṇa-pāda* and the *Dhātukāya*, it makes up the seven principal śāstras of the Sarvāstivādins. In the 1st fascicule of the 俱舍論記 (*Notes on the Abhidharma-kośa*, written by P'u-kuang 普光), there is this passage : " of these śāstras, the *Jñānaprasthāna* stands foremost for its comprehensive doctrines. This is why the śāstra-writers of succeeding ages say that the other six śāstras are legs while *Jñānaprasthāna* constitutes the body itself. " Evidently this śāstra was generally regarded of old as the representative work expounding the Sarvāstivāda doctrines. Continuous studies were made on it by the Sarvāstivāda scholars who held leading positions in the circle of thinkers of north India at that time, each propounding his own well-founded ideas and broadly disseminating them, and the *Mahāvibhāṣā* is the colossal encyclopaedic work encompassing all these different commentaries on *Jñānaprasthāna*. The title *Mahāvibhāṣā* implies three notions, i.e., comprehensiveness, excellence and variety of explanations. As is remarked in the *Notes on the Abhidharma-kośa-śāstra* (fasc. i) : " It is said to be comprehensive because it covers the vast differentiation of tenets ; to be excellent because it affords excellent treatment on all sorts of theories ; to be various because it presents different views conceived by the 500 arhats on the *Jñānaprasthāna*. On account of these three notions, it is fit to preserve the Sanskrit name by transliteration." This shows that this śāstra is held as a canonical treasure of the Sarvāstivādins.

The cause and circumstance for the compilation of this śāstra, as is mentioned by Hsüan-tsang in his *The Record of Western Countries of the Great T'ang Dynasty*, fasc. iii, may be thus summed up : About four hundred years after the Buddha's Nirvāṇa, Kaniṣka, king of Gandhāra, became an ardent supporter of Buddhism. Perplexed at the diversity of schools and differences of opinions within the Buddhist community, he consulted with Pārśva, on whose advice he built a monastery in Kaśmīra and convoked a council of 500 well-known arhats, with Vasumitra as the president, to undertake the work of compiling the Tripiṭaka. First of all, the *Upadeśa-śāstra* was composed of 100,000 ślokas to interpret the *Sūtra-piṭaka* ; next, the *Vinaya-vibhāṣā*, a commentary on the *Vinaya-piṭaka*, was composed of another 100,000 ślokas ; and lastly, the *Abhidharma-vibhāṣā*, a commentary on the *Abhidharma-piṭaka* was also composed of 100,000 ślokas. After the works were completed, they were inscribed on copper plates and deposited in a stūpa for preservation.

The commentary of 100,000 ślokas on the *Abhidharma-piṭaka* mentioned here denotes the *Abhidharmamahāvibhāṣā*, and the *Abhidharma-piṭaka* on which the commentary is written denotes the *Jñānaprasthāna*. Again, in his epilogue to the Chinese version of the *Mahāvibhāṣā*, Hsüan-tsang writes : " About four hundred years after the Buddha's Nirvāṇa, Kaniṣka, ruling over Jambudvīpa, called together 500 arhats in Kaśmīra to write commentaries on the Tripiṭaka. Of these commentaries we have obtained the *Abhidharma-vibhāṣā*, which is duly translated here." Moreover, the Tibetan record of this event (Tāranātha's *History of Indian Buddhism*, chapter 12) agrees with Hsüan-tsang in general, except to say that, in addition to the 500 arhats, 500 bodhisattvas and 500 pandits also participated in the assembly. This came to be called the Third Council. Since then, this śāstra has been recognised as a compilation by Vasumitra and the 500 arhats in Kaśmīra at the time of Kaniṣka.

But, recent investigations by modern scholars have shown that in this śāstra there are such words as : " In the past, at the time of Kaniṣka, king of Gandhāra. . . . " (fasc. 114), and such narration as : " In the past, there were two śāstra-masters of this school, one named Divira and the

* For a date of three centuries later suggested for him, see A. P. Buddhadatta Thera in *UCR. IX*, 1, pp. 69 ff. See also s.v. CHAPPAṬA.—G.P.M.

other Ghoṣavarman . . . . " (fasc. 129). These scholars have inferred that Pārśva, Vasumitra, Dharmatrāta, Ghoṣa and Buddhadeva do not seem to have participated in the compilation personally notwithstanding the fact that their opinions have been frequently referred to and criticised. These scholars have further maintained that this śāstra was compiled long after Kaniṣka and Vasumitra, some time in the 2nd century A.C., as a collective production of the Sarvāstivādins centering around the adherents of Kātyāyanīputra. This opinion agrees with the statement made in the *Mahā-prajñāpāramitā-śāstra*, fasc. 2, which runs thus: "Kātyāyanīputra, a Brāhmaṇa, ... composed the *Jñānaprasthāna* in eight granthas . . . . . As time went on, his disciples thought that the eight granthas might not be understandable to all later learners, whereupon they compiled the *Vibhāṣā*." It also agrees with Tao-shan's 道梃 preface to the earlier Chinese version of the *Abhidharma-vibhāṣā*, in which he says, "Six hundred odd years after the Light of Śākyamuni was removed from us, 500 arhats of north India composed the *Vibhāṣā* to rectify the divergent theories." Therefore, the exact time of the compilation of this śāstra still remains a subject to be investigated.

Nevertheless, the compilation of this śāstra definitely produced a profound and stimulating effect on the sphere of Indian Buddhism and contributed much to promote the position of the Sarvāstivādins' thoughts at that time. The name Vaibhāṣikas thus given to them testifies the significant relation between this śāstra and their school of Buddhism. Amidst the general flux of interest for this śāstra, there appeared a number of writings and well-known scholars in this connexion. For instance, Tao-an (道安) of the East-tsin period in his preface to the *Vibhāṣā* says: "There were three arhats named Sitapāṇi, Dha-si and Vi-la-ni, who wrote on the *Vibhāṣā* with extensive allusions to the Holy Scriptures. . . . . Dha-si's work is inclusive but too much given to minuteness, that of Vi-la-ni is concise but rather too brief, while that of Sitapāṇi is the best adjusted to the purpose." (Vide 出三藏記集 *A Collection of the Records of Translations of the Tripiṭaka*, fasc. 10.) Among the works composed with materials drawn from the *Vibhāṣā*, there are Dharmottara's *Abhidharma-hṛdaya* and Dharmatrāta's *Saṃyuktābhidharma-hṛdaya*. Besides, Vasubandhu produced his famous *Abhidharma-kośa-bhāṣya* by its inspiration. Saṅghabhadra's *Abhidharma-nyāyānusāra* and *Abhidharma-samayapradīpikā* were also written with a view to amplifying the doctrines conveyed in the *Vibhāṣā*. These are the well-known works now extant in relation with this śāstra.

The original Sanskrit text of this śāstra in 100,000 ślokas was rendered into a complete Chinese version by Hsüan-tsang. What we speak of as the *Mahāvibhāṣā* today generally refers to this version. But before the T'ang dynasty there were already an abridged version by Saṅghabhūti during the Fu Ch'in (苻秦) reign, and another incomplete version by Buddhavarman and Tao-t'ai (道泰) during the northern Liang reign.

1. The Fu-ch'in version, entitled *Vibhāṣā-śāstra in 14 fascicules* (Taishō, No. 1547), was translated in the 19th year of the Chien-yüan (建元) period (383 A.C.) of the Fu Ch'in reign, on the request of Chao Cheng (趙正), member of the imperial secretariat. The original text was Sitapāṇi's abridged copy of the *Mahāvibhāṣā*, transmitted orally by Saṅghabhūti of Kaśmira. A group of śramaṇas organised under the well-known Tao-an participated in the work. First, the text was recited by Saṅghabhūti and taken down in Sanskrit by Dharmanandi, another foreign śramaṇa; then it was translated into Chinese orally by Buddharakṣa, taken down and composed into Chinese literary form by the Fu-ch'in śramaṇa, Min-chih (敏智); and it was finally edited by Tao-an himself. In his preface, Tao-an says: "The original text contains much more. Owing to the oblivion of the reciter only 40 items which constitute the fundamentals of the ten methods of the Abhidharma are presented here. Fifteen items are grouped together and shifted to the forepart as 'the smaller portion', while twenty-five items are put to the rear as 'the larger portion'. Both these portions are complete versions. The two items attached at the end are fragments gathered and rearranged from his memory." The forty items mentioned earlier, together with the two last fragmentary ones, making up the whole content of 42 items, only cover the second Grantha (*Grantha on the Bonds*) of the T'ang version of the *Abhidharma-mahā-vibhāṣā*; the so-called Smaller Portion of 15 items roughly corresponds to the fascicules 46-50 of that version, that is, the first half of the *Varga* (chapter) *on Bad Factors* (不善納息), Varga I of the *Grantha on the Bonds*; and the so-called Larger Portion of 25 items corresponds to fascicules 71-86, that is, the first half of the *Varga on the Ten Methods* (十門納息), Varga IV of the same Grantha. Obviously, this version represents only a very small part of the complete *Vibhāṣā*. The reasons for the incompleteness of this version are given in the *Biography of Saṅghadeva* in the 高僧傳 (*Biographies of Eminent Monks*) as these: "Saṅghabhūti rendered the enormous thesis of the *Abhidharmavibhāṣā* at a time of tumult caused by the insurrection of the Mu-yung (慕容) tribe. Besides, the interpreters in too great a haste were unable to exhibit all the details and thus the meanings, implications, style, &c., were not sufficiently shown. Furthermore, the death of Tao-an, which took place shortly after, left the work unrectified."

2. The version of northern Liang, entitled *Abhidharmavibhāṣā in 60 fascicules* (Taishō, No. 1546), was translated by both Buddhavarman and Tao-t'ai. The original Sanskrit text of 100,000 ślokas was brought to the kingdom of Liang from the Western Regions by Tao-t'ai at the time when Buddhavarman also arrived at the Liang capital. On the request of the king, they both commenced the translation work at the Hsien-yü palace (閑豫宮) in the middle of the fourth moon of the I-ch'ou year (乙丑年, 425 A.C.). About three hundred śramaṇas, including Chih-sung (智嵩), Tao-lang (道朗) and others, were summoned to assist in examining the language and ascertaining

the meanings. In the beginning of the seventh moon of the Ting-mao year (丁卯年, 427 A.C.) the work was completed in 100 fascicules. Unfortunately the manuscripts were scattered and spoiled in the course of a mutiny that overran the Liang capital. Parts of them were later collected again and put down in 60 fascicules. Then the śāstra began to spread southward into the territory of the earlier Sung dynasty. This account is made according to Tao-shan's Preface to the *Abhidharma-vibhāṣā*. But according to the *Collection of the Records of Translation of the Tripiṭaka*, fasc. 2, the translation was commenced in the 4th moon of the Ting-ch'ou year (丁丑年, 437 A.C.), and was completed in the 7th moon of the Chi-mao year, (己卯年, 439 A.C.). All later recorders in general accept these dates. This is the 60-fascicules text now extant. The contents, however, consist of only (1) the *Grantha on Miscellaneous Categories*, (2) the *Grantha on the Anuśaya* and (3) the *Grantha on the Jñānas*; they simply correspond respectively to the first three Granthas (i.e., the Granthas on the Miscellaneous Categories, the Bonds and the Jñānas) of the T'ang version (fascicules i–iii). The translation itself reads more concise and fluent than the T'ang version, but is not so accurate as that one, with which it agrees in the main, with occasional differences in expression and arrangement.

The accomplishment of the Chinese translation of the *Mahāvibhāṣā* in its complete form of 200 fascicules has to be attributed to Hsüan-tsang, whose work stands to-day as the fullest and most accurate version of this śāstra in Chinese. The Sanskrit text used here was brought back by Hsüan-tsang himself from India. Following the completion of the translations of the *Abhidharma-samayapradīpikā* and the *Abhidharma-nyāyānusāra*, both belonging to the Vibhāṣā system, and of the *Abhidharma-kośa*, a work in close connexion with this śāstra, during the Yung-hui period (永徽, 650–655 A.C.), Hsüan-tsang commenced the translation of *Mahāvibhāṣā* on the 27th day of the seventh moon of the 1st year of the Hsien-ch'ing (顯慶) period (656 A.C.) at the Great Tz'u-ên monastery (大慈恩寺) of Chang-an. The śramaṇas Chia-shang (嘉尚), Hai-tsang (海藏), Shên-fang (神昉) and Ta-ch'êng-kuang (大乘光) wrote down the dictations; Shên-ch'a (神察) and Pien-t'ung (辯通) put them down in written records; Hsi-hsüan (栖玄), Ching-mai (靖邁), Hui-li (慧立), and Hsüan-tsê (玄則) composed the treatises; Ming-chu (明珠), Hui-kuei (惠貴), Fa-hsiang (法祥), Hui-ching (慧景), Shên-t'ai (神泰), P'u-hsien (普賢) and Shan-lo (善樂) ascertained the meanings; and I-pao (義褒) and Hsüan-ying (玄應) did the orthographic work. On the 3rd day of the 7th moon of the 4th year of the Hsien-ch'ing period (659 A.C.), the translation was completed at the Hsi-ming monastery (西明寺). The whole work of 200 fascicules, divided into eight Granthas (sections or parts) each of which is sub-divided into a number of Vargas (chapters), presents a comprehensive and detailed commentary on the *Jñānaprasthāna* with its eight sections and forty-three chapters; and, in addition, by comparing various theories and expounding the compilers' own opinions, it forms, as it were, an ocean of the doctrines of the Sarvāstivāda school. Of this stupendous śāstra, Hsüan-tsang's translation remains to-day the sole well-preserved version.

The original Sanskrit text of this śāstra in India seems to have been lost shortly after the production of its Chinese translation. Even in Tibet, which is very near to Kaśmīra, no Tibetan version has ever been produced. In 1944 A.C., śramaṇa Fa-tsun (法尊) began to translate it into Tibetan from the Chinese version of Hsüan-tsang. The work was completed in 1948, and is now awaiting publication.

The contents of this śāstra, its divisions and sub-divisions of Granthas and Vargas, are arranged in accordance with the *Jñānaprasthāna*, as is stated in the Prologue: " Separate treatises are composed in the form of Vargas, which are again grouped under distinct Granthas. The different conceptions concerning various predicaments are collected under the *Grantha on Miscellaneous Categories*; those concerning the problems of the Bonds are incorporated in the *Grantha on the Bonds*; and similarly those concerning the problems of the Jñānas, the Karmas, the Mahābhūtas, the Indriyas, the Samādhis and the Dṛṣṭis are collected and incorporated in respective Granthas." The main design consists of a series of exhaustive discussions on the problems classified in the above eight Granthas, according to the principle of refuting the opinions of other schools and upholding the doctrines of one's own school. The logical sequence of the eight Granthas begins with the *Grantha on Miscellaneous Categories* and it is defined in the 2nd fascicule of this śāstra as follows:

> " Whereby can one's cognitions of the miscellaneous phenomena be freed from impurity, obscurity, &c.? The answer is: By breaking through the Bonds. Hence follows the 2nd Grantha, the *Grantha on the Bonds*. Whereby can one realize the breaking through of the Bonds? The answer is: By Jñānas. Hence the 3rd Grantha, the *Grantha on Jñānas*. Who is capable of achieving the Jñānas requisite for breaking through the Bonds? The answer is: The Pudgala that is free from Karmic hindrances. Hence the 4th Grantha, the *Grantha on Karmas* (actions). Wherefrom do the Karmas chiefly arise? The answer is: From the Four Mahābhūtas (elements). Hence the 5th Grantha, the *Grantha on the Four Mahābhūtas*. Of all the innumerous compositions of the Mahābhūtas, what ranks the highest? The answer is: The Indriyas (organs). Hence the 6th Grantha, the *Grantha on the Indriyas*. By what power can the Indriyas be purified? The answer is: By the power of Samādhi. Hence the 7th Grantha, the *Grantha on Samādhis*. As there have been people who, having achieved the Samādhi, yet are led into various evil views and destinations by erroneous aspirations, therefore a final Grantha, the 8th Grantha, is devoted to the discussion on Dṛṣtis (views) with a purpose to bring about the readier extinction of the Vijñānas. "

The following is a list of the topics of the eight Granthas and their sub-divisions of Vargas, with numerals in brackets denoting the numbering of the fascicules they cover:

I. The *Grantha on Miscellaneous Categories* (1–45)

1. Varga on the Laukīkāgra-dharma (the highest of the mundane dharmas) (1–9). 2. Varga on Jñānas (9–23). 3. Varga on Pudgalas (23–29). 4. Varga on Affection and Reverence (29–34). 5. Varga on Shamelessness and Non-bashfulness (34–38). 6. Varga on Phenomena (38–39). 7. Varga on the Meaningless Practices (39–42). 8. Varga on the Cetanā (thinking) (42–45).

II. The *Grantha on the Bonds* (46–92)

1. Varga on Bad Factors (46–55). 2. Varga on Ekāvacavaka (treating the dharmas in succession) (56–63). 3. Varga on Sentient Beings (63–70). 4. Varga on the Ten Methods (71–92).

III. The *Grantha on Jñānas* (93–111)

1. Varga on the Branches of Study (93–97). 2. Varga on the Five Points (97–99). 3. Varga on the Paracittajñāna (intuitive knowledge of others' thoughts) (99–105). 4. Varga on the Cultivation of Jñānas (105–108). 5. Varga on the Seven Saints (109–111).

IV. The *Grantha on Karmas* (112–126)

1. Varga on Evil Actions (112–116). 2. Varga on Evil Speeches (116–118). 3. Varga on the Crime of Life-taking (118–121). 4. Varga on the Manifested and Unmanifested Actions (122–124). 5. Varga on One's Own Actions (124–126).

V. The *Grantha on the Mahābhūtas* (127–141)

1. Varga on the Creative Activities of the Mahābhūtas (127–131). 2. Varga on the Pratyayas (conditioning causes) (131–134). 3. Varga on the Realisations of Correct Views (134–137). 4. Varga on Impressions (137–141).

VI. The *Grantha on Indriyas* (142–156)

1. Varga on Indriyas (142–146). 2. Varga on Bhava (existence) (147–148). 3. Varga on Sparśa (touch) (149–150). 4. Varga on the Universal Mind (151–155). 5. Varga on the One Mind (155–156). 6. Varga on the Fish (156). 7. Varga on Hetupratyaya (cause) (156).

VII. The *Grantha on Samādhis* (157–186)

1. Varga on Prāpti (acquisition) (157–162). 2. Varga on Pratyaya (secondary cause) (162–165). 3. Varga on Saṅgraha (inclusion) (166–173). 4. Varga on Anāgāmī (never-returning) (174–183). 5. Varga on Ekāvacavaka (treating the dharmas in succession) (183–186).

VIII. The *Grantha on Dṛṣṭis* (187–200)

1. Varga on Smṛtyupasthāna (dwellings of remembrance) (187–192). 2. Varga on the Three Kinds of Bhava (existence) (192–195). 3. Varga on Sañjñā (ideas) (195–196). 4. Varga on Jñāna (wisdom) (196–197). 5. Varga on Dṛṣṭis (views) (198–200).

Herein is presented an all-including, point by point exposition of the *Jñānaprasthāna*, the basic canon of the Sarvāstivāda (with the sole exception of the Varga of Gāthās which needs no explanation), not merely a literal paraphrase of the text, but an all-embracing, exhaustive encyclopaedia of the Sarvāstivāda doctrines aggregated around the axis of the *Jñānaprasthāna*. Besides the orthodox views of the Sarvāstivādins which are promulgated with full energy, vast numbers of divergent theories are also taken into consideration at the same time, with a view to the refutation of falsehood as well as the revelation of the truth, which is in fact the motive of compiling this śāstra. For instance, very often a discourse in each section opens with such an introduction: "Question: What is the purpose of this treatise? Answer: To refute the divergent sects in order to reveal the right doctrine." And then the discussion is continued. The "divergent sects" to be rebutted here indicate chiefly the heretic doctrines, e.g., those of the Sāṅkhyas, Vaiśeṣikas, the Śabdavidyā-writers (the grammarians), the believers of the Vedas, the Lōkāyatas, and the Nirgrantha school (the Jainists), &c. Certain schools within the Buddhist community, such as the followers of Dharmagupta, the Mahīśāsaka, the Kāśyapīya, the Vatsīputrīya, the Mahāsaṅghika, the Vibhajyavāda, the Sautrāntika, &c., are also subject to confutation. Even writers of the Sarvāstivāda school itself who held deviating opinions, such as the so-called Western Teachers, the Gandhāra Teachers, and even the so-called Old Abhidhamma Philosophers, the Old Foreign Teachers and the Old Kaśmīrīs are not spared criticism, because the Sarvāstivāda realistic school wanted to establish the pure Sarvāstivāda system as was formulated by the followers of Kātyāyanīputra in Kaśmīra, the so-called Abhidhamma philosophers and the Kaśmīrīs, to promote the doctrines of the *Jñānaprasthāna*.

In discussing each topic in the *Jñānaprasthāna*, often a general survey is first made of the various existing theories as concern the matter, and then a decisive, righteous judgement is made on them. As a rule, those which accord with the truth are recommended objectively without any criticism of the compilers; while those which do not wholly or partly accord with the truth are invariably brought to criticism, which usually begins with some such phrases: "It is so said", "The truth is that", "It should be put thus", "Our criticism runs thus", "It should be criticised in this way", &c., thus introducing the right view. The process of discussion also varies, and sometimes involves debates. Unanimous agreement is requisite for an opinion to be accepted as truth. Even the opinions of the so-called Four Great Vaibhāṣikas, i.e., Vasumitra, Dharmatrāta, Buddhadeva and Ghoṣa, are not exempted from refutation (vide fascs. 16, 34, 74, 127, &c.), but are sometimes even crushed with such remarks as, "This treatise is composed for the purpose of doing away with such theories" (vide fasc. 154). That this śāstra was referred to by the ancients as "the authoritative judgement of the masters" illustrates the fact that it was compiled by the Sarvāstivāda scholars of that time democratically.

As for the materials used in this śāstra, besides making extensive references to various commentaries on the *Jñānaprasthāna* written by scholars after Kātyāyanīputra, this śāstra further incorporates the doctrines of the *Prakaraṇapāda*, the *Prajñapti*, the *Dhātukāya*, the *Vijñānakāya*, the

Dharmaskandha and the *Saṅgītiparyāya*, in order to amend the deficiencies found in the *Jñānaprasthāna* and thus render the system more satisfactory. "One body supported by six legs", as later ages put it, is an adequate metaphorical description of the compilation. It may be said to have encompassed the whole range of Sarvāstivāda philosophy, expressed through discussions on many problems, some of which have not been touched upon in the *Jñānaprasthāna* itself. The comprehensiveness of its contents, the magnitude of its organisation, the preciseness of its definitions, and the overwhelming wealth of its materials—all suffice, in quantity as well as in quality, to make it a wonder to scholars of succeeding ages and win for it general recognition as a master-work of the Sarvāstivāda school, a school that was Indian Buddhism *par excellence* in its sectarian age.

Since its Chinese version of the T'ang dynasty was produced, consecutive studies have been made of this śāstra by Buddhist scholars of China, Korea and Japan. According to the 諸宗教藏總錄 (*A Complete Catalogue of the Canonic Pitakas of Various Schools*) compiled by I-t'ien (義天) of Korea, there existed at his time a number of commentaries and records on this śāstra, e.g., Hsüan-tse's (玄則) 大毘婆沙論鈔 (*Notes on the Mahāvibhāṣā*) in 9 fascicules, Chi-t'ai's (極大) 鈔 (*Notes*) in 10 fascicules, Pen-i's (本義) 鈔 (*Notes*) in 11 fascicules, &c. Among the Japanese works on this śāstra now extant are Yūdo's (融道) 大毘婆沙論條箇 (*A list on Mahāvibhāṣā*) in 2 fascicules (or 1 fascicule), Renjio's (連常) 通覽記 (*Jottings in Reading Mahāvibhāṣā*) in 4 fascicules, &c.

KAO KUAN-JU.

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ABHIDHARMĀMṚTA-(RASA-)ŚĀSTRA, 阿毗達磨甘露味論 *A-p'i-t'an-kan-lu-wei-lun*, Sanskrit restoration of the title of a Chinese translation of a work by Ghoṣa of Tukhāra. Although the name of the translator has not been recorded, the text has been registered as translated under the Wêi dynasty, A.C. 220–265 (Nanjio, 1278). It consists of 16 chapters in 2 fascicules, running into 55 pages. The 16 chapters deal with the following: (1) Dāna and śīla; (2) Forms of birth; (3) Beings that live on food; (4) Karmans; (5) Skandhas; (6) Saṃskāras; (7) Causes; (8) Pure indriyas; (9) Passions (*saṃyojana* and *anuśaya*); (10) Anāśravas; (11) Knowledge; (12) Dhyānas; (13) Miscellaneous meditations; (14) Thirty-seven stages of the holy; (15) Four āryasatyas or Noble Truths; and (16) Miscellaneous.

This work is nowhere indicated as belonging to the Sarvāstivādins, except that the entry in the catalogues (Tib.-Chin. and Nanjio) is made among the Sarvāstivādins' books. Wassilief gives this work in the place of the *Prajñaptipāda* (one of the six pādas) without stating his authority or the reason for which he assumes the identity of the two names. All that Takakusu says is that from its contents this work may well belong to the school (*JPTS*. 1904–5, pp. 139–40).

According to L. de la Vallée Poussin, this treatise though small is truly ambrosial (-*amṛta*-) and very readable in spite of the antiquity of the date of translation. It is very complete, yet brief; though at times detailed accounts of many things are found (*L'Abhidharmakośa de Vasubandhu*, Introd. p. xlvi).

T. R.

ABHIDHARMA-NYĀYĀNUSĀRA, a treatise of the Sarvāstivāda school, written in the latter half of the 4th century A.C. The author of this work was Saṅghabhadra, a contemporary of Vasubandhu. Chronologically this treatise follows the *Abhidharmakośa-śāstra* of Vasubandhu. In this book Saṅghabhadra refutes the assertions of the *Abhidharmakośa-śāstra*. It is an important reference book for the study of the Sarvāstivāda and Sautrāntika doctrines.

ABHIDHARMA-PAÑCA-DHARMA-CARITA- (or CARYA-) SŪTRA, 阿毗曇五法行經 *A-p'i-t'an-wu-fa-hsing-ching*, restored Sanskrit title of a Chinese translation by Ân-Shi-kâo (安世高, A. C. 148–170) of a work, the author of which remains unknown. It is a compendium of the Sarvāstivāda tenets. This work is mentioned as a Hīnayāna sūtra in Ch-tsin. It is not found in Tibetan (Nanjio, No. 1346 and Beal, *Tripiṭaka Catalogue*, p. 88). See PAÑCAVASTU-VIBHĀṢĀ-ŚĀSTRA.

ABHIDHARMA-PIṬAKA. See ABHIDHAMMA.

ABHIDHARMA-PRAKARAṆA-PĀDA-ŚĀSTRA, restored Sanskrit form of the *Chung-shih-fen-a-p'i-t'an-lun* (衆事分阿毗曇論 Nanjio, No. 1292) as well as of the *A-p'i-ta-mo-pin-lei-tsu-lun* (阿毗達磨品類足論, ibid. No. 1277) which are both Chinese translations of an important but lost Sarvāstivāda Abhidharma text called the *Prakaraṇapāda* (q.v.).

ABHIDHARMA-PRAKARAṆA-ŚĀSANA-ŚĀSTRA, the name given in the course of restoration by the Tibetan–Chinese authorities to Saṅghabhadra's *Abhidharma-samaya-pradīpikā-śāstra* (q.v.).

ABHIDHARMA-PRAKĀŚA-SĀDHANA-ŚĀSTRA is Julien's restoration into Sanskrit of the title *A-p'i-ta-mo-ming-ching-lun* of a work which is mentioned by Hsüan-tsang as having been composed by Īśvara, master of śāstras, at a certain saṅghārāma. Beal, however, says that this was perhaps

the *Saṃyukta-abhidharma-hṛdaya-śāstra*, which Īśvara is said to have translated in 426 A.C. (*Records of the Western World*, p. 112. n. 102).

ABHIDHARMA-SAMAYA-PRADĪPIKĀ-ŚĀSTRA *A-p'i-ta-mo-tsang-hsien-tsung-lun* 阿毗達磨(藏)顯宗論 (Nanjio, No. 1266), Sanskrit restoration of the title of a Chinese translation by Hsüan-tsang of a work by Saṅghabhadra. He (Paramārtha tells us) was an opponent of Vasubandhu, and was also the compiler of two śāstras in Ayodhyā, one entitled the 'Illustration of the Samaya' containing 10,000 ślokas, which merely explain the doctrines of the *Vibhāṣā*, on account of which the book is also known as *Abhidharma-kośa-śāstra-kārikā-vibhāṣā*, and the other bearing the name 'Conformity to the Truth', *Nyāyānusāra*, in 120,000 ślokas. As Takakusu has observed, Nanjio, who gives a somewhat different interpretation of the above title, has done so on the authority of the Tib.-Chin. restoration which reads: 阿毗達囉痲毗囉迦囉痲沙薩拏沙悉特羅 (*Abhidharma-prakaraṇa-śāsana-śāstra*). This interpretation,.however, has to be rejected in the light of Paramārtha's reference to this work as 'Illustration of the Samaya' (光三摩耶論 Kwang-san-mo-yeh-lun).

This work consists of 9 chapters in 40 fascicules, running into 749 pages, and is only an abstract of the author's own *Nyāyānusāra* (q.v.), with the addition, however, of an introductory chapter. It agrees with the Tibetan version. As the author himself tells us in his introduction, this is a compendium of his earlier work, the *Nyāyānusāra*, which is too elaborate and abstruse for general students. The shorter work is a simple exposition of the Vibhāṣā tenets, while the larger is devoted more to a detailed refutation of the tenets of other teachers. Vasubandhu's *Kośa-kārikā* itself, being a summary of the Vaibhāṣika doctrines, was not objectionable to any follower of that system, the only objection being directed to the prose exposition of the *Kośa*, in which some doctrines of the Sautrāntikas are found incorporated. This being the case, Saṅghabhadra cites freely the kārikās of his opponent, and explains them according to the orthodox views of his school. Among the authorities quoted there are the Kāśmīra-vaibhāṣikas, Kāśmīras, Vinaya-vaibhāṣikas, Yogācāryas, the *Abhidharmakośa*, *Dharmaskandha*, *Prajñaptipāda* and the larger text *Nyāyānusāra* itself.

At the end of each of the chapters 11–20 and 31–40 it is stated that this text belongs to the Sarvāstivāda school (Takakusu, *JPTS*. 1904–5, pp. 134–139).

The Tibetan translation of this work, the 'Chos mṅon-paḥi mdsod-kyi bstan-bcod-kyi tshig-leḥur-byas-paḥi rnam-par bśad-pa' by Ḥdus-bzan, appears in the Mdo-Ḥgrel (sūtra) section of the Tibetan Tengyur (Cordier, III, p. 394; TM. No. 4091; A. C. Banerjee, *Sarvāstivāda Literature*, pp. 72 f.).

T. R.

ABHIDHARMASAMUCCAYA, one of the two *śāstras* composed by Asaṅga to summarise in epitomic form the essentials of the *Abhidharma Sūtra*. It is a discourse on the characteristics of dharmas (*dharmalakṣaṇa*) which are common to all three vehicles (the other *śāstra* being the *Mahāyāna-saṅgraha* which is a discourse on the characteristics of dharmas distinctive of Mahāyāna). Works of pure Abhidharma are not rare in the Śrāvakayāna canon, but among the Mahāyāna works this is the only work specified in this field. Moreover, to the Mahāyānist an ideal Abhidharma should be one complete in four phases: the responding dharma (the presentation of the noble path leading towards the attainment of Nirvāna), the repeated dharma (the enumeration of the particular as well as the common characteristics of dharmas), the surpassing dharma (the argumentation to suppress opponent doctrines), and the comprehensible dharma (the interpretation of the meanings of the text). (See *Chapter on Dharmaparyeṣṭi* in the *Mahāyāna-sūtrālaṅkāra*: E. Obermiller, trsl. *The History of Buddhism by Bu-ston*, Part I, p. 37.) The *Abhidharmasamuccaya* is just such a work as accords with these criteria.

The whole work comprises about 1,500 ślokas and is divided into five parts. Part I, *The Compendium of Characteristics* (*Lakṣaṇasamuccaya*), forms a discourse on the basic knowledge of the characteristics of dharmas, and hence it is also entitled the Fundamental Sections (*Mūlavastu*). The contents fall into four sections: the section explaining the three things, viz., the *skandha*, the *āyatana* and the *dhātu*, the section explaining their collection (*saṅgraha*), the section explaining their union (*samprayoga*), and the section explaining their acquisition (*samanvāgama*). The first section contains a minute description of the nature of the *skandhas* and the rest under nine topics: (1) the kinds into which each of these *dharmas* is divided; (2) the reason why only these divisions are established; (3) the reason why the *dharmas* of *skandhas* are also called the grasped *skandhas*; (4) the characteristic features of these *dharmas*; (5) the reason of establishing these *dharmas*; (6) the reason of arranging them in such order; (7) the meaning of the names given to these *dharmas*; (8) the meaning of the similes employed in the text to explain the *skandhas* and the rest; and (9) elaborate discriminations made upon sixty categories, such as the real existence versus the false existence, and so forth. Under the last topic, each item is treated in a triple process of presenting its meaning, its divisions and the aim in making such an examination. The discrimination of categories itself constitutes the innermost part of the repeated *dharmas*, and it is here that this work displays the spirit particular to Mahāyāna. In the Śrāvakayāna Abhidharma works the discrimination is made with a view to the establishment of the existence of *dharmas*; but in this work there runs through every item an unmistakable trend towards renouncing the concept of the *dharmas* as existing realities, thus leading towards the realisation of the voidness of *dharmas*.

The second section (of Pt. I) demonstrates the collection of the *dharmas* as viewed from the angle of the identities in their nature. Here are enumerated eleven kinds of such inter-relations, e.g., the collection of characteristics and the rest. The

thorough comprehension of these relations will enable one to effect rudimentary concentration of the mind in one's contemplation of the external world. The third section demonstrates the union of the *dharmas* as viewed from the angle of the differences in their nature. Here the author presents six terms with which to illustrate these relations, e.g., their inseparability and the rest. The significance of the mutual responsiveness is particularly noticeable in the unity of the various mental *dharma* and therefore the thorough comprehension of these relations will enable one to understand the theory that responses depending upon the mental *dharma* have no reality of their own. The fourth section expounds the meaning of the acquisition of the *dharma* as viewed from the increase or decrease which is likely to occur in the course of their continuous development. Here the author enumerates three kinds of "acquisition", such as those of the "seeds" (*vīja*) and so forth. The thorough comprehension of these relations will enable one to refrain from regarding as decisive the rise and decline of worldly *dharmas*. Unlike the Śrāvakayāna Abhidharma the three dogmas related above (the collection, the union and the acquisition) are here applied chiefly to help the comprehension of the void nature of *dharmas*. These four main sections correspond to the repeated *dharmas* in the Abhidharma.

Part II, *The Ascertainment* (*viniścaya*) *of Truth* (*satya*), expounds the four dogmas in detail. The dogma of suffering deals with the animated world and the physical world; the dogma of accumulation with the evils (*kleśa*) and the karmas enhanced by them; the dogma of destruction with the extinction of the "leaky dharmas" on grounds of their ultimate reality; and the dogma of the noble path with the effectiveness of the five ways, viz., the provisions and others, to stop the accumulation and to bring about the destruction. The next part, Pt. III, *The Ascertainment of the Law* (*dharma*), presents a detailed account of the meaning of the Buddhist teaching on the basis of the twelve divisions of the Canon. Pt. IV, *The Ascertainment of Attainment* (*prāpti*), is a discourse on the various kinds of people (*pudgala*) capable of cultivating and the various clear understandings (*abhisamaya*) to be cultivated. Of the above mentioned, the truths are, the problems that Buddhism aims to solve, the law is the teaching that Buddhism sets forth to solve them, and the attainment is the result of the practice in accordance with the teaching. Put together as a whole, these correspond to the part of the responding dharma of the Abhidharma.

Lastly, Part V, *The Ascertainment of Argumentation* (*sāṅkathya*), explains the six-fold method of expounding the tenets of sūtras, e.g., theoretical exposition, and so forth, and, in connection with the forms of making arguments, provides different means to bring down the opponent in debate. This ascertainment corresponds to the parts of surpassing dharma and comprehensible dharma of the Abhidharma. Having thus fulfilled the four functions of the Abhidharma in its five parts, this work is rightly entitled to be called a fully planned *śāstra*.

Furthermore, there is another point worth noticing. The original text of the *Abhidharma Sūtra*, which was one of the most important basic texts of the Yogācāra school of Mahāyāna Buddhism, has long been lost and, what is worse, it had not been translated into any known language. The *Mahāyānasaṅgraha*, although having taken this sūtra for its basis, furnishes only a partial representation of its contents, as this śāstra was intended to interpret only one chapter of the whole sūtra. It is only in the *Abhidharmasamuccaya* that we find a complete compendium, that is, a comprehensive summary of the positions advanced in the lost sūtra, without leaving out a single point that demands examination and judgment. Herein, from the discourses contained in this śāstra, especially from those positions that are at variance with those presented in the *Yogācārabhūmi*, it is possible for us to draw a graphic outline of the *Abhidharma Sūtra* in its entirety, and herein lies the significance of the work.

The original text of the *Abhidharmasamuccaya* in India is lost (Fragments in Sanskrit were discovered by Rahula Sankrityayana in Tibet in 1934. The manuscript is a production of the early 11th century, comprising about two-fifths of the whole work. These fragments were collated and published in 1950 through the effort of P. Pradhan, who also restored the missing portions by retranslations from the Chinese and Tibetan versions. This is the modern edition of the *Abhidharmasamuccaya of Asaṅga : Visva-Bharati Studies*, 12.)

After Asaṅga composed the *Abhidharmasamuccaya*, a commentary (*bhāṣya*) was written by his disciple Buddhasiṃha, who added numerous supplements to it. Later, Sthiramati incorporated the contents of both the śāstra-text and its commentary into an integral work, the *Abhidharmasamuccaya-vyākhyā*, whose Sanskrit text still exists in Tibet. Besides, there was another commentary by Suddhacandra, but the original text is lost.

The *Abhidharmasamuccaya* was translated into Chinese in the 3rd year of Yung-hui (652 A.C.) of the T'ang dynasty by Hsüan-tsang, entitled the *Ta-ch'êng-a-p'i-ta-mo-chi-lun* (Taishō, No. 1605) in 7 fascicules. The contents are thus arranged according to the opening summary verses (*uddāna*) of the śāstra : the first part alone forms the *Portion of Fundamental Sections*, with its four sections on the three things, the collection, the union and the acquisition, standing for the four respective chapters ; while the other four parts form four chapters and are categorised together as the *Portion of Ascertainments*. As for Sthiramati's *Abhidharmasamuccaya-vyākhyā*, it was already translated six years earlier, i.e., in the 20th year of Chên-kuan (646 A.C.), in the form of a separate work entitled the *Ta-ch'êng-a-p'i-ta-mo-tsa-chi-lun* (Taishō, No. 1606) in 16 fascicules. The contents are substantially identical with those of the translation of the *Abhidharmasamuccaya* with the two portions sub-divided

into chapters. Moreover, as the form of its composition is somewhat similar to that of the *Saṃyuktābhidharmahṛdaya*, which is a separate work developed from the *Abhidharmahṛdaya*, its Chinese version takes the title of *Tsa-chi-lun*, meaning *Saṃyuktābhidharmasamuccaya*. This work afterwards became one of the ten authoritative śāstras of the Yogācāra school in place of the *Abhidharmasamuccaya* itself, and hence was highly esteemed by the followers of Hsüan-tsang, and a large number of commentaries were written by them. The existing ones are K'uei-chi's *Notes on the Tsa-chi-lun* in 10 fascicules and Hsüan-fan's *Commentary* in 10 fascicules; while other works, e.g., Ling-chün's *Commentary* in 16 fascicules, Chih-jen's *Commentary* in 5 fascicules, Shêng-chuang's *Commentary* in 12 fascicules, Yüan-hsiao's *Commentary* in 5 fascicules and T'ai-hsien's *Record of Ancient Traces* in 4 fascicules are now all lost.

Besides these, the *Abhidharmasamuccaya* has a Tibetan version in 5 fascicules, divided into 5 chapters and entitled the *Chos-mṅon-pa kun-las btus-pa*, translated by Jinamitra together with Śīlendrabodhi and Yes-śes sde. A commentary has also been translated into Tibetan, entitled the *Chos-mṅon-pa kun-las btus-paḥi bśad-pa* (5 chapters in 10 fascicules) which was attributed to Jinaputra and translated by the same translators as of the preceding work. The Tibetan version of a work that incorporates texts from both the śāstra and its commentary is entitled the *Chos-mṅon-pa kun-las btus-paḥi rnam-par bśad-pa*, translated by Jinamitra and Ye-śes sde, and the collation work was done by Ñi-ma rgyal-mtshan dpal bzan-po. Jinamitra, the translator of the above-mentioned works, was a disciple of Sthiramati's disciple and thus his transmission of this śāstra had its traceable origin. From him, it was transmitted to the translator Yes-śes sde, Nāgadhvaja, &c., and thus the tradition went on without interruption to Buston, Chos-kyi dpal-ba, and Tsoṅ-kha-pa. To this day it continues to be regarded in the educational system of the Dge-lugs-pa sect as a fundamental text of the Abhidharma, a work of equal authority with the *Abhidharmakośa-bhāṣya*. Many commentatorial works have been written by Tibetan scholars. Of these the best known ones are Bu-ston's *Chos-mṅon-pa kun-las btuṣ-paḥi rnam-bśad, ñi-maḥi ḥod-zer* and Rgyal-tshob's *Rnam-pa bśad legs-par bśad-paḥi chos-mṅon rgya-mtshoḥi sñiṅ-po*.

Lü Ch'eng.

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ABHIDHARMASAMUCCAYA-BHĀṢYA and the *Abhidharmasamuccaya-vyākhyā* are the Sanskrit titles of two Tibetan translations of an original Sanskrit commentary on the *Abhidharmasamuccaya* of Asaṅga. As Cordier records it, this commentary was originally composed by Rgyal-baḥi sras (Jinaputra) or Rgyal-poḥi sras (Rājaputra) who was none other than Yaśomitra himself. The *Abhidharmasamuccaya-bhāṣya* was translated into Tibetan by Jinamitra and Śīlendrabodhi of India, and Ye-śes sde (Cordier, III, 384; TM. No. 4053).

A complete manuscript of this commentary was, however, fortunately discovered in Tibet by Rahula Sankrityayana. It is recorded by him as the *Sāṅkathya-viniścaya* from the *Abhidharmasamuccaya-bhāṣya* of Yaśomitra (JBORS. XXI, p. 35). On examinaton of the manuscript Pralhad Pradhan has found that this is a complete commentary on the *Abhidharmasamuccaya* and that only the fifth chapter is called the *Sāṅkathyaviniścaya*.

Further, according to Pradhan (*Abhidharmasamuccaya*, p. 5), the *Mahāyānābhidharma-saṃyukta-saṅgīti-śāstra*, which is a commentary on the *Mahāyānābhidharma-saṅgīti-śāstra* of Asaṅga, is a Chinese translation of the *Abhidharmasamuccaya-bhāṣya*. Nanjio, however, records that this commentary was compiled by Sthiramati and translated into Chinese by Hsüan-tsang in 646 A.C. He also says that this work is wanting in Tibetan. Thus, if the *Mahāyānābhidharma-saṅgīti-śāstra* is a Chinese translation of the *Abhidharmasamuccaya*, we are confronted with two divergent traditions as to the authorship of the original commentary: the one represented by the Tibetan works which attribute this authorship to Yaśomitra, and the other preserved in the Chinese translation which attributes it to Sthiramati.

T. R.

ABHIDHARMASAMUCCAYA-VYĀKHYĀ(-NĀMA) is the title as restored into Sanskrit from a Tibetan translation, the *Chos mṅon-pa kun-las-btus-paḥi rnam-par bśad-pa* (*shes-bya-ba*) of the commentary on Asaṅga's *Abhidharmasamuccaya*. The author of this commentary was Rgyal-baḥi sras (Jinaputra), *alias* Rgyal-poḥi sras (Rājaputra), who was evidently none other than Yaśomitra (Cordier, III, 384; TM. No. 4054). This work was rendered into Tibetan by Jinamitra of India and Ye-śes sde (Jñānasena), under the auspices of Chos skyoṅ-baḥi mi dbaṅ-phyug (Dharmapālanareśvara) at the monastery of Dpal Thar-pa gliṅ. This version was subsequently revised by Ñi-ma rgyal-mtshan dpal bzaṅ-po (Sūryadhvajaśribhadra).

Regarding the authorship of the original commentary and a second translation, see ABHIDHARMASAMUCCAYA-BHĀṢYA.

T. R.

ABHIDHARMA SAṂYUKTA, name of a non-existent text or class of texts in which the *Karmavibhaṅga* had been included by some schools (*BHS*. II, p. 51).

ABHIDHARMA-SAṄGĪTI-PARYĀYA, one of the seven books of the Abhidharma of the Sarvāstivādins. It is a collection of technical terms arranged in numerical order from one to eleven in exactly the same manner as the *Saṅgīti Sūtra* of the *Dīrgha Āgama* (cp. *Dīgha Nikāya*). The definitions and expositions in the *Saṅgīti-paryāya* are more elaborate than those of the *Saṅgīti Suttanta* and what are termed Abhidharma definitions have been adopted in this text. The items contained in the *Saṅgīti Paryāya* are also more in number than those of the *Saṅgīti Sūtra*.

According to Chinese tradition the authorship of this book is attributed to Śāriputra, the *Saṅgīti Sūtra* of the *Dīrgha Āgama* on which this text is based being also attributed to Śāriputra. The Sanskrit and Tibetan traditions, however, attribute it to Mahākausṭhila (Mahā Koṭṭhila).

The *Abhidharma-saṅgīti-paryāya* is extant in Chinese translation only (*A-p'i-ta-mo-chi-i-mên-tsu-lun*: *Nanjio, No. 1276*). The Sanskrit original is lost.

A fragment of this text is said to have been discovered in Bāmiyān (*L'Inde Classique*, II, 362).

L. de Z.

ABHIDHARMA-SĀRA, or the "Essence of the Abhidharma", better known under the title *Abhidharma-hṛdaya-śāstra* was, as the title indicates, a synopsis of the Abhidharma of the Sarvāstivādins based probably on the Gandhāra branch of this school. This work has been preserved to us in three Chinese translations (*L'Inde Classique*, Section 2134; cp. Nanjio, Nos. 1287, 1288, 1294). The Sanskrit recensions on which these versions were based are attributed to Dharmaśrī, Upaśānta, and Dharmatrāta respectively. According to the Chinese sources the first of these authors would have lived in the 3rd century, and Dharmatrāta in the beginning of the 4th century. See ABHIDHARMA-HṚDAYA-ŚĀSTRA.

ABHIDHARMA-ŚĀSTRA, generally called the *Jñānaprasthāna* (q.v.), is the other much later and much shorter translation by Hsüan-tsang of the *Jñānaprasthāna-sūtra* of Kātyāyanīputra. It consists of 20 fascicules in 8 divisions and 44 chapters and runs into 382 pages. This is the principal work upon which the Sarvāstivādins (who thus fall into the Ta-riki-kiô category) base their theories (Nanjio, No. 1275, cp. No. 1273; *JPTS*. p. 82 f.; A. C. Banerjee: *Sarvāstivāda Literature*, p. 55; Y. Sogen: *Systems of Buddhistic Thought*, p. 4).

ABHIDHARMĀṢṬAGRANTHA, 阿毗曇八犍度論 *A-p'i-t'an-pa-chien-tu-lun*, generally known as the *Aṣṭagrantha*, is the restored Sanskrit title of a Chinese translation by the Kāśmīra monk Gautama Saṅghadeva along with Ku-Fo-nien, in A.C. 383, of the *Jñānaprasthāna Sūtra* q.v. of Kātyāyanīputra. Nanjio, who renders the title of this work as "Abhidharmāṣṭakhaṇḍa-śāstra," says that the *Aṣṭagrantha* agrees with the Tibetan. But, according to Banerjee, who states that of the Abhidharma treatises the *Prajñaptiśāstra* only exists in Tibetan, this work does not exist at all in Tibetan. Consisting of 30 fascicules in 8 sections covering 44 chapters, and running into 554 pages, this version is much larger than the later translation of Hsüan-tsang.[1]

ABHIDHARMĀVATĀRA-ŚĀSTRA, restored Sanskrit form of the Chinese Ju-a-p'i-ta-mo-lun (Nanjio No. 1291), which is a translation by Hsüan-tsang of a treatise on Abhidharma ascribed variously to Skandharata (Beal, p. 83), Sugandhara (Nanjio, No. 1291) or Skandhila (*Moc.* p. 1421). The original treatise which is presumed to have been in Sanskrit is now lost.

The Chinese translation consists of eight sections (*padārtha*), five of which combine to form the five aggregates of existence (*pañcaskandha*) while the rest constitute the three unconditioned elements (*tryasaṃskṛtas*). Taken in their proper order these sections are as follows: *rūpa, vedanā, sañjñā, saṃskāra, vijñāna, ākāśa, pratisaṅkhyā-nirodha,* and *apratisaṅkhyā-nirodha*.

Nanjio states that the above work is wanting in Tibetan, but Cordier (III, 398, Nos. 5, 4) mentions two texts contained in the Mdo-Ḥgrel (Sūtra) of the Tibetan Tengyur, the names of which he has restored into Sanskrit as Abhidharmāvatāra-prakaraṇa-nāma and Sārasamuccaya-nāma abhidharmāvatāra-ṭīkā respectively. These names are found in the Tōhoku catalogue as well (Nos. 4097, 4098). The second is only a commentary on the former which, in turn, is perhaps identical in substance with the extant Chinese recension.

H. S. C.

ABHIDARMA-VIBHĀṢĀ-ŚĀSTRA, *A-p'i-t'an-p'i-p'o-sha-lun* 阿毗曇毗婆沙論, is the Sanskrit restoration of the title of a Chinese translation by Buddhavarman (浮(佛)陀跋) and Tao-tai (道泰: A. C. 437–439; Takakusu suggests A.C. 425–427), of a work by Kātyāyanīputra. It consisted originally of 8 books and 44 sections in 100 fascicules, but was lost during the war between the northern Liang and Wei, A.C. 439. The books were collected afterwards, but only 3 books in 16 sections were found and made into 82 fascicules running into 400 pages (Nanjio, No. 1264. cp. Takakusu in *JPTS*, 1904–5, p. 126. Also cp. Nanjio, No. 1263: *Abhidharmamahāvibhāṣā-śāstra*).

ABHIDHARMA-VIJÑĀNA-KĀYA-PĀDA, one of the seven books of the Abhidharma of the Sarvāstivādins. The Chinese, Tibetan and Sanskrit traditions agree in attributing the authorship of this book to Devaśarman who lived in the first century after the Buddha's parinibbāna (Kusharon-ki of Pu-kuang I). According to Hsüan-tsang this book is said to have been written by Devaśarman in a temple in Ayodhyā in middle India

1 Nanjio No. 1273; cf. No. 1275; cf. also *JPTS* 1904-5; pp. 82 ff.; 82 n. 2 establishes the title as "grantha"; A. C. Banerjee: *Sarvāstivāda literature*, pp. 54 f.

(Tā-lhān-si-yu-chi of Hsüan-tsang, V). It is, therefore, presumed that it was produced before the Sarvāstivāda school spread to north-west India.

· The Sanskrit original of this book is lost. It is however preserved in Chinese translation in the Chinese Tripiṭaka, as *A-p'i-tan-mo-shih-shen-tsu-lun*. The Chinese text runs into sixteen volumes (*Moc*. I, 53).

ĀBHIDHARMIKA, sometimes written as *abhidharmika*. This word stemmed from Abhidharma and means literally "one who is well versed in Abhidharma literature and who has an analytic understanding of the various problems of the Abhidharma." In Chinese translation (i.e., lun-shih 論師 lit., specialist in Abhidharma) its sense becomes wider, and we can divide it into three groups: (1) one who devotes himself to the study of Abhidharma, and is well versed in Abhidharma literature, (2) one who wrote on Abhidharma and developed Buddhism—a later meaning, (3) a devotee of Mahāyāna Buddhism. The term is commonly applied to the schools or teachers of Abhidharma literature, included in nos. (1) and (2).

Besides these three meanings the word was sometimes applied to Śākyamuni himself. Thus in the (new) Chinese translation of *Mahā-vibhāṣā-śāstra*[1], it is explained as follows: "In ancient times Ābhidhārmikas always used to improve their studies according to the way of Abhidharma. When they have improved, they would at once abandon their former studies. Now Śākyamuni became a supreme Ābhidhārmika; so we have no better way of Abhidharma than that given by him. Therefore we can contentedly follow his way of Abhidharma."

T. R. V. Murti has defined it as follows. "The earlier, realistic and pluralistic Phase comprising the Hīnayāna schools—Theravāda and Vaibhāṣika (Sarvāstivāda). This can be called the Ābhidharmika system. The Sautrāntika school is a partial modification of this dogmatic realism." (*Central Philosophy of Buddhism*, p. 4.)

But this definition should also include various other traditional and conservative schools such as Dharmottarīya, Bhadrayānīya, Sammitīya, and so on. The following quotation from the "Vinaya of Sarvāstivāda School"[2] shows the word in a broader sense. "Lun-shih (=Ābhidhārmikas) do their research always in consultation with Ābhidhārmikas and not with others. In the case of Fa-tzu[3], too, it is the same."

Fa-hsien wrote in his itinerary (kao-sêng fa-hsien-chuang 高僧法顯傳) about the practice of Ābhidhārmikas, (chap. on Mathura), that Ābhidhārmikas make offerings before the shrine of Abhidharma stūpa. In this case Ābhidhārmika is not used as a name of some special school but as a general term for the speculators in Abhidharma.

1 Ta-pi-po-she-lun (大毘婆沙論) trsl. by Hsüan-tsang, chap. 105.

2 Yo-pu-pi-na-ya (有部毘奈耶), chap. 13.

3 法子 lit., son of dharma, dharmika (?).

In the most narrow sense this word was understood as another name of the Sarvāstivāda school. In the old Chinese translation of the *Mahāvibhāṣā-śāstra* (Taisho, vol. 28, p. 87 c), Ābhidhārmika was mentioned as one of the 19 schools enumerated in that text. It is represented in Chinese characters as 阿毗曇人 (A-pi-tan-jen). In the new translation of this text, it is represented as 阿毗達磨者 (A-pi-ta-mê-chê).[4]

These bhikṣus of various Theravāda schools in the second or third century of India, who are generally called Ābhidhārmikas, engaged in producing many voluminous Abhidharma works, because of settled conditions, receipt of contributions and the protection of the rich as well as those in power. Liberal contributions in cash and donations of land (farm, forest or sometimes a whole village) were made to their temples. These temples were exempted from all kinds of taxation, and officials of the rājā were prohibited from entering these estates. The contributions in cash were invested in the co-operative association as a provident fund of their temples, and the interest which these yielded was applied for the general expenditure of the temples. Moreover, at that time there appeared some rich bhikṣus who had a number of estates as their own possession[5].

Several voluminous Abhidharma works belonged to the Sarvāstivāda school and other schools, e.g., *Abhidharma-mahāvibhāṣā-śāstra*. These were produced by these bhikṣus who were supported by a stable economy.

A noteworthy point regarding the Ābhidhārmikas which has not hitherto received our attention is that they are consistently referred to in the various works of Mahāyāna as general speculators and not as specialists of Abhidharma. In other words, we have Ābhidhārmikas both in Hīnayāna and Mahāyāna. In Chinese tradition, we have notable examples that this word was used in both schools. In traditional and conservative Buddhism the four scholars Dharmatrāta (Fa-chiu 法救 4th cent.), Ghoṣaka (Miao-yin 妙音), Vasumitra (Shih-you 世友), and Buddhadeva (Chiao-tien 覺天), were called "the four great Ābhidhārmikas in the Vaibhāṣika school."

In Mahāyāna, too, we have similar examples. Aśvaghoṣa (Ma-ming 馬鳴), Nāgārjuna (Lung-shu 龍樹), Āryadeva (Ti-po 提婆) and Kumāralāta (Tung-shou 童受), for instance, are called the four great Ābhidhārmikas in Mahāyāna Buddhism. Following are the ten great Ābhidhārmikas in the Vijñānavāda school, who wrote the authoritative commentaries on Vasubandhu's *Triṃśikāvijñāpti*: Guṇamati (Tê-hui 德慧, *c*. 420-500 A.C.), Śthiramati (An-hui 安慧, c. 470-500 A.C.), Nanda (Nan-to 難陀 c. 450-530 A.C.), Dharmapāla (Hu-fa 護法, c. 530-561 A.C.), Bandhuśri (Chin-sheng 親勝), Citrabhāna (Huo-pien 火辨), Śuddhacandra (Cheng-yueh 淨月), Viśeṣamitra

4 Taisho, vol. 27, p. 50 b. Also see B. Watanabe: Studies on the Abhidharma Literature of Sarvāstivāda Buddhism (in Japanese), p. 239.

5 H. Nakamura: Economical Ethics in Early Buddhism, in Japanese, ("Shi-so", Nov.-Dec. 1953). Also E. Tomomatsu: Studies on the Economical Thoughts in Buddhism (in Japanese).

(Shêng-yu 勝友), Jinaputra (Shêng-tzu 勝子), and Jñānacandra (Chih-yüeh 智月).

As the above quotations show us, the meanings of Ābhidhārmika are various. Its origin was in the age of Śākyamuni; later it came down to the period of Mahāyāna Buddhism. Here we can confidently conclude that Ābhidhārmika is a general name of Buddhist speculators engaged in research to elucidate the teaching of Buddhism. Their position in the history of Indian philosophy resembles that of the Scholastics in the history of European philosophy. And as in the case of the Scholastics they were absorbed in the complicated speculations, which gave rise to a new movement in Mahāyāna. See also ĀBHIDHAMMIKA, ABHIDHAMMA.

S. K.

ABHIDHYĀ, covetousness, one of the three *akusala karmapatha* of the mind (*Mhvu.* I, 107; *Lal.* 31). See ABHIJJHĀ.

ABHIJĀNA SUTTA, a discourse said to have been preached by the Buddha at Sāvatthi (*S.* xxii, 24). It declares that one cannot (*abhabbo*) put an end to suffering without knowing, comprehending, being detached from and abandoning each of the five aggregates of existence: namely, material form (*rūpa*), feelings (*vedanā*), percepts (*saññā*), mental factors (*saṅkhārā*) and consciousness (*viññāṇa*). But if one knows them, comprehends them, is detached from them and abandons them, one can (*bhabbo*) get rid of suffering.

By the terms 'knowing' and 'comprehending' what is meant is that each of the aggregates must be thoroughly examined or searched in order that this may expose its utter insubstantiality and thus awaken one to the fact that each of them is impermanent (*anicca*), sorrow-fraught (*dukkha*), and soulless (*anatta*). Having thus orientated one's values, the next thing to do would be to foster a sense of detachment that would gradually lead to the complete abandonment of each of the aggregates.

According to the commentary (*SA.* II, 264) the substance of this sutta concerns the three knowledges (*tisso pariññā*) which consist of the knowledge that the subject has been known or understood (*ñāta-pariññā*), the knowledge that it has been rightly adjudged (*tīraṇa-pariññā*), and the knowledge that it has been abandoned (*pahāna-pariññā*). The commentary also observes that the first of these is denoted by the term 'knowing' (*abhijānaṃ*), the second by the term comprehending (*parijānaṃ*), while the third is denoted by the two expressions 'being detached from' (*virājayaṃ*) and 'abandoning' (*pajahaṃ*).

In form, this sutta may be compared with that of the two *Parijāna Suttas* also of the *Saṃyutta Nikāya* (xxxv, 26, 27) which mention an *all* (*sabbaṃ*) that one must likewise know, comprehend, be detached from and abandon, in order to make an end of suffering. This "all" is said to include all the six sense organs, their corresponding objects, their points of contact, the resulting consciousness depending on the particular sense impression created and things cognisable by each such consciousness.

H. S. C.

ABHIJAPPANA or the "casting of spells" was classified by the Buddha as a low art (*tiracchāna-vijjā*) and as such it was recognised as one of the wrong means of livelihood (*D.* I, ii, 69).

In the *Brahmajāla Sutta* of the *Dīgha Nikāya* the Buddha mentions two specific forms of casting spells when speaking of the minor details of mere morality, of which the unconverted man might speak when praising the Tathāgata. They are *hatthābhijappana* and *kaṇṇajappana*, both of which are described in the commentary in the following manner (*DA.* I, 97): *hatthābhijappana* is the casting of a spell for the purpose of twisting the hands. When this spell is muttered within a range of seven feet from a person, he twists and thrusts out his hands. *Kaṇṇajappana* is a magic incantation to prevent sounds from being heard. When a person, having cast this spell, speaks as it suits himself in a court of law, his opponent, being unable to hear what is said, cannot make an adequate reply.

The Buddha as well as his disciples refrain from such low arts.

T. R.

ABHIJĀTI, a theory held by certain contemporaries of the Buddha of species of beings or classes of mankind, a counter-theory to which has also been formulated by the Buddhists under the same designation. See CHAḶĀBHIJĀTIYA SUTTA.

ABHIJIT (1), meaning the "Victorious One", is the name of a former Tathāgata, occurring in the *Bahubuddha Sūtra* (Sūtra of the Many Buddhas) of the *Mahāvastu* (III, 236. 13; also 14, where the text reads "Abhiji"). It was said by the Sage of the Śākyans to Ānanda that the Tathāgata Sāla proclaimed (*vyākārṣit*) the Tathāgata Abhijit who, in his turn, proclaimed the Tathāgata Jinavaruttama.

ABHIJIT (2), a monk, a former incarnation of Śākyamuni. As in the case of the monk Abhiya, it was prophesied by the Exalted Sarvābhibhū that he would in the future, in a hundred thousand world ages (kalpas), become a Tathāgata, an Arhan, a perfect Buddha, called Śākyamuni (*Mhvu.* I, 2. 3-5).

ABHIJIT (3), name of one of the seven constellations in the western quarter, which were invoked by the Buddha to guard the merchants Trapuṣa and Bhallika, should they happen to go on any business to the western quarter (*Mhvu.* III, 308.3: *ubhe āsāḍhe bhijicca*; Jones trsl. III, 295: "Bhiji").

T. R.

ABHIJJHĀ, covetousness, mentioned as the last item in a long list of 100 synonyms of lust (*lobha*: *Dhs.* § 1059), the root of all evil (*akusalamūla*), although many items of this list are more descriptive than synonymous, e.g., that which ensnares (*jālinī*).

that which leads to renewed existence (*bhavanetti*), while other items are more general than specific, e.g., craving (*āsā*), thirst (*taṇhā*), hindrance (*nīvaraṇa*), all of which include many other kinds apart from covetousness.

Abhijjhā is an intensification of burning up (*jhāyati*), consuming, wasting away through longing; although, etymologically, through the Sanskrit form *abhidhyāna*, it is derived from abhi + dhyā, i.e., from *dhyāyati*, 'to search for', 'to hunt after'.

Whenever the term is explained, frequently if not always, identical descriptions are found for *abhijjhā*, covetousness, and *lobha*, greed (e.g., *Dhs.* §§ 389 and 391), when the two terms are identically described as greed (*lobha*), lust (*lubbhana*), lustfulness (*lubbhitatta*), infatuation (*sārāga*), feeling of infatuation (*sārajjanā*), passionate prepossession (*sārajjitatta*), covetousness (*abhijjhā*), the root of evil (*akusalamūla*).

But, although the descriptions are identical, it will be seen that lust (*lobha*) is grouped with two other causes of evil (*akusalahetu*), viz., hate (*dosa*) and obtuseness (*moha*), whereas covetousness (*abhijjhā*) is grouped as a bodily tie (*kāyagantha*) together with ill-will (*vyāpāda*), the contagion of ritualism (*sīlabbata-parāmāsa*) and the inclination to dogmatise (*saccābhinivesa* : *Dhs.* §§ 1059 and 1136). Thus if one is intent on differentiation, one might say that *lobha* is greed considered as a cause from which further evil arises, whereas *abhijjhā* is covetousness considered as an inherited tendency. For, the classifying term: bodily tie (*kāyagantha*) is explained as that which binds to physical existence in repeated rounds of birth, by way of birth and death (*DhsA.* pp. 49, 377).

Covetousness (*abhijjhā*) would appear to be a more advanced state of greed (*lobha*), for we are told that "covetousness means coveting: a process of inclining towards another's property when confronted with it. It has the characteristic mark of thinking, 'Ah! would this were mine!' As offence it is small or great, as in the case of theft. Its two constituent factors are: another's property, and the bending over of oneself. Though greed for an object which is another's property has arisen (*lobhe uppanne*), it does not receive the distinction of being a full course of action so long as one does not bend over it saying, 'Ah, would this were mine!'" (*DhsA.* 101). It is thus the bending over of oneself (*attano pariṇāmana*) which gives to greed (*lobha*) the full grown state of covetousness (*abhijjhā*).

A more obvious parallel could be drawn between the groups *lobha-dosa-moha* and *abhijjhā-vyāpāda-micchādiṭṭhi*, where both sets are analogous with this slight difference, that the *lobha-dosa-moha* combination appears to be more general: greed (*lobha*) as against lust (*abhijjhā*); hate (*dosa*) as against aversion (*vyāpāda*); delusion (*moha*) as against wrong views (*micchādiṭṭhi*). Thus covetousness (*abhijjhā*) is more specified, more intensified, perhaps.

A decisive distinction between greed (*lobha*) and covetousness (*abhijjhā*) is found in the *Sammādiṭṭhi Sutta*, where covetousness is mentioned as 'unskill' (*abhijjhā akusalaṁ*) and greed as the root of 'unskill' (*lobho akusalamūlaṁ* : *M.* I, 47).

In the Nikāyas we find covetousness very frequently mentioned together with distress (*abhijjhādomanassa*), e.g., in the *Kandaraka Sutta* (*M.* I, 340, sutta 51) and the *Gaṇaka Moggallāna Sutta* (*M.* III, 2, sutta 107). In the *Padhāna Sutta* (*A.* II, p. 16, sutta 14), covetousness and distress are shown as results of lack of control of the senses, and an effort to restrain (*saṁvarappadhāna*) is given as the remedy thereto, which elsewhere is called 'the mode of progress that tames' (*damā paṭipadā* : *A.* II, p. 152, sutta 164) the senses which, untamed, will cause coveting and distress, evil and unprofitable states to flow in.

The well-known and oft repeated Sutta on the Foundations of Mindfulness (*Satipaṭṭhāna Sutta* : *D.* II, 290), with its fourfold method of contemplating the body, feelings, consciousness and mental objects, describes such a contemplative monk as ardent, clearly comprehending and mindful, having overcome in this world covetousness and distress (*vineyya loke abhijjhā-domanassaṁ*).

That in this combination with *abhijjhā* we find so persistently a preference of *domanassa* over other types of *dukkha*, is significant, and the specific type of mental conflict as distress (*domanassa*) sheds its peculiar light on *abhijjhā* in preference to *lobha*, the more general, greedy attachment.

This is all the more remarkable, as there are only two mental states which are accompanied by distress (*domanassa-sahagata*), and they are, according to the Abhidhamma view, rooted in or associated with aversion (*paṭigha-sampayutta* : *Dhs.* § 413).

Thus, when covetousness (*abhijjhā*) is mentioned in the suttas side by side with distress (*domanassa*), it would appear as if they in their specific fields cover the same ground, as greed (*lobha*) and hate (*dosa*) respectively do in a more general way.

The absence of covetousness (*vigatābhijjhā*) is the peaceful state of mind required for a monk who, after his round of alms-gathering, has seated himself at the foot of a tree to engage himself in mindfulness (*M.* III, 3). And with this, we seem to arrive at the moral implication of covetousness as an act of coveting, while the philosophic implication as a general root of evil is reserved for greed (*lobha*): "Although others may be coveting, we will not covet" (*pare abhijjhālū bhavissanti, mayaṁ ettha anabhijjhālū bhavissāma* : *M.* I, 42).

Covetousness is mentioned as the first in a series of five which, in addition, includes aversion (*vyāpāda*), sloth and torpor (*thīna-middha*), excitement and worry (*uddhacca-kukkucca*) and perplexity (*vicikicchā*), with the identical formula: "Putting away covetousness for the world, he lives with a heart that hankers not, and purifies his mind of covetousness" (*so abhijjhaṁ loke pahāya vigatābhijjhena cetasā viharati, abhijjhāya cittaṁ parisodheti* : *D.* I, 71 : *Sāmañña-phala Sutta*). "By getting rid of these five hindrances—which defile mind and weaken intuitive wisdom—aloof from pleasures of the senses, aloof from unskilful states of mind, a monk enters on and abides in the first stage of mental absorption . . ." (*M.* I, p.181, *Cūlahatthipadopama Sutta*, No. 27).

5 S.P.C. 97040

This series of five, in which the term covetousness (*abhijjhā*) is frequently replaced by the identical sensual lust (*kāmacchanda* : *M.* I, 60), is collectively referred to as the five hindrances (*pañca nīvaraṇāni*), for they prevent the arising of good thoughts by way of obstructing mental absorption (*jhāna*). The interchangeability of covetousness (*abhijjhā*) and sensual lust (*kāmacchanda*) brings into further relief the specific difference of covetousness (*abhijjhā*) from the more general greed (*lobha*). Thus we find just mentioned as a fetter (*saṃyojana* : *S.* V, 61), but greed as a defilement (*kilesa*) which is more general than a specific obstruction, and which appears as such only in the later canonical books (*Dhs.* § 1548).

As a specific act of immorality we find covetousness mentioned among the ten unskilful ways of acting (*dasa akusalakammapathā*) : three bodily evil actions : killing, stealing, uncontrolled sexual indulgence ; four oral evil actions : lies, slander, harsh speech and gossip ; three mental evil actions : covetousness (*abhijjhā*), aversion (*vyāpāda*) and wrong views (*micchā diṭṭhi*). These ten are very frequently referred to merely as the ten unskilful actions (*dasa akusalāni*), whereas the abstinences therefrom are the ten skilful actions.

What appears to be a mere corruption of tradition occurs in the substitution of *avidyā*, ignorance, for the usual *abhidyā*, covetousness, in its Sanskrit form (*Mhvu.* II, 99, 5-12). In the complete series of ten, ignorance is, of course, already represented by wrong views (*micchā diṭṭhi*), and one may wonder whether the similarity of sound (*abhidhyā-avidyā*) was the cause of the substitution at a time when tradition was still not committed to writing.

The absence of covetousness (*anabhijjhā*) together with good-will (*avyāpāda*), right attention (*sammā-sati*) and right concentration (*sammā-samādhi*) are called collectively the four bases of the Dhamma (*cattāri dhammapadāni* : *D.* III, 229 ; *A.* II, 29), "reckoned as ancient, of long standing, traditional, primeval, pure and unadulterated now as then, neither confounded, nor despised." In this context, *dhamma* should be taken to stand for moral righteousness rather than doctrine, for the factors constituting it are the opposites of the evil roots of greed (*lobha*), hate (*dosa*) and delusion (*moha*).

How covetousness arises from the sight of splendour and wealth is told by the Buddha in the *Brāhmaṇa-dhammika Sutta* (*Sn.* II, 7), when describing the self-controlled lives of the brāhmans of old : But,[1]

> " then corruption came. Bit by bit, they saw
> the monarch's splendour, women richly dight,
> steeds yoked to chariots, gay coverlets,
> stately abodes, and chamber'd palaces,
> girt round with crowded byres, and graced with troops
> of women fair to view ;—vast mundane wealth
> those brahmins saw, and seeing, coveted. "

Of his own experience the Buddha related to Jāṇussoṇi the brāhman, how without covetousness even before his enlightenment he used to dwell in lonely places in forest and jungle " braced with great confidence " (lit. with fallen hair : *palloma*, the opposite of the hair standing up in fear : *M.* I, 17), whereas recluses who take to a life of solitude in the wilds with strong passionate desires and covetousness, call upon themselves but fear and dread.

Covetousness indeed is bred by the evil disposition of the heart, hidden in the pleasures of the senses and the perception thereof, be it here and now, or in some after-life. It hampers progress but can be overcome by concentration of thought, when through awareness it can be prevented from arising (*M.* II, 262 : *Āneñja-sappāya Sutta*).

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ABHIJÑĀ. Higher or supernormal knowledge through insight or intuition. See ABHIÑÑĀ.

ABHIJÑĀ-JÑĀNĀBHIBHŪ, the name of an earlier Buddha, mentioned in the *Saddharma-puṇḍarīka*. This form of the name, however, is used only in verse (157.11), whereas the prose form reads Mahābhijñājñānābhibhū (156.2 ff.).

ABHIJÑĀKETU, "he who has the fivefold higher knowledge (*abhijñā*) for his banner", a bodhisattva mentioned in a list of names of bodhisattvas (*Gvyū.* 3. 18).

ABHIMĀNA, obviously an intensification of *māna*, (q.v.) pride, which is derived from *māneti*, to honour, to think highly of ; and the prefix *abhi*, out, over, all-round. *Abhimāna*, therefore, is an all-round high opinion of one's self.

Although the *Cullaniddesa* (505) gives ten groups of forms (*vidha*) of pride (*māna*), each group consisting of one kind of pride more than the previous group, bringing the total to 55 kinds (including, however, several repetitions in different groups), yet the term *abhimāna* does not occur there. It would not be difficult, of course, to identify this term with one of those, most of which merely indicate certain degrees of intensity. Moreover, the prefix *abhi* is sometimes taken for the prefix *ati*, as in *abhikkanta* and *atikkanta*.

The term *atimāna* is very frequently used with other compounds of *māna*, *atimāna*, *mānātimāna*, *omāna*, *adhimāna*, *asmimmāna*, *micchāmāna*. Other combinations such as *kodhātimāna*, *vaṇṇātimāna*, *saggātimāna*, *anatimāna*, occur, but discussing these terms would not serve any purpose here, unless the interchange of *abhi-* and *ati-* is firmly established.

The word is found, however, in post-canonical works. Thus the word *abhivadati*, used in the *Pañcattaya Sutta* (*M.* II, 237, 102) when someone *declares* it as his idea that Nibbāna is a mere beneficial or useful mode of progress (*nibbānaṃ sappāyam eva paṭipadam abhivadati*), has been paraphrased in the *Papañcasūdanī* (IV, 27) as " speaks of it with arrogance " (*abhimānena upavadati*). In Buddhist Hybrid Sanskrit the term occurs as an adjective in the *Saddharmapuṇḍarīka* (380. 1), meaning proud, conceited (*abhimānika*),

1 Translated by Lord Chalmers, *HOS.* XXXVII, p. 73.

whereas the *Laṅkāvatāra-sūtra* (146. 13) uses the same adjective in the meaning of holding an erroneous view. As a noun it is found in the *Gaṇḍavyūha* (527. 10), indicating pride of birth (*jatyābhimānikā*).

Finally, the term occurs twice in the *Abhidhānappadīpikā*, a dictionary of Pali synonyms, where we are given (item 171) the following equivalents: pride, arrogance, self-conceit (*gabba, abhimāna, ahaṅkāra*) and pride of wealth, insolence, pedantry (*dhanādi-dappe paññayaṃ abhimāna* : ibid. 860).

H. G. A. v. Z.

ABHIMUKHĪ, ("face to face"; "turned toward") the name given to the 6th of the ten bodhisattva bhūmis or stages of progressive religious development of bodhisattvas (*Daśabhūmika Sūtra*, 5; *Mhvyut.* 31.6; *Dhsmg.* v. 64). The *Sūtrālaṅkāra* explains that this bhūmi is so called because the bodhisattva, practising the perfection of wisdom, now stands face to face with both Saṃsāra (transmigratory existence) and Nirvāṇa (liberation) (cf. *The Bodhisattva Doctrine*, H. Dayalal, 289). But Chandrakirti says that this bhūmi is called Abhimukhī because herein one comprehends that "the nature of things is like unto a reflection"; because "the bodhisattvas of the sixth stage are supported on the path by truth"; and because "this stage is directed towards the essence of the perfect Buddhas" (*Madhyamakāvatāra*, Le Muséon, 272).

This stage of his progressive religious development is arrived at by the bodhisattva when he understands the ten aspects of the equality and sameness of all things and phenomena (*dharmasamatā*), viz., that all things and phenomena are signless (*animitta*) and have no definite characteristics (*alakṣaṇa*); are not produced (*anutpāda*) and not originated (*ajāta*); are unrelated (*vivikta*) and also uncorrupted since the beginning (*ādiviśuddhi*); are in a state of freedom from activity (*niṣprapañca*); are neither admitted nor rejected (*anāryūhānirvyūha*); are like a dream, an optical illusion an echo, the disc of the moon seen in the water, an image and a magically created unreal object (*māyāsvapnapratibhāsapratiśrutkodakacandrapratibimbanirmāṇa*); and that they are free from the duality of existence and non-existence (*bhāvābhāva*). When a bodhisattva looks upon all things in this way, he acquires a conformable intellectual receptivity (*anulomikākṣānti*). He comprehends the formula of dependent-origination (*pratītyasamutpāda*). He realises that all sins and errors depend on the mind. He understands that all things are empty and characterless. He is absolutely free from desire. He gets rid of the notions of 'I' and 'Other', 'Doer' and 'Knower', 'Existence' and 'Non-existence'. He severs all connexion with the 'compounded' elements and experiences many samādhis which are related to the principle of 'emptiness' (*śūnyatā*). His thoughts are now perfectly firm, steady, profound and pure; and he resolutely sets his face towards Buddha-knowledge. He especially cultivates the perfection of wisdom (*prajñā-pāramitā*), without, of course, neglecting the others (cp. *Dasabhūmika Sūtra*, 47-54). The preparation towards the realisation of this stage of progressive religious development is twelvefold, viz., the accomplishment of the six perfections (*prapūraṇa*), of munificence (*dāna*), of good conduct (*śīla*), of patience (*kṣamā*), of exertion (*vīrya*), of meditation (*dhyāna*), and of wisdom (*prajñā*); the getting rid of the desires of śrāvakas and of pratyeka-buddhas; the dissipation of the fear arising out of the thought of the insubstantiality of nature (*svabhāvānupalambhottrāsacittasya varjanena*); the abolition of the thought of restriction towards beggars; the eradication of despondency in renouncing all belongings; and the suppression of the thought of refusal towards beggars, though oneself poor (*Abhisamayālaṅkārāloka*, GOS. LXII, p. 97).

It is to be noted, however, that according to the *Mahāvastu* the name of the 6th bhūmi is Rūpavatī ('Beautiful', 'Lovely' 'Having form': *Mhvu.* I, 76). As the bodhisattva passes from the 5th to the 6th bhūmi, he realises that this "whirlpool" of the world is exceedingly painful, and yields little joy and satisfaction (ibid. 121). There are two ways in which bodhisattvas, who have vowed to win enlightenment in the 6th bhūmi, lapse and fail to reach the 7th bhūmi, namely, by envying those who have won cessation of perception and feeling, and at the very time that there are consummate Buddhas in the world, by not listening reverently and attentively to the divine beings, each declaring, "I am the great-hearted bringer of peace" (ibid. 127).

T. R.

ABHINAMITĀ, the name of one of many hundred thousand Gandharva maidens (*gandharvakanyā*) who had assembled at Jetavana in Śrāvastī, when the Buddha was residing there, and mentioned in *Kāraṇḍavyūha* (*BHS*. s.v.).

ABHINANDAMĀNA SUTTA, found in the division entitled *Khandha Saṃyutta* (*S.* III, 75) as the third of a series of suttas grouped together in a chapter called *Arahatta Vagga*. The composition of these suttas is identical. And so are the locality, Sāvatthi in the park, and also the persons taking part in the discussion, the Buddha and an unidentified bhikkhu who requests the Buddha respectfully to teach him an aspect of the doctrine (*saṅkhittena dhammaṃ*) to enable him to retire in solitude and strive with zeal for perfection. Thereupon, the Buddha speaks concisely of one single aspect which varies with each sutta. The bhikkhu then explains the same in more detail to prove that he has grasped the full meaning of the Buddha's words. With the approval of the Buddha, the monk departs and shortly thereafter, in solitude, he attains the supreme goal of the holy life (*anuttaraṃ brahmacariyapariyosānaṃ*), arahantship. The *Abhinandamāna Sutta* speaks of delight in the forms of the body, delight in sensations, in perceptions, in ideations and in conscious thoughts. By taking delight in these fivefold activities of body and mind one becomes enslaved to evil, personified by Māra; while by not taking delight therein one becomes released from all that is evil (*mutto pāpimato*).

The other suttas conforming to this general pattern deal with different aspects: clinging (*upādiyamāna*), and boasting (*maññāmāna*, *S.* III, 73–74).

ABHINANDANA SUTTA. The Buddha addresses his monks at Sāvatthi on the subject of taking delight (*abhinandana*) in the five aggregates of existence, the material body (*rūpa*), sensation (*vedanā*), perception (*saññā*), mental formations (*saṅkhārā*) and consciousness (*viññāṇa*). On this account the sutta is placed in the *Khandha Saṃyutta* (Division on the Aggregates: *S.* III, 31). Here the five aggregates of body and mind are all ranked as woe (*dukkha*). And hence "whosoever takes delight in the body, in sensations, &c., takes delight in the conflict of woe and is not released therefrom". On the other hand, he who does not delight in the activities of the body and the mind, does not take delight either in what is woe, and is thus released therefrom.

ABHINANDENA SUTTA. Two suttas of this name without the usual introduction of place or persons occur in the *Saḷāyatana Saṃyutta* (*S.* IV, 13). They are practically identical with the *Abhinandana Sutta* but the five aggregates of existence, delight in which forms the subject of that sutta, are substituted by delight in the eye, delight in the tongue and delight in the mind (*mano*) in the first *Abhinandena Sutta*, and delight in the six sense objects, viz., forms, sounds, smells, tastes, tangibles and imageries in the second *Abhinandena Sutta*. By taking delight therein (*abhinandena*), one also delights in sorrow (*dukkha*) to which they inevitably lead; but by not taking delight therein, one is released from woe.

ABHIṆHA JĀTAKA (No. 27). The bodhisatta born as king Brahmadatta's minister solves the mystery of the king's pining elephant.

A certain dog used to come to the state elephant's stall and live on the scraps of food which it found there. In course of time a strong attachment grew between the state elephant and the dog and they could not do without each other. The dog used to play with the elephant's trunk, swinging on it this way and that.

One day a villager bought the dog from the mahout. The elephant missed the dog so much that thenceforth he refused to eat, drink or bathe. When the king was informed of this he directed his minister, the bodhisatta, to see what was wrong with the elephant.

The bodhisatta saw that the elephant was unhappy and seeing no physical ailment guessed that the cause of the unhappiness must be the loss of a great friend. On questioning the mahout he was told of the friendship with the dog and further that it was not known where the dog had been taken.

The bodhisatta informed the king accordingly and uttered the stanza which forms the basis of the Jātaka. When the king asked him for his advice, the bodhisatta suggested that it be announced by beat of drum that the person who had taken the dog would be liable to a penalty. This was done and the man who bought the dog soon let it loose. And away it ran to the state elephant. The elephant took the dog in his trunk, put him on his head and wept and only after the dog ate did he eat himself. The king bestowed honours on the bodhisatta saying that he knew even the minds of animals.

This Jātaka was related by the Buddha regarding the great intimacy between an elderly monk and a lay disciple who had been friends before the monk joined the Saṅgha. Even after he was ordained he used to go to his friend's house every day where he was offered the midday meal, and return to the monastery with the friend and spend the whole day in conversation with him till sunset. And when the friend returned home the bhikkhu would accompany him to the city gate.

This friendship became the topic of conversation among the bhikkhus and the Buddha narrated the Jātaka saying that even in former times they had been great friends. He then identified the characters—the dog was the lay disciple, the elephant, the elderly monk, and he himself was the king's minister.

This Jātaka has been named after a word occurring in the stanza *abhiṇhadassanā* "frequent seeing", referring to frequent seeing of the dog by the elephant (*J.* I, 188-190).

ABHINĪHĀRA is derived from a verb meaning 'to take out' or 'to direct to'. In a doctrinal sense which has grown out of this literal meaning the term denotes, in the commentarial tradition, 'an initial aspiration' (*pubbapatthanā*) or 'first resolve' (*mūlapaṇidhāna*), fundamental to all bodhisattas, or seekers after enlightenment, whether as sammāsambuddha, paccekabuddha or arahant (*AA.* I, 135; *ApA.* 140).

In the *Buddhavaṃsa* (p. 9) where the term occurs in this secondary sense, eight necessary pre-requisites are mentioned for a person seeking complete enlightenment to possess if he is to make a success of his initial aspiration. The stanza indicating these, reads as follows:

Manussattaṃ liṅgasampatti hetu satthāradassanaṃ
pabbajjā guṇasampatti adhikāro ca chandatā
aṭṭhadhammasamodhānā abhinīhāro samijjhati

The *Apadāna* commentary explains these as follows: (1, 2) birth as a human being and as a male, (3) the capacity, if one so wishes, to attain enlightenment as an arahant in the very life in which the aspiration is made, (4) the good fortune of meeting a teacher who has attained complete enlightenment, (5) recluseship, (6) mastery over the eight states of mental absorption (*aṭṭhasamāpatti*) and the five superior spiritual powers (*pañca abhiññā*)[1], (7) dedication of one's life to the enlightened ones[2] and (8) an earnest desire or effort to realise one's objective. These, it is said, comprise the basic qualifications that entitle a person to aspire to complete enlightenment (*BuvA.* 91–92).

1 The *ApA.* however explains *guṇasampatti* as qualities such as the acquisition of skill in attaining mental absorptions (p. 140).

2 *Adhikāra* is explained in the *ApA.* as self sacrifice involving willingness even to risk one's life (p. 140).

The *Buddhavaṃsa* and its commentary have recorded the instances when the bodhisatta who later became the Sakyamuni aspired to Buddhahood under each successive Buddha, beginning with Buddha Dipaṅkara and ending with Buddha Kassapa.

But in the case of one aspiring to be separately enlightened, i.e., as a paccekabuddha, the minimum qualifications he should possess at the moment he so aspires include four of the above (Nos. 1, 2, 7 and 8) and an additional qualification, namely, the sight of dispassionate ones (*vigatāsavadassanaṃ*) which the commentary explains as a capacity to meet such ones as are sammāsambuddha, paccekabuddha or arahant.

And in the case of those aspiring to be ordinarily enlightened as arahants only two qualifications are necessary, namely, a sense of sacrifice that may even involve one's life (*attapariccāga*) and an earnest desire to realise one's goal (*kattukamyatā*).

The initial aspiration must also be continuous for a vast period of time. In the case of those aspiring to be sammāsambuddhas the duration of time should at least (*heṭṭhimaparicchedena*) be four Incalculables (*asaṅkheyya*) and one hundred thousand aeons,[3] in the case of those aspiring to be paccekabuddhas two Incalculables and one hundred thousand aeons,[4] and of those aspiring to be arahants it varies according as to whether the aspiration is to be a chief disciple (*aggasāvaka*) or great disciple (*mahāsāvaka*).

H. S. C.

ABHINĪHĀRA SUTTA (1) mentions four types of persons who in their meditations as regards concentration of mind (*samādhi*) differ from one another thus: the first is skilled (*kusala*) only in concentration (*samādhi*), the second, only in inducing his topic of meditation (*abhinīhāra*), the third in neither, the fourth in both.[1] The last is therefore reckoned the best and noblest of them.

ABHINĪHĀRA SUTTA (2). The contents and pattern of this sutta (*S. Jhāna Saṃyutta*, No. 50) are the same as those of the preceding *Abhinīhāra Sutta*, except that the phrase 'correct performance' (*sakkaccakāri*) is substituted for 'skill in concentration' (*samādhikusala*).

ABHINIMMITA-RŪPĀNI, visual forms through the miraculous power of *ṛddhi* (P. *iddhi*). A good example is furnished in the case of the Buddha when, during his sojourn in the Tāvatiṃsa heaven to preach the Abhidhamma to the gods, he is said to have created daily a figure of his own likeness (*nimmita-Buddha*) which he left behind before proceeding to Uttarakuru for his alms. And the Buddha figure so created is said to have preached the doctrine until the Buddha's return from his alms round (*Visṃ.* II, 391); similarly, the thera Cūlapanthaka is said to have once created a thousand-fold form of his own likeness (*DhpA.* IV, 180 f.). A feat such as the above is, accordingly, termed a 'conditioning through *iddhi*' (*iddhābhisaṅkhāra*). However, it involves no magic, as some have wrongly supposed (*CPD.* p. 358), but implies a capacity to turn or direct the mind to the creation of visual forms, as and when desired.

The creation of forms, in so far as allusion is made to it, according to the *Dīgha Nikāya*, includes the transformation of the creator from a single person to a multiplicity of persons and *vice versa* (*eko pi hutvā bahudhā hoti, bahudhā pi hutvā eko hoti: D.* ii, 87; xi, 4). The same text (ii, 85) also alludes to the creation, out of one's own body, of another body which is mind-made (*manomayaṃ*) but corporeal (*rūpiṃ*) with all its component parts and sense organs intact (*sabbaṅgapaccaṅgiṃ ahīnindriyaṃ*). Although the expression 'display of *iddhi*' is used to describe the former, the same is not said of the latter. An attempt to reconcile this anomaly is found, however, in the *Visuddhimagga* (II, 378) which reckons even the latter as one of ten types of *iddhi* (q.v.).

The capacity to create forms may be acquired only after the attainment of the last of the mental absorptions of the sphere of form, that is, when the mind has become fully tranquillised, cleansed, supple, amenable and steadfast. Under such conditions, the mind may be turned or directed towards the realisation of the superior types of knowledge (*abhiññā*) of which the first, called *iddhividhañāṇa*, is identical with the capacity mentioned above, although that capacity is not confined to the creation of visual forms only.

H. S. C.

ABHINIRHĀRA, the Sanskrit equivalent of the Pali *abhinīhāra*, which is a doctrinal term indicative of the first resolve or aspiration of a bodhisatta to become enlightened. See ABHINĪHĀRA.

ABHINIṢKRAMAṆA SŪTRA, a treatise which, though not preserved in the original Sanskrit, has come down in Chinese translations.

As the title indicates this sūtra or treatise should deal with the departure of the bodhisattva (prince Siddhārtha) from home to pursue his quest for enlightenment. That the theme of the sūtra was not, however, restricted to this subject alone is evident from the following Chinese works which, even if they were not translations of the original Sanskrit work, were at least based on the material contained therein. They are: (1) Fu pen-hsing-chi-ching 佛本行集經 (Nanjio, No. 680) or 'Buddha pūrva-carya-sangraha-sūtra', i.e., 'Buddhacarita' or 'Abhiniṣkramaṇa Sūtra'. This is a work in sixty chapters, and was translated by Jñānagupta

3 *ApA.* p. 139; "*Buddhānaṃ Ānanda heṭṭhimaparicchedena cattāri asaṅkheyyāni kappasatasahassañca . . . .*"

4 *Paccekabuddhānaṃ dve asaṅkheyyāni kappasatasahassañca ito oraṃ pūpunituṃ asakkuneyya* (*ApA.* p. 142). In the case of a chief disciple it is one Incalculable and one hundred thousand aeons (*ekaṃ asaṅkheyyaṃ kappasatasahassañca*) while in the case of a great disciple it is just one hundred thousand aeons (ibid.).

1. *S. Jhāna Saṃyutta* No. 7. The commentary explains *samādhi kusala* as meaning skill in determining the mental factors associated with each of the *jhānas* (*SA.* II, p. 352).

闍那崛多 Shê-na-k'u-to, *c.* A.C. 587) in the Sui dynasty. Moreover, we know from the Chinese catalogue Kái-yuan-shih-chiao-mu-lu (開元釋教目錄) that the Fu-pen-hsing was translated into Chinese from Sanskrit by a monk called Chu-fa-lân (竺法蘭) so early as the eleventh year of the reign of Yung-ping (Ming-ti) of the Hân dynasty, i.e., 68 A.C. (Beal : *Romantic Legend of Sākya Buddha*, p. vi). (2) I-ch'u-p'u-sa-pen-ch'i-ching 異出菩薩本起經 (Nanjio, No. 509) or 'A different translation of the sūtra on the origin or former history of the Bodhisattva', i.e., Abhiniṣkramaṇa Sūtra (?). This was translated by Nieh-tao-chên (聶道眞) of the western Tsin dynasty (A.C. 265 316). (3) Hsiu-hsing-pen-ch'i-ching 修行本起經 (Nanjio, No. 664) or 'Sūtra on the origin of practice (of the Bodhisattva)' i.e., 'Caryā-nidāna Sūtra'. This was translated by Chu-ta-li 竺大力 (Mahā-bala ?) together with K'ang-mêng-hsiang 康孟詳 (A.C. 197) of the eastern Han dynasty. It is a life of Śākyamuni in seven chapters. Chapter i is on 'manifesting a strange (phenomenon)'. Chapter ii is on 'Bodhisattva's causing his spirit to descend' i.e., his coming down from the Tuṣita heaven to be born in this world. Chapter vii is on 'subduing Māra'. (4) T'ai-tzŭ-shui-ying-pen-ch'i-ching 太子瑞應本起經 (Nanjio, No. 665) or 'Sūtra on the origin of the lucky fulfilment of the Crown Prince', i.e. 'Kumārakuśalaphalanidāna Sūtra'. This was translated by Ch'ih-ch'ien (支謙) of the Wu dynasty (A.C. 222–280). It has no division of chapters and the narration reaches only as far as the conversion of the three brothers of Kāśyapa. (5) Kuo-chü-hsien-tsai-yin-kuo-ching 過去現在因果經 (Nanjio, No. 666) or 'Sūtra on the cause and effect of the past and present' i.e., 'Atītapratyutpanna-hetuphala-sūtra'. This was translated by Guṇabhadra, Ch'iu-na-pa-t'o-lo (求那跋陀羅) of the earlier Sung dynasty (A.C. 420–479), and the narration reaches as far as the conversion of Mahākāśyapa. It ends with a Jātaka of the Buddha in which he was a ṛṣi named Shân-hui (善慧, Sumati) at the time of the Tathāgata Samantaprabha.

The following is a very brief analysis of the *Abhiniṣkramaṇa Sūtra* which has been translated into English as 'The Romantic Legend of Sākya Buddha' by S. Beal. The contents of the sixty chapters of this work have been classified by Mochizuki (V. 4478) into five sections. The first section which is represented by chapter i forms a sort of introduction to the entire work. Thus the first chapter purports to excite a disposition to nourish and cherish religious principles. It dilates on the statement that 'only once in the midst of countless kalpas does a Buddha appear'. Śākyamuni's aspiration to the condition of a Buddha is mentioned, and a list of his predecessors is also given by the Buddha, who recalls to his memory the history of all the Buddhas of bygone ages under whom he acquired roots of merit. The second section gives us a list of previous Buddhas ; this is contained in the second chapter which merely continues the enumeration begun in the first chapter. The third section deals with the genealogy of the Sākya family, which is the subject of chapter iii. The fourth section includes those chapters (iv-xxxvii) which speak of the life of the Buddha from his birth up to the time of the first preaching at the Deer Park. It may be noted that these chapters most probably formed the original kernel of the present work, the title of which seems to support this argument. The last section, which covers the rest of the chapters (xxxviii-lx), treats of his many disciples and their previous lives. A large portion of chapter lx is devoted to stories pertaining to the previous birth of Ānanda.

The above Chinese translations have thus transmitted to us the literary traditions pertaining to the life of the Buddha as recorded in the *Abhiniṣkramaṇa Sūtra* which, in all probability, dealt not only with the departure of prince Siddhārtha from his home, but even drew on the entire legend of Śākyamuni, including his previous and subsequent history. The work is, moreover, replete with quotations from the *Udāna*, the *Sutta-Nipāta*, the *Buddhacarita* of Aśvaghoṣa, and some of the Mahāyāna sūtras. That the legends thus drawn upon represented the traditions of several schools is amply indicated by the *Fu-pen-hsing-chi-ching* which concludes with an interesting note relating to the title of the work. It says that the Mahāsaṅghikas call this work the 'Ta-Shih' ; the Sarvāstivādins call it the 'Ta-Chuang-yen' (great magnificence), i.e., *Lalitavistara*, with the details in which chapters x, xi and xiii of the present work are identical ; the Kāśyapīyas call it 'Fu-Wang-yin-yüan' (Buddha's former Nidāna or Avadāna) ; the Dharmaguptas call it 'Shih-chia-mu-ni-fu-pen-hsing' (the former births of Śākyamuni Buddha) ; the Mahīśāsakas call it 'P'i-ni-tsang-ken-pen' (Foundation of the Vinaya Piṭaka).

The *Abhiniṣkramaṇa Sūtra*, however, upheld the point of view of the Dharmaguptas.

A treatise bearing the same title (Tib. 'Mṅon-par-ḥbyuṅ-baḥi mdo') is also found in the Tibetan Kangyur. This was translated into Tibetan, revised, and edited by the Indian scholar Ācārya Dharmaśrībhadra and the great Tibetan translator Rin-chen-bzaṅ-po (ŌM. No. 967 ; TM. No. 301).

T. R.

ABHINIVESA. Although the term is derived from the material abode or house (*nivesa*), its significance has become entirely psychological in the sense of a tendency for settling down in the mind, an adherence to a view, an inclination to a belief. Thus, when it is said that "all things ought not to be adhered to" (*sabbe dhammā n'ālaṃ abhinivesāyā* : *M.* I, 251 ; *S.* IV, 50) the commentary explains that whatsoever belongs to the three worlds of existence is not to be adhered to with a mental obsession. The term is then used in juxtaposition to *parāmāsa*, a contagion, and *gāha*, a mental possession. It is, thus, a mental fixation (*cetaso adhiṭṭhāna*), a prejudice and a bias (*abhinivesānusaya* : *S.* II, 17 ; *S.* III, 135). It is frequently used to describe the attachment to the wrong views of eternalism, annihilationism, &c. (*diṭṭhi-saññojanaṃ gāho patiggāho abhiniveso parāmāso kummaggo micchāpatho* . . . *Dhs.* §§ 381, 1003, 1005, 1117, &c.) ; and it is by the destruction and surrender of this foothold that the mind becomes fully freed (*S.* III, 13).

H. G. A. v. Z.

ABHINIVESA SUTTA. There are two suttas of this name, both occurring towards the very end of the division on the Aggregates (*Khandha Saṃyutta* : *S.* III, 186). The difference is in one word only. The first sutta deals with the bondage of depending upon the fetter of clinging to the five aggregates of existence. This bondage of depending upon the fetters (*saññojanābhinivesa-vinibandha*) is intensified in the subject of the second sutta of this name by *attachment* to the bondage of depending upon the fetters (*saññojanābhinivesa-vinibandhājjhosāna*). The fetters referred to here are not the usual ten fetters (*dasasaṃyojana*) on the breaking of which depends the gradual progress on the path towards arahantship. The fetters under consideration in these two suttas are fetters of clinging to the body (*rūpa*), to sensations (*vedanā*), to perceptions (*saññā*), to mental formations (*saṅkhārā*) and to consciousness (*viññāṇa*). Dependence (*abhinivesa*) on those fetters is a bondage (*vinibandha*), but attachment (*ajjhosāna*) to such bondage makes deliverance well-nigh an impossibility. It is the reflection that these five aggregates of existence are not permanent, that the impermanent is not satisfactory and is subject to change; it is by such reflection that no bondage of dependence thereon can arise and no attachment to such bondage. For him who views things thus there is also the knowledge that for him there will be no further rebirth in this present process of becoming (*nāparam itthattāyāti pajānāti*).

H. G. A. v. Z.

ABHIÑJIKA[1] mentioned in the *Saṃyutta Nikāya* (II, 204-5) as an undisciplined monk who on being admonished by the Buddha repented of his lapse and was apparently reformed.

He was a co-resident of Anuruddha and was engaged in a verbal contest with Bhaṇḍa, a co-resident of Ānanda. They were trying to out-talk each other to find out which of them could speak the more, the better and the longer.

The Buddha was informed of this by Mahā-Kassapa. When the latter was asked by the Buddha to give a religious discourse to the monks, he showed his reluctance by saying that the monks were of evil speech, unruly, intolerant and not eager on receiving instruction. He cited the instance of Abhiñjika and Bhaṇḍa.

The Buddha had them brought to his presence and admonished them. After listening to him, Abhiñjika and Bhaṇḍa repented of their action and promised to cultivate self-restraint in the future.

ABHIÑÑĀ. The normal state of consciousness in which takes place most of our thinking, planning and reasoning with more or less lucidity has, like the solar spectrum with its flanks of infra-red and ultra-violet, two adjoining spheres of infra-conscious perception and ultra-conscious insight. All three spheres are types of knowledge (*ñāṇa*), but perceptive knowledge (*saññā*) may be without full conscious awareness (*viññāṇa*), whereas the intuitive knowledge of insight (*abhiññā*) dispenses with the perceptive and formative types of thought.

Perception (*saññā*), even if it leads to awareness (*viññāṇa*), merely tells us what things look like and, being further guided on to consciousness by ideations or mental formations (*saṅkhārā*), it is necessarily influenced by those earlier acquired leanings. *Abhiññā*, on the other hand, is a kind of direct knowledge which has left behind the physical world of space and time, of perception, of ideation, of causality, of logical reasoning, and is, therefore, psychic in the fullest sense. It is not knowledge of composites, but insight into their nature. Such a complete knowledge becomes an experience which can bring about a total transformation in the relationship between the subject and object of this knowledge. It consists ultimately in seeing things as they are (*yathā bhūtaṃ*), and that is realisation (*abhisamaya*).

Realisation can come along different paths, which, however, have this in common: the subjection of the wandering and distracted mind in concentration of thought (*samādhi*). Various methods to achieve this goal are outlined in many discourses and have been amplified by later commentators, in particular by Buddhaghosa in the *Visuddhimagga*. In short, it is the way to peace of mind (*samatha*), quietude of heart and calming of the passions by means of a process of sublimation whereby a state of trance, or mental absorption (*jhāna*, q.v.), is induced. It is an attempt to bring both body and mind into an intensive alertness or watchfulness (*satipaṭṭhāna*) through a purified receptivity. Through mindfulness (*sati*) is reached mental calm, insight (*abhiññā*), enlightenment, and Nibbāna[2]. It is in this state of the truly open mind that there might be developed psychic powers, which would appear to the average man as supernatural, but which are as yet only supernormal. They are, however, only the by-products of that intuitive understanding through insight (*abhiññā*) which forms the subject of this present article.

The acquisition of these intuitive powers is then one of the aims of concentration (*samādhi*) through the manifold methods of meditation (*bhāvanā*) which is, more literally, mental development or culture. This intuition itself, however, is not the goal, but one of the steps leading to the deliverance of Nibbāna.

The essence of the Buddha's teaching is embedded in the Four Noble Truths (*cattāri ariya-saccāni*) of what is conflict (*dukkha*), the cause of conflict (*dukkha-samudaya*), the solution of conflict (*dukkha-nirodha*) and the way towards solving the problems of conflict (*dukkha-nirodha-gāminī-paṭipadā*). These Four Noble Truths are said to be declared by the Buddha expressly "because they are profitable (*attha-saṃhita*), because they belong to the essence of existence (*dhamma-saṃhita*), because they are the foundations of a pure life (*ādi-brahmacariyaka*) because they are conducive to complete dispassion (*ekanta-nibbidā*), to cessation of desires (*nirodha*), to peace of mind (*upasama*), to direct knowledge-insight (*abhiññā*), to enlightenment (*sambodha*)

[1] [illegible] in a Burmese MS. and Ābhiñjika in two Sinhalese MSS.

[2] *S.* V, 179.

and deliverance (*nibbāna*). "[2] *Abhiññā* is placed in this formula towards the very end, only to be followed by enlightenment itself, thereby indicating its high position of importance.

Satisfaction and happiness (*veda-paṭilābha somanassa-paṭilābha*) can be obtained even in conquest of war, as admitted by Sakka the ruler of the gods, but that is not conducive to peace, to intuitive knowledge, to enlightenment, to Nibbāna (*na upasamāya, na abhiññāya, na sambodhāya, na nibbānāya saṃvattanti*).[3] It is only through peace of mind that intuition can germinate and develop into full enlightenment. This peace of mind, however, should be well understood. For the Buddhist aspirant (*yogāvacara*) to an intensely deep, spiritual life there is no divine spirit with whom he could desire spiritual union, as is the case of the Christian mystic or the Hindu yogi. His striving for a divine consciousness or celestial vision (*dibbacakkhu*) as a momentary substitution of his earthly process of consciousness is never an end in itself, but only a means to spiritual growth and mental culture, to be discarded almost as soon as acquired, to prevent it from taking root or forming a source of attachment. Even the fixation of thought in one-pointedness of mind (*citt'ekaggatā*) is desirable only as a means to overcome the distractions of a wandering mind. For here lies a very actual danger as in the temporary extinction of the fires of lust (*lobha*) and aversion (*dosa*) there is much opportunity for self-complacency in mental fixation. And that would not be conducive to further development of spiritual effort, as it would thereby leave room for stagnation, long before the goal is in sight. The goal is a total extinction of those fires, a complete eradication of those roots of all evil, the attainment of arahantship and perfect enlightenment, which cannot be achieved during an actual state of mental absorption (*jhāna*). The search, therefore, is not for blissful union with the One, but for the Void. It is not in peaceful concentration (*samatha*), but in the contemplation of insubstantiality (*anattā*) and of emptiness (*suññatā*) that the channel of emancipation is open (*anattānupassanā attābhinivesaṃ muñcanti suññatānupassanā nāma vimokkhamukhaṃ hoti*),[4] which frees the mind from the idea of self, an ego, or a soul.

In the same way as the lower stages of mental absorption (*jhāna*) are steps leading to deeper concentration, gradually discarding their individual characteristics of discursive thinking (*vitakka*), sustained application of thought (*vicāra*), zest (*pīti*) and well-being (*sukha*), so the various forms of spiritual achievement on mundane levels (*lokiya*) are to be considered as mere stepping stones to that supramundane power (*lokuttara*), which, in discarding concentration (*samādhi*) and mental absorption (*jhāna*) altogether, reaches out to penetrating insight (*vipassanā*) into the characteristics (*lakkhaṇa*) of all existence, namely, impermanence (*anicca*), conflict (*dukkha*), and insubstantiality (*anattā*). It is this insight alone that can solve the problem of life and its ever repeated cycle of birth and death, by the total annihilation of all greed (*lobha*), aversion (*dosa*) and delusion (*moha*).

Abhiññā, therefore, falls naturally into two main divisions, mundane (*lokiya*) and supramundane (*lokuttara*). The first is attainable through perfection in mental concentration (*samādhi*) and consists of five kinds (*pañc'ābhiññā*) as follows: (1) magical powers (*iddhividhā*) of (*a*) determination (*adhiṭṭhān'iddhi*), (*b*) transformation (*vikubbana iddhi*), (*c*) creation (*manomaya iddhi*), (*d*) penetrating knowledge (*ñāṇavipphāra iddhi*), (*e*) penetrating concentration (*samādhivipphāra iddhi*); (2) divine ear (*dibbasota*); (3) penetration of the minds of others (*ceto-periya-ñāṇa*); (4) divine eye (*dibbacakkhu*) and (5) remembrance of former existences (*pubbenivāsānussati*).

The second type is the supramundane (*lokuttara*) power of intuitive knowledge, which is attainable through penetrating insight (*vipassanā*), viz., the extinction of all mental intoxicants (*āsavakkhaya*) which is the realisation of arahantship.

The two divisions taken together, therefore, constitute the six kinds of psychic attainments usually referred to as *chaḷ-abhiññā*.[5]

One more kind of psychic power is referred to, in which case there are seven (*sattābhiññā*), the additional one being knowledge of the future (*anāgataṃsa-ñāṇa*).[6]

Har Dayal in *The Bodhisattva Doctrine in Buddhist Sanskrit Literature* (pp. 108 ff.) has thrown some light on the process of growth of the formula of the *abhijñā* (*abhiññā*). Although it is generally accepted that *āsavakkhaya-ñāṇa* is the additional sixth item to the earlier group of five (*pañcannam abhiññānam*: *S*. II, 216, §§ 16-29), which is omitted from the *Dharma-saṅgraha* (xx, p. 4.) the *Dasabhūmika Sūtra* (pp. 34-35, J. Rahder, Paris, 1926) and the *Abhidhammattha-saṅgaha* (trsl. p. 209), Har Dayal makes it his point that insight into the destruction of the mental intoxicants belonged to the original set of five super-knowledges, but was relegated to the sixth place by the intruder *ṛddhi-vidhā-jñāna* (*iddhi-vidhā*), supernormal powers.

According to the *Mahāvastu* (chapter on enlightenment, I, 228-9) and the first *Avalokita Sūtra* (II, 283-4) only the celestial eye (*divya-cakṣu*), remembrance of previous lives (*pūrvanivās-ānusmṛti*) and destruction of the cankers (*āśrava-kṣaya*) are mentioned, so following the tradition of the *Sutta-piṭaka* (*M*. I, 22-23). This tradition is also recorded in the *Lalitavistara* (pp. 344-5), but there is nothing to indicate in these works that this group of three is either comprehensive or even collectively called *abhijñā*. Neither does the fact that the *Kassapa Saṃyutta* (*S*. II, 212-3) mentions these three last in order of the six *abhiññā* provide any evidence of the earlier three having been added on later, nor does it prove that these three were "borrowed from the schools of wonder-working ascetics or impostors, that have always flourished in India" (op. cit. p. 110).

Here follows a slightly more detailed exposition of these various types of intuition and psychic

2 *D*. III, xxix, *Pāsādika Suttanta*, p. 137; *S*. II, 223.
3 *D*. II, xxi, *Sakka-pañha Suttanta*, p. 285.
4 Abhs. JPTS. 1884, p. 45.

5 *Vbh*. 334.
6 *Abhvt*. 108.

power. The first division is called mundane (*lokiya*) as the types falling under this category are associated with a mental development which has not risen above the mundane level, whereas the second division is called supramundane (*lokuttara*) because of its exclusive connection with the Path of Holiness (*ariya-magga*).

The psychic powers called *iddhi-vidhā* are frequently referred to as magical powers, for they include most of those claimed for modern mediums. The Buddha is represented as saying: "It is because I see danger in the practice of these mystic powers that I loathe and abhor them and am ashamed thereof." [7]

The possession of such magical power is in itself no sign of virtue, for even Devadatta was able to make use of such power in order to win over prince Ajātasattu (q.v.) in his scheming against the Buddha.[8] A display of such powers is reckoned as an offence against the regulations laid down for Buddhist monks,[9] while the claiming to possess such powers without basis of truth is even so serious an offence (*pārājika*) that expulsion from the Order is involved.[10]

These psychic or magical powers (*iddhi*) are treated in detail in the *Visuddhimagga*, *Paramattha-mañjūsā* and *Vibhaṅga*. In the sense of attainment of the supernormal they are called "modes of success" (*iddhi-vidhā*).[11] And they are distinguished by the various kinds of success, such as the following:

Adhiṭṭhāna-iddhi is success by resolve, because by a resolution or an act of will phenomena are produced outside one's body which are mind-made, projected images of oneself: being one, one becomes many.[12] Bilocation or multilocation, although not yet acknowledged as possible by modern physical science does not involve an intrinsic contradiction, as there is no absolute impossibility in the same body being at once circumscriptively in one place and definitively elsewhere. In such a case, however, as local extension (*pathavī*) is an inherent and essential quality (*bhūta*) of matter (*rūpa*), the replications will lack the essential material qualities and will be, therefore, phantasmal replications, or projected images.

Vikubbana-iddhi is the power of transforming one's body into some other form, such as a boy or a serpent, thereby abandoning and altering one's normal form without the duplication of personality. It is this power which was used by Devadatta to win over the young prince Ajātasattu [13]. Mahā Moggallāna referred to this power in particular, when saying:

". . . . I can instantly innumerable times
Create a living shape; skilled to transform myself
As other, yea, all magic power have I at will". [14]

Manomaya-iddhi is the power of creating phenomena produced by the mind in resolution.[15] Such a created visible form has no sensitivity and there is no sex or life faculty in it either.[16] If the possessor of this supernormal power walks up and down, the creation walks up and down there, too. But, if the possessor of such magical power wishes to make his creations different in appearance, he should emerge from the basic state of mental absorption and make a corresponding resolution before re-entering and attaining once more this supernormal field of power.[17]

Ñāṇa-vipphāra-iddhi is the power of pervading through knowledge (*ñāṇa*), thereby intervening in the natural course of events, such as the prevention of death in the case of Bakkula who otherwise would not have reached the path of arahantship.[18]

Samādhi-vipphāra-iddhi is the power of radiating through concentration (*samādhi*), whereby whilst in this state of concentration no pain will be felt and death cannot occur before emerging from the state of mental absorption (*jhāna*). Thus, no harm came to Sāriputta when he received a blow on his shaven head from a wicked spirit, as at that time he was absorbed in concentration.[19]

These two powers of pervading through knowledge and radiating through concentration, are thus means of preventing the normal course of action from taking effect, wherefore they are rightly grouped as supernormal powers (*iddhi*). When the Buddha enumerated to Ajātasattu the fruits of the life of a monk,[20] in the *Sāmañña-phala Sutta*, he elaborated the supernormal power of determination (*adhiṭṭhāna-iddhi*) which elsewhere [21] also is illustrated in great detail: "Being one he becomes many, or having become many, he becomes one again: he becomes visible or invisible; without let he passes through walls, through fences, through mountains, as if they were but air; he penetrates up and down through solid earth, as if it were but water; he walks on water without parting it, as if it were solid ground; cross-legged he travels through the air, as a bird on the wing; he touches and handles the moon and the sun, though they be so potent and mighty; even in this body of his, he scales the heights of the world up to the heaven of Brahmā; just as a clever potter could succeed in making out of clay any shape of vessel he wanted to have".

But although among the kinds of supernormal power only *adhiṭṭhāna-iddhi* is mentioned, the other powers of transformation (*vikubbana*) and creation (*manomaya*) are equally to be counted.[22] The powers named *iddhi* are grouped as one item of supernormal intellection (*abhiññā*) and this one item usually comprises the five powers mentioned so far. But we find further elaborations as follows:[23]

7 *D.* I, 213.
8 *Vin.* II, 185; *DhA.* I, 139.
9 *Vin.* II, 112.
10 *Vin.* III, 91.
11 *Vism.* xii, §§ 20-26, pp. 318-9.
12 *S.* III, 15.
13 *Vin.* II, 185; *DhA.* I, 139.
14 *Thag* verse 1183.

15 *Vism.* xii, § 135, p. 341.
16 *Vism A.* 398.
17 *Vism.* xii, § 67, p. 327; *Vism A.* 390.
18 *MA.* IV, 190; *Vism.* xii, § 27, p. 319.
19 *Ud.* 39.
20 *D.* I, 78.
21 *S.* III, 15-18.
22 *Vism.* xii, § 45, p. 323.
23 *Ps.* I, 112; II, 205; *Vism.* xii.

Ariyā iddhi is the power of the Noble Ones, i.e., of those who have entered the Path of Holiness, who can look upon agreeable objects as disagreeable, and who can view the repulsive with equanimity. It is attained only by those who have mastered their mind.

Kamma-vipākaja-iddhi is the inherent or inborn power which is the result of past action, such as the power of birds to fly through the air without supernormal power.

Puññavato iddhi is not inherent as a power in one's existence, but is acquired subsequently as a result of meritorious deeds in a former life. Thus, abundance and prosperity are " successes " of this kind ; so is the power of levitation in humans, &c.

Vijjāmaya-iddhi is also an acquired power, not as a result of merit, but through knowledge or science. Aviation is a power typically representing this class ; so hypnotism, incantation, &c.

Tattha-tattha-sammappayoga-paccayā ijjhanaṭṭhena iddhi is the power which brings success as the result of the correct use of opportunities. It is the ordinary power which can be exercised by men in ordinary walks of life. Thus the right application of renunciation leads to success in the abandoning of lustful desires.

All these powers (*iddhi*) would constitute the first of the five types of intuitive understanding or direct knowledge-insight (*abhiññā*). But it would not be complete to speak of the various psychic powers (*iddhi*) without referring also to the four bases of psychic power (*iddhi-pāda*) which, if cultivated and developed, do not contribute to so-called further progress either here or beyond,[24] but lead to the annihilation of all becoming. They are the wish-to-act (*chando*), energy (*viriya*), thought (*citta*) and investigation (*vīmaṃsa*). Each of these four bases is said to be accompanied by concentration and struggle (*samādhi-padhāna-saṅkhāra-samannāgata*) with the intention to be neither sluggish nor overstrained, without being inwardly cramped or outwardly distracted, with mind alert and thoughts unhampered.[25] As guides, they indicate the road ; as precursors of success and prior causes thereof, they prepare the path[26] that goes on to the utter destruction of woe.[27]

Iddhi then constitutes the first type of intuitive understanding (*abhiññā*).

The second type of this intuitive understanding or direct knowledge-insight is called the celestial means of hearing (*dibba-sota-dhātu*). It is called celestial or divine, as it is a sensitivity to perceive sounds, consistent with the refined nature of deities, acquired by them through their good karma.[28] As a type of direct knowledge (*abhiññā*) it can be produced through the development of energy and is called an ear-element (*sota-dhātu*), because this type of intuition does not manifest itself in forms and is thus more like the perception of sound. By this means then is acquired the understanding of things, purified and surpassing that of men, sounds both of devas and mankind, both far and near.[29] It is sometimes translated as clairaudience. Being the capacity to hear sounds not belonging to the physical world, it is another psychic faculty. The hearing can be either external or internal. Tones are heard externally even though arising within the head. When voices are heard they seem frequently to make suggestions. But many times, a careful scrutiny of such communications makes it evident that the recipient is self-deluded and is dramatising the contents of his own unconscious mind.[30] The more developed or positive psychic knows that the sounds or words heard by him are only his own natural method of translating the knowledge acquired intuitionally.

The third type of intuitional knowledge (*abhiññā*) may be called " thought-reading " for it is the knowledge of the thoughts of others (*paracitta-vijānana*). " With his own mind he encompasses and knows the thoughts of other beings, other persons (*parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajānāti*[31]). He knows the passionate mind as such, and the mind free therefrom ; the malignant mind, the infatuated mind, and the minds free therefrom ; the cramped and the scattered minds ; the lofty and the vulgar ; the better and the inferior ; the controlled and the dissipated ; the liberated mind and the mind not free." It is truly penetration of minds (*cetopariya*) and penetration of hearts (*cetaso pariya*), and is directed exclusively to the thoughts of other beings, i.e., " of the rest of beings, himself excluded " (*parasattānaṅ ti attānaṅ ṭhapetvā sesasattānaṃ*[32]). Buddhaghosa continues to explain the method of developing such knowledge. From the attainment of mental absorption by means of the light (*āloka*)-device one should observe with the celestial eye (*dibba-cakkhu*) the colour of the blood in the physical heart (*hadaya-rūpa*). The various colours indicate the different kinds of mental states. Thus joy (*somanassa*) is shown to be like the red colour of the fruits of a banyan tree ; while grief (*domanassa*) darkens that colour like that of a rose-apple fruit ; and equanimity (*upekkhā*) gives the golden hue of sesamum oil.

The fourth type of intuitional knowledge is called the celestial eye (*dibba-cakkhu*). This purified vision, which surpasses that of ordinary men, sees " beings faring on and being reborn, some low, some lofty, some beautiful, some ugly, some happy, some miserable. "[33] It is with this supernormal vision that people can be known to pass away from this life according to their works (*yathākammūpage satte pajānāti*), those given over to evil ways in deed, word and thought to be reborn in hell and those who acted rightly in deed, word and thought to be reborn in a happy place of bliss. Thus, it is the kind of knowledge by means of which is known the passing away and the rebirth of beings

24 *S.* V, 252.
25 *S.* V, 264 ff.
26 *Vism.* xxii, § 36, p. 583.
27 *S.* V, 255.
28 *Vism.* xiii, § 2, p. 343.

29 *D.* I, 79 ; III, 281 ; *A.* III, 15.
30 Phoebe Payne : *Man's Latent Powers*, p. 153.
31 *D.* I, 79 ; III, 281 ; *A.* III, 16.
32 *Vism.* xiii, § 8, p. 344.
33 *D.* III, 281 ; *A.* III, 17.

(*cutūpapātañāṇa*[34]). This type of knowledge is a cause of purification of view (*diṭṭhi*), for he who sees only the passing away of beings and not their re-appearance assumes an annihilationist's point of view, while he who is aware only of the appearance of beings might conclude therefrom that this existence is their original and only life.[35]

In the same chapter Buddhaghosa makes also certain introductory remarks about the preliminary and the requisite conditions for the development of this faculty. Only three meditation devices (*kasiṇa* q.v.) are said to be suitable in this connection: the fire device (*tejo-kasiṇa*), the white-coloured device (*odāta-kasiṇa*), and the light aperture (*āloka-kasiṇa*).[36] Complete mental absorption (*jhāna*), however, should not be entered upon, as in such a mental state intuitive knowledge will not arise. But, during neighbourhood-(or access-) concentration (*upacārajjhāna*) the meditation device should be made the basis of the development of this supernormal intuitive knowledge of celestial vision. This preliminary work of access-concentration, however, is of short duration, and, if full absorption is not allowed, it will quickly lapse. Hence, this basic meditation for further introspective development (*pādakajjhāna*) has to be repeated again and again, till the light gets gradually consolidated and remains in a predetermined area. Then, physical objects which are not within the focus of the physical eye (*maṃsacakkhu*) will come into the focus of the eye of knowledge (*ñāṇacakkhu*).

Celestial vision may be followed by *yathā-kammūpaga-abhiññā* which is supernormal insight concerning event-according-to-deed, by which a particular event in the *past* history of a particular individual is discerned; or by *anāgataṃsa-abhiññā*, which is intuitive knowledge by which a particular event of his *future* history is discerned.

This last one is not to be confused with the power of prophecy (*anāgataṃsa-ñāṇa*), confined to the Buddha, who alone can take every possible condition into account. This power of prohecy is sometimes counted as an *abhiññā*, in which case there are seven: *sattābhiññā*.[37] The Buddha, while relating his own experiences during the days before his enlightenment[38], remarked on the fading away of apperception, which he found was due in turn to doubts arising in him and disturbing his mental concentration, then to intellectual shortcomings, to flurry and worry, to fear, to excitement, to unchaste thoughts, to excessive effort, or to slackness. Only after he had got rid of each and everyone of these blemishes (*kilesa*), was he able to develop mental concentration in various degrees of observation.

The remembrance of former existences (*pubbenivāsānussati*) is the fifth and last of the five mundane types of intuitive knowledge (*lokiya-pañcābhiññā*). With this supernormal power one can call to mind previous existences through many an aeon of progression (*saṃvaṭṭakappa*) and many an aeon of destruction (*vivaṭṭakappa*), and in each existence remember one's name, clan, caste, experiences of happiness and sorrow, and the full span of life in all detail and circumstance.[39] This psychic faculty, although certainly supernormal, is not special to the followers of the Buddha. Even the commentator admits that this power is found with other sectarians (*titthiyā*[40]), although with certain restrictions and limitations. To develop this a beginner has to trace in reverse order the actions performed in the course of each day. His normal consciousness, being thus trained in the observance of what is evident, will become more sensitive after this preliminary work; and, developed into this intuitive type of knowledge, thought can be brought back beyond the link of rebirth by adverting to " mentalised form " (*nāma-rūpa*) arising at the moment of death. For this reason it is also called knowledge of an individual's death and (subsequent) rebirth (*sattānaṃ cutūpapāte ñāṇa*[41]), in which case it is the same as the celestial eye (*dibba-cakkhu*), but with this difference that remembrance of previous existence applies to one's own past in the round of rebirth (*saṃsāra*), whereas the divine eye scans the rebirths of others at that present moment only.

Four rates of progress (*paṭipadā*) are enumerated, depending on whether progress is difficult (*dukkhā-paṭipadā*) or easy (*sukhāpaṭipadā*), whether direct knowledge-insight comes slowly (*dandhābhiññā*) or swiftly (*khippābhiññā*).[42] This progress is explained in the *Atthasālinī* as referring to progress of development of mental absorption (*jhāna*). Insight which occurs from access-concentration to full absorption is called direct knowledge-insight or intuition or supernormal insight (*abhiññā*). This insight is sluggish, weak and of slow occurrence in some, while in others it is quick, strong and swift. The first take long to attain to the manifestation of the jhāna-factors, while the latter attain them quickly.[43] " It is not a mere intellectual process, but one cultivated in accordance with a certain system of concepts objectively valid. "[44] In this process there is more wisdom than reason, more insight than knowledge, more understanding than learning, more assimilation than information, and hence more application than speculation.

Positive psychism is part of the make-up of the spiritually developed person. But it is only part of that make-up. The pupil is rightly warned against seeking to develop psychic powers as an end in itself. Psychic powers are incidental to the greater quest of truth. There have been instances where the summit of holiness had been reached without any development of these psychic powers. The blind arahant Cakkhupāla is the classical example thereof,[45] whereas Devadatta is the classical example of one who having been in possession of

34 Vism. xiii, § 72, p. 357.
35 Ibid. § 74.
36 Vism. xiii, § 95, p. 361.
37 Atthas. 105.
38 Upakkilesa Sutta: *M.* III, pp. 158-162.
39 D. I, 81; III, 281; *A.* III, 16.
40 Vism. xiii § 15, p. 346.

41 *Vbh.* 334.
42 *D.* III, xxxiii, *Saṅgīti Suttanta*, p. 228; *D.* III, xxviii, *Sampasādanīya Suttan'a*, p. 106.
43 *Expositor*, I. 244.
44 C. A. F. Rhys Davids: ***Buddhist Manual of Psychologica Ethics***, pp. 17-18, note 2.
45 *DhpA*. I, 1.

those powers lost the "magic touch" by his lack of self-control.

But the attainment of the summit of perfection through the extinction of all mental intoxicants (*āsavakkhaya*) is a knowledge of insight (*abhiññā*) which is not only supernormal, but which may also be called supernatural in so far as it has transcended all the limitations and weaknesses of human nature. Thus this knowledge-insight of the total destruction of all mental intoxicants (*āsavānaṅkhaye-ñāṇa*[46]) is frequently included in the list of six supernormal intuitions (*chaḷ-abhiññā*). Such intoxicants (*āsava*) are usually enumerated as four : the intoxicants of sensuous delight (*kāma*), of lust of life or desire for rebirth (*bhava*), of speculative views (*diṭṭhi*), and of ignorance (*avijjā*).[47] The extinction of these intoxicants leads immediately to arahantship which is the supreme fruit of the supramundane path (*lokuttara-magga*). Hence, this sixth kind of intuitive knowledge belongs to the second type of supramundane intuition (*lokuttar-abhiññā*). "Having destroyed the intoxicants one enters and abides in the emancipation of the mind, in the emancipation of insight which is free of the intoxicants and which is realised by one's own knowledge even in this very life" (*āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññā-vimuttiṃ diṭṭhe va dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati*).[48] This spiritual intuitive knowledge gives comprehension of the five factors of grasping (*pañcūpādānakkhandhā*), i.e., of existence as craving ; it leads to abandonment of ignorance and craving for rebirth; it develops calm (*samatha*) and insight (*vipassanā*) ; it gives the realisation of wisdom and freedom.[49]

Among the forty subjects of meditation, it is especially the ten recollections (*anussati*) of the Buddha, the Dhamma, the Saṅgha, virtue, renunciation, devas, breathing, death, bodily composition and tranquillity, which have been declared by the Buddha to be conducive to intuitive knowledge (*abhiññā*), to perfect enlightenment (*sambodha*) and Nibbāna[50]. The six forms of intuition (*abhiññā*) constitute also part of the eight modes of *vijjā*, the other two being knowledge born of insight (*vipassanā-ñāṇa*) and the potency (*iddhi*) of the mental image. Together they form the states which partake of and which are the associates of wisdom (*vijjābhāgino*),[51] because they arise as parts and portions of wisdom,[52] although only knowledge born of insight is sometimes referred to, instead of the entire series of eight.[53]

Mention is sometimes made (e.g., in *A.* III, 334) of six associated states of wisdom : the conception of impermanence (*anicca-saññā*), of conflict in impermanence (*anicce-dukkha-s°*), of insubstantiality of conflict (*dukkhe-anatta-s°*), the conceptions of renunciation (*pahāna-s°*), of dispassion (*virāga-s°*) and of cessation (*nirodha-s°*). These form a completely different set from the Abhidhamma formula and make no reference to *abhiññā*.

46 *Vbh.* 334.
47 *Dhs.* § 1448.
48 *D.* III, 281 ; *A.* III, 19.
49 *A.* II, 246.
50 *A.* I, 30.

The importance of the development of this intuitive knowledge can be gathered from an oft repeated list of virtues, which are described in terms of abandoning even the various stages of spiritual progress, resulting from the gradual abandoning of mental absorption (*jhāna*), and leading up to supreme deliverance through complete dispassion (*ekanta-nibbidā*), fading away (*virāga*), cessation (*nirodha*), peace (*upasama*), direct knowledge-insight (*abhiññā*), to enlightenment (*sambodha*) and to Nibbāna.[54]

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ABHINNĀBHA. As proclaimed by the Buddha Śākyamuni to the five Bhadravargīya monks, Abhinnābha, "Unbroken Light", or "He from whom issues an unbroken stream of light" is the name of one of the thousand Buddhas who will arise in this "auspicious world age" named Puṣpika. Each of them will be possessed of a radiance of twelve yojanas (*Mhvu.* III, 330.13).

ABHIÑÑĀ-PARIÑÑEYYA SUTTA contains only three words in the text (*S.* IV, 29): *sabbaṃ bhikkhave abhiññāpariññeyyaṃ*: everything, O monks, is to be comprehended by intuitive knowledge (as impermanent, unsatisfactory and insubstantial). Everything here means the sense-organs, their objects and contacts, and the consciousness arising therefrom. Comprehending this by intuitive knowledge, the noble disciple will be repelled thereby and realise that for life in these conditions there is no hereafter.

ABHINNAPARIVĀRĀ, the name of one of many hundred thousand Nāga maidens who in addition to many others had assembled at Jetavana in Śrāvasti when the Buddha was residing there (*BHS.* s.v.).

ABHINNARĀṢṬRA, a former Buddha mentioned in a list of names of former Buddhas under whom the Buddha Śākyamuni acquired merit, in the eighth Bhūmi (*Mhvu.* I, 136. 13–141. 16).

ABHIÑÑĀ SUTTA, occurring in the *Catukka Nipāta* of the *Aṅguttara Nikāya* (*A.* II, 246), speaks of intuitive knowledge (*abhiññā*,) as the means whereby the five factors of grasping (*pañcupādānakkhandhā*), namely the material body (*rūpa*), sensation (*vedanā*), perception (*saññā*), mental concepts (*saṅkhārā*) and consciousness (*viññāṇa*) are to be comprehended (*pariññeyyā*).

Intuitive knowledge (*abhiññā*) is also the means by which ignorance (*avijjā*) and craving for rebirth (*bhavataṇhā*) are to be abandoned (*pahātabbā*). Again it is intuitive knowledge which is the means for the culture (*bhāvetabbā*) of tranquillity of mind (*samatha*) and insight (*vipassanā*).

51 *Dhs.* § 1296.
52 *Dhs A.* 50.
53 *D.* I, 76.
54 *D.* III, xxix, *Pāsādika Suttanta*, p. 132 ; *Ps.* I, 47.

Intuitive knowledge is finally the means of realisation (*sacchikātabbā*), of wisdom (*vijjā*) and freedom (*vimutti*).

Under this same name could be classed also a group of 85 suttas which in an extremely condensed form conclude the Book of Fives (*pañcaka nipāta*) of the *Aṅguttara Nikāya* (*A.* III, 277-8). "For the direct insight knowledge (*abhiññāya*) of seventeen evils, viz., passion (*rāga*), hatred (*dosa*), delusion (*moha*), anger (*kodha*), enmity (*upanāha*), hypocrisy (*makkha*), malice (*palāsa*), envy (*issā*), avarice (*macchariya*), deceit (*māyā*), craftiness (*sāṭheyya*), obstinacy (*thambha*), impetuosity (*sārambha*), pride (*māna*), arrogance (*atimāna*), intoxication (*mada*) and indolence (*pamāda*), the following five sets of mental states ought to be developed :

(*a*) perception of the unattractive (*asubhasaññā*), of death (*maraṇasaññā*), of danger (*ādīnavasaññā*), of the perishable nature of food (*āhāre paṭikkūlasaññā*) and of the absence of joy in the entire world (*sabbaloke anabhiratasaññā*); (*b*) perception of impermanence (*aniccasaññā*), of insubstantiality (*anattasaññā*), of death (*maraṇasaññā*), of the perishable nature of food (*āhārepaṭikkūlasaññā*) and of the absence of joy in the entire world (*sabbaloke anabhiratasaññā*); (*c*) perception of impermanence (*aniccasaññā*), of conflict in impermanence (*anicce dukkhasaññā*), of the insubstantiality of conflict (*dukkhe anattasaññā*), of renunciation (*pahānasaññā*) and of dispassion (*virāgasaññā*); (*d*) the five faculties (*indriya*) of trust (*saddhā*), energy (*viriya*), mindfulness (*sati*), concentration (*samādhi*) and insight (*paññā*); (*e*) the five spiritual powers (*bala*) of trust (*saddhā*), energy (*viriya*), mindfulness (*sati*), concentration (*samādhi*) and insight (*paññā*)."

The frequent repetition and overlapping is here all the more noticeable, owing to the extreme condensation of the text.

ABHIÑÑĀ VAGGA, the 26th chapter of the *Catukka Nipāta* of the *Aṅguttara Nikāya* (II, pp. 246–253). It contains ten suttas (Nos. 251–260), the first one of which deals with intuitive knowledge (*abhiññā*) and has given its name to the entire chapter.

The *uddāna* which recapitulates the titles of the suttas at the end of the Vagga reads as follows :

abhiññā pariyesanā saṅgaho Mālukyaputto kulam dve ājaññā balam arañña kammunāti

(Intuition, quests, popularity, Mālunkyā's son, prosperity, two thoroughbreds, power, forest, action).

ABHIÑÑEYYA SUTTA contains only three words of the text (*S.* IV, 29) : *sabbam bhikkhave abhiññeyyam* : everything, O monks, is to be intuitively known (as impermanent, unsatisfactory and insubstantial). It differs from the *Abhiññā-pariññeyya Sutta* (q.v.) only in the last word : *abhiññeyyam* : to be intuitively known; *abhiñña-pariññeyyam* : to be comprehended by intuitive knowledge.

ABHIPĀRAGA, a friend and boyhood companion of the bodhisattva when he was born as the king of the Śibis with his capital at Ariṭṭhapura. In the Pali tradition which is contained in the *Ummadanti Jātaka* (*J.* V, 209–227) and which tells us that he was none other than a former incarnation of Sāriputta, he is known as Ahipāraka. They grew up as friends and at the age of sixteen went to Takkasilā. On returning after completing their education, the bodhisatta became king and appointed Ahipāraka as his commander-in-chief (*senāpati*). The Sanskrit tradition, however, which is contained in the *Jātakamālā* (80–87), says that Abhipāraga was the bodhisattva's minister (*amātya*), a high official (*amātyamukhyaḥ*) of the king. In this connexion, it is significant to note that in the Pali tradition the bodhisatta is made to address his commander-in-chief as *katte* which, according to the commentator, means 'one who acts for the welfare of the king', i.e., a minister (cp. *J.* V, 220 & 225; also *Jātaka Stories*, V, p. 113, n. 1).

Abhipāraga was married to a maiden of captivating beauty, Ummadantī, daughter of Kirīṭavatsa a leading townsman. One day, the bodhisattva while driving through the town, caught a glimpse of her and was immediately overpowered by his love for her. When visiting the king, who had fallen ill because of his love, Abhipāraga, who was skilled in the interpretation of the expression of the face and of such gestures as betray internal feelings (*iṅgitākāragrahaṇanipuṇamatiḥ*), realised that the king had fallen in love with his wife.

Ever regardful of the king's welfare, he wishes to hand her over to him. In his attempts to persuade the king to accept her, Abhipāraga argues that the king will merely be assisting in the performance of a gift, that his acquiescence would only be a favour and not a source of grief to himself; that the king's reputation need suffer no damage as it would merely be a private arrangement between the two of them, and that it would give him the same satisfaction as that obtained by a faithful heart by serving the interest of his master. Nay, his love for the king is so great that he even shows his willingness to command his wife to lead the life of a harlot whom no one is forbidden to woo. He gives the king an assurance that he would himself face all the censure for this action owing to the gladness of mind he would feel for having promoted the king's happiness. The king, however, counters all these arguments and says that it is not possible for him to offend against righteousness.

"Of the non-Buddhistic redactions all agree in this point, that the King at last dies from love, and that the faithful officer then kills himself." (J. S. Speyer : *SBB.* I, 124). But, in adapting this tale to illustrate how "sages of old though ruling a kingdom, whenever lust sprang up in their hearts, passed under its sway for a time, but checked their roving thoughts and were guilty of no improper conduct" (*J.* V, 209), the king and his faithful minister were, no doubt, made to live on, ever striving to maintain control over their senses.

ABHIPAŚYA, a caitya which, according to the *Mahāvastu*, is said to be located in the south (Padma, in *Lal.* cp. *SBB.* XIX, 295, n. 1). It is

referred to as " being always ablaze with splendour and as a place where prayers are always answered ". This caitya is also mentioned among the sacred places whose blessings the Buddha is said to have invoked on the merchants Trapuṣa and Bhallika (Pali : Tapassu, Bhallika) in gratitude for the first meal they offered him after his enlightenment.

ABHIRĀDHANA, one of the three friends of the brāhman Sambhūta who accompanied him to hear the Buddha preach, the other two being Bhūmija and Jeyyasena. It is said that as a result of the sermon Sambhūta entered the Saṅgha (*ThagA*. 1, 47). It is to be inferred that Abhirādhana and the other two also entered the Saṅgha as all four of them are spoken of as noble arahants who had acquired a thorough knowledge of the doctrine.

ĀBHĪRĀ (-lipi), the name of one of the many scripts which are under the control (*nīti*) of bodhisattvas and are listed in the *Mahāvastu* in that portion which deals with the seventh bhūmi or stage of progressive religious development of the bodhisattvas. This script was, most probably, used in the country of the Ābhīras, a tribe of northern India (I, 135. 7 : var. Āpīrā).

ABHIRĀMĀ, one of the three grand palaces befitting the three seasons occupied, for a period of 9,000 years in his last lay life, by Nārada Buddha before his renunciation. The names of these three palaces are listed as Jitā, Vijitā, and Abhirāmā (*Buv.* x, 19) ; Vijita, Vijitāvī, and Jitābhirāmā ; Vijita, Vijitāvī, and Vijitābhirāmā (*BuvA*. 182, 188) ; and also as Jitā, Vijitā, and Bhūrimā (*Buv.* 129, *v.* 8, Colombo 1912 ed.).

ABHIRĀMAŚRĪVAKTRĀ, an actor's daughter, appropriately so named as she was of exceedingly beautiful countenance. She was a previous incarnation of the night goddess (*rātri-devatā*) Samantasattvattrāṇojaḥ-śrī who, in an earlier birth as a cakravartin's daughter Samantajñānaratnārciḥ-padmabhadrābhirāmanetraśrīcandrā by name, made an earnest wish that she be always reborn with a noble complexion such as that assumed by the bodhisattva Samantabhadra for the purpose of disciplining the citizens of Ratnakusumapradīpa who were intoxicated by their own beauty.

The night goddess, Samantasattvattrāṇojaḥśrī, in relating to the noble youth Sudhana how she came to know the bodhisattva-salvation (*bodhisattva-vimokṣa*—a Mahāyāna method of salvation), explains how she gained instruction from five hundred Tathāgatas who were propitiated (*ārāgita*) by her in her former births, and who occupied the world region (*lokadhātu*) Maṇicakravicitrapratimaṇḍitavyūha in the world-age (*kalpa*) named Mahāprabha (*Gvyū.* 281–283). The last of these five hundred Tathāgatas was one by the name of Dharmadhātugaganapūrṇaratnaśikharaśrīpradīpa, and it was during his time that she was born as Abhirāmaśrīvaktrā, the daughter of an actor (*naṭadārikā*). When this Tathāgata was entering the city while a drama was in progress she, by the power of the Buddha (*Buddhānubhāvena*), stood erect in the sky, and, praising him in a thousand verses, went up to him. Her whole body was then illumined by a ray (*raśmi*), Dharmadhātuvidyotitavyūha by name, which he released from his curl of hair (*ūrṇākośa*). It was on account of this ray which touched her whole body that she received the (bodhisattva-) salvation named Dharmadhātunayāvartagarbha.

T. R.

ABHIRĀMAVARTĀ, name of a girl attendant of Subhadrā (q.v.), the daughter of a householder named Mahāprajña. Together with Bhadrā, Dṛdhamatī, Śrībhadrā, Brahmadattā, Śrīprabhā, and Suprabhā, she headed a retinue of five hundred girl attendants (*dārikā*) who accompanied Subhadrā on her visit to Mañjuśrī, the perennially young (*kumārabhūta*), who was residing in the caitya of the grove named Vicitrasāradhvajavyūha which lay to the east of the great city Dhanyākara by name (*Gvyū.* 52. 2).

ABHIRATI, the name of a world region (*lokadhātu*). It is the Buddha field (*buddhakṣetra*, q.v.) of the Tathāgata Akṣobhya (*Gvyū.* 82.9 ; *AsP.* 366.15). Its cosmic location is in the eastern quarter (*Sdmp.* 184.7, ed. N. Dutt, p. 126).

ABHIRŪPA, name of a former Buddha mentioned among the first hundred of the host of Āryans in the ninth bhūmi, in a list of names of former Buddhas under whom the Buddha Śākyamuni acquired merit during his career as bodhisattva (*Mhvu.* I, 139.14).

ABHIRŪPANANDĀ, an arahant therī to whom verses 19–20 in *Therīgāthā* (p. 125) were addressed by the Buddha. From the accounts contained in the *Therīgāthā-Aṭṭhakathā* (p. 24 f.) and the *Apadāna* (II, 608 f.) we have the following information regarding her.

She was born in Kapilavatthu as a daughter to the chief wife of the Sakya Khemaka and was named Nandā. Because of her great beauty she became known as Abhirūpanandā.

The two accounts differ in detail regarding the events which led to her ordination. According to the *Therīgāthā Aṭṭhakathā*, on the day she was to select her husband the Sakya prince Carabhūta (who evidently was to be selected) died and her parents made her enter the Saṅgha against her will. The *Apadāna* has it that she was sought by many Sakyas and there was great trouble among them. Her parents got her ordained so that she might not destroy the Sakyas.

Both accounts continue to say that even after she entered the Order, she, being infatuated with her own beauty, did not go to the Buddha's presence through fear of his contempt. But the Buddha seeing that she was ripe for knowledge devised a method of getting her to visit him. He ordered Mahāpajāpati to have all the bhikkhunīs come to him for instruction. Abhirūpanandā still avoided the Buddha by sending another in her place, but the Buddha refused to recognise the substitute and

she was compelled to go. By means of his miraculous power, the Buddha created a very beautiful woman and shewed her becoming subject to old age and decay, thereby causing emotion to arise in Abhirūpanandā. She became disgusted of saṃsāra. The Buddha addressed her with the verses contained in the *Therīgāthā* (referred to above), advising her to meditate on the impurity of the body. At the end of the *gāthā* she attained arahantship.

The two accounts give information regarding Abhirūpanandā's previous births, too. In the time of Buddha Vipassī she had been born in the city of Bandhumati as daughter to a wealthy householder. She heard the Buddha preach the doctrine and became a devout follower. At the death of the Buddha she offered a gem-studded golden umbrella to the cetiya containing the Buddha's relics. As a result of this she was reborn in various heavens until she was born finally in this Buddha epoch as Abhirūpanandā.

In the *Sutta-Nipāta Aṭṭhakathā* (I, pp. 241 f.) the story of Abhirūpanandā is included in the account of the ordination of the three Nandās which is cited as one of the two occasions when the *Vijaya Sutta*, also called the *Kāyavicchandanika Sutta* in the commentary, was preached.

There has been some confusion in the accounts of Abhirūpanandā. The *Apadāna* quotation given in the account of the *Therīgāthā Aṭṭhakathā* is not the section pertaining to Abhirūpanandā in the *Apadāna* but to Ekapiṇḍadāyikā therī (*Ap.* II, p. 515–516). This same *Apadāna* quotation recurs in the *Therīgāthā Aṭṭhakathā* account of Mettā (*ThīgA.* p. 36), and appears to be more appropriate to her. Among the verses addressed by the Buddha to Abhirūpanandā in the *Apadāna* account, are verses which pertain to Sundarī Nandā (*Thīg.* p. 132; *ThīgA.* pp. 80 f.).

L. R. G.

ABHISAJJANĪ VĀCĀ. See ABUSIVE LANGUAGE.

ABHISĀMA, a cakkavatti king who is supposed to have earned this high estate by virtue of an act of piety he performed in a previous life when, in order perhaps to facilitate the washing of feet, he placed a plank and (a vessel of) water near the entrance to a monastery of which he himself might have been an inmate, with the earnest hope that he may attain the noblest weal (*uttamatthassa pattiyā : Ap. I*, No. 231). This wish he is said to have realised in his last life as the thera Udakāsanadāyaka (ibid. p. 318, n. 2).

Note: The Pali Text Society's edition of the *Apadāna* has also recorded a variant form of the name Abhisāma which is said to occur in one manuscript as Aggisāma.

ABHISAMAYA. I. **Introduction and meaning of the word** : As one of the fundamental conceptions of the method of Buddhist meditation ***abhisamaya*** is the practical training towards realisation of truth in Buddhism; and *abhisamaya* has been always connected with the whole process of enlightenment, both in Theravāda and Mahāyāna.

Etymologically *abhisamaya* is derived from *abhi-sam-i*, its verb *abhisamayati* or *abhisameti*, i.e., coming by completely, comprehension, clear understanding, intuition, and so on. The Tibetan translation is *mṅon-rtogs*, while the Chinese translation for abhisamaya 現觀 [1], which means direct observance, is popularly used in China and Japan.

The verb *abhisameti* or *abhisamayati* has in general the Four Noble Truths (*cattāri ariya-saccāni*) as its object. In the Buddhist texts the term is found along with *satya* in such compound forms as *āryastyānām abhisamayāyā* (*Divy.* 654. 24), *satyābhisamaya* (*Bbh.* 38. 12), *saccābhisamayā nicchātā parinibbhutā* (*S.*758), *catusaccābhisamaya* (*Miln.* 214) and so on. This means that *abhisamaya* is directed towards the practice and cognition of truth, especially the Four Noble Truths. Therefore, whenever one speaks of *satya* (*sacca*)–*abhisamaya*, it should be defined as the full understanding of the Four Noble Truths through stages leading to the enlightenment of *śrāvakas* (disciples) and bodhisattvas. On the other hand, the verb *abhisameti* is often accompanied by *abhisambujjhati*, i.e., 'to be awakened to enlightenment'. The Buddha's famous discourse on Dependent Origination[2] (*paṭiccasamuppāda*) shows the content of his enlightenment which is also to be realised by every living being by observing (*passati*), understanding (*abhisameti*) and perfectly awakening (*abhisambujjhati*).

In connection with the realisation of enlightenment (*abhisambodhi*), G. Nishi says:[3] "The idea, 'to obtain the highest Enlightenment', for disciples in early Buddhism, was usually expressed by the verb *pajānāti* from which the noun *paññā* (*prajñā*) is derived. It is likely that the frequent employment of *abhisambujjhati* noticed in the explanation of his Enlightenment was due to the fact that at a later period Buddhists had limited the original expression *pajānāti* to denote only the supreme Enlightenment of the Buddha and thus to show the difference between the Buddha and His disciples". Throughout the Pali canon, *paññā* (wisdom) has been the principal factor of enlightenment, and *abhisamaya* the fundamental way of realising it. From the view point of verbal use, however, both *pajānāti* and *abhisameti* as verbs show the characteristics of enlightenment more clearly than would be shown from their employment as nouns. Besides, as both are closely connected with each other, they show that enlighten-

1 U. Ogiwara's Sanskrit-Japanese Dictionary mentions other translations from Chinese Texts: *abhisamaya* 現[illegible] 通達 證 所證 現證 得 智慧, *abhisamita* 證 現證 現觀 [illegible] *abhisamita-dharma* 證如實法 現證實法, *abhisamitavat* 現觀 [illegible], *abhisamitāvin* 已現觀 具現通 具現見 &c.

2 S. II. p. 25 (xii. 20 : Paccaya).
[illegible] ca bhikkhave paṭiccasamuppādo. Jātipaccayā [illegible] jarāmaraṇam uppādā vā Tathāgatānam anuppāda vā Tathāgatānam. Ṭhitā vā sā dhātu dhammaṭṭhitatā dhammaniyāmatā idappaccayatā. Tam Tathāgato abhisambujjhati abhisameti. Abhisambujjhitvā abhisametvā ācikkhati deseti paññapeti paṭṭhapeti vivarati vibhajati uttānikaroti passathāti cāha.

3 *Studies on Paññā in Early Buddhism* (Japanese Edition. Tokyo, 1955), p. 264.

ment is not merely conceptual but is actually realisable by observation and comprehension of things as they truly are. The Buddha frequently emphasised—*yathābhūtañāṇadassana* (observation or intuition of thus-ness). For instance, the *Saṃyutta Nikāya* states the following about Nirvāṇa (Nibbāna): the Buddha and his disciples who have attained Nibbāna really obtained the cognition of the five elements as they truly are (*yathābhūtam pajānāti*, IV, p. 192), fully understood the Four Noble Truths as they truly are (*catunnaṃ ariyasaccānaṃ yathābhūtaṃ abhisamaya*, V, p. 435) and perfectly acquired the right insight (*yathābhūtaṃ sammappaññā*) in impermanence, suffering and non-self, the characteristic aspects of all elements (III, p. 22).

At any rate, it is most important for those who are striving to attain enlightenment that the truth itself can be revealed by direct and right observation of things as they truly are. *Abhisamaya* bears just such a characteristic. The fact that the Buddha used such ordinary words as "to see" (*passati*) explains what we have just stated above. The following quotations illustrate the fundamental and essential standpoint of the Buddha whose intention was to let his disciples easily understand his thought. 'Whoever sees the dhamma, sees me' (*yo dhammaṃ passati so maṃ passati*: *S.* III. p. 120). 'Whoever sees the Dependent Origination, sees the Dhamma; whoever sees the Dhamma sees Dependent Origination' (*yo paṭiccasamuppādaṃ passati, so dhammaṃ passati, yo dhammaṃ passati so paṭiccasamuppādaṃ passati*; *M.* I, pp. 190-191). From these quotations it will be evident that we ourselves should see, observe, and cognise the truth through wisdom (*paññā*), on which various practices are based. The Buddhist practices have, as their common feature, the practical foundation that every kind of experience, whether connected with empirical or spiritual matters, should have a bearing on our ordinary lives. Even profound and philosophical doctrines have to be regarded as groundless and of no significance, unless they have been studied and practised by direct experience both subjectively and objectively. On *paññā* as practical training the Buddha mentions that there are three such kinds of practice, namely, by hearing (*sutamayā*), by thinking (*cintāmayā*) and by training (*bhāvanāmayā*).

Having dealt with the general meanings of *abhisamaya*, we shall next proceed to mention its special use when applied to the path of *śrāvakas* as a meditation method. Now, we may say that from the time of early Buddhism onwards the paths of training for arahants and disciples consisted in meditation on the Four Noble Truths, and the full understanding of the Four Noble Truths (*saccābhisamaya*) has been regarded as the way to seeing the truth (*dhammānupassanā*, *dhammābhisamaya*) through activities based on insight (*paññā*). Therefore, in a study of *abhisamaya*, it will be necessary (1) to understand *abhisamaya* as being on a par with enlightenment, Nibbāna and Vimokkha, &c., from the point of view of it being a type of enlightenment, (2) to comprehend how *abhisamaya* has played its part in the stages of the training and the meditation method of śrāvakas and (3) to clarify the relation between *abhisamaya* and *paññā* from the aspects of mutual agreement in Mahāyāna and Theravāda.

II. **Saccābhisamaya** is the realisation of truth. The Buddha's fundamental doctrines—the Four Noble Truths, the twelve causalities, the Noble Eightfold Path, &c., have been understood as those which enable śrāvakas to realise truth. By adding the word *anupassanā* or *abhisamaya* these doctrines, systematised as the methods of śrāvaka meditation, have been called the realisation of the Four Noble Truths and the realisation of the twelve causalities. As for the Noble Eightfold Path, from its very content we can call it "the realisation of the Noble Eightfold Path". Meanwhile, there are the enlightenment methods or factors of enlightenment (*bodhipākṣikā dharmāḥ*) regarded as steps in training both in the Mahāyāna and Theravāda paths. These enlightenment methods generally have thirty-seven items in which the Four Noble Truths and the twelve causalities have not been included, though the Noble Eightfold Path is. To this point Mahāyāna thought provides an efficient solution. Why do the *Prajñāpāramitā-sūtras* emphasise the significance of *prajñā* as well as the enlightenment method of śrāvakas? The thirty-seven enlightenment methods (*saptatriṃśad bodhipākṣikā dharmāḥ, sattatiṃsa bodhipakkhiyā dhammā*) of śrāvakas aim at the attainment of arhantship by means of *kṣayajñāna* and *anutpādajñāna*. They also embrace problems relating to *vijñāna* and *jñāna*. The Four Noble Truths, too, which depend as much upon *prajñā*, deal with the discrimination of *vijñāna* and *prajñā*, especially from the standpoint of *prajñā* in the sense of *saccābhisamaya*. Accordingly, there is no doubt that the Four Noble Truths originally included the thirty-seven enlightenment methods. The *Abhidharma-mahā-vibhāṣā* reveals that in connection with its composition and purpose it was compiled from the standpoint of the Four Noble Truths.

Paṭisambhidāmagga, too, explains the forty-four kinds of *abhisamaya* in the third chapter where enlightenment methods are characterised by applying the word *abhisamaya* which means *saccābhisamaya*. From early Buddhism to Abhidharma Buddhism, the most important doctrines—the twelve causalities, the Noble Eightfold Path, the thirty-seven enlightenment methods, &c., were widely taken up and dealt with in the circle of the realisation of the Four Noble Truths.

Enlightenment methods are aids to the realisation of enlightenment. In order to attain enlightenment, the meditation on *dharma* should be practised. Because of the fact that *dharma* is *satya*, the meditation of the Four Noble Truths will be called the realisation of *dharma* (*dhammābhisamaya*, *dhammānupassanā*). Thus, the full understanding of the Four Noble Truths (*saccābhisamaya*) is regarded as the essential means for meditation on truth (*dharma*). This is one of the characteristics of the realisation of truth in Buddhism. Now, the meditation on *dharma* depends upon *prajñā*. The *Abhidharmakośa* gives us the following definition regarding the Four Noble Truths: 'The essence of the sixteen aspects of the Four Noble Truths is nothing but *prajñā*'. The

above interpretation confirms the view that the Four Noble Truths are based upon *prajñā* as the keynote of the realisation of truth or emancipation (*vimokṣa*) in Buddhism. It does not mean that the Four Noble Truths were for the first time clarified here only by the Abhidharma method of discriminating all dharmas.

Further, with regard to the pattern of the Four Noble Truths as the realisation of *dharma*, the original meaning of *abhisamaya* should be considered as being 'to grasp completely the reality for oneself and to see rightly the objects'. As *abhisamaya* is all the time connected with the processes of Truth-cognition from the beginning to the end, [4] it is naturally accompanied by its synonyms such as *passanā, anupassanā, paccavekkhana, samatha, vipassanā, vitakka, vicāra, paññā, yathābhūtañāṇadassana, sati, sammādiṭṭhi, yoga, abhisambodhi, sacchikiriyā, adhigama,* &c. These mutual relations connected with *abhisamaya* we shall mention in detail later. In Mahāyāna, Buddhahood has been discussed mainly from the point of view of the realisation of enlightenment. In that connection, the theory of the five distinctions of the nature of sentient beings (*pañca gotrāṇi*) was supported by the Yogācāra schools in opposition to that of the *Saddharmapuṇḍarīka* and *Gaṇḍavyūha Sūtras*. The *Laṅkāvatāra Sūtra* mentions the *pañca gotrāṇi* as consisting of *śrāvakayānābhisamaya-gotra, pratyekabuddhayānābhisamaya-gotra, tathāgatayānābhisamaya-gotra, aniyata-gotra* and *agotra*. The former three have Buddhahood inherently in each. Here is a good example of the use of the word *abhisamaya* in connection with enlightenment and the path of practice.

III. *Abhisamaya in the Sarvāstivāda School:* 'to gradually understand the Four Noble Truths (*anupūrva-abhisamaya*) by the wisdom of non-defilement on the path of observation.' For śrāvakas who follow the steps according to their gradual mental developments, there are the path of observation (*darśana-mārga*), the path of repeated practice (*bhāvanā-mārga*) and the ultimate path of the arahant (*aśaikṣa-mārga*). As in the previous stages of the path of observation, there are two kinds of preliminary training by which the unenlightened men (*pṛthagjana*) can acquire the wisdom of non-defilement so as to be able directly to enter the first stage of sainthood, i.e., the path of observation.

The first stage of training,[5] i.e., the path of accumulating merit, in which various roots of virtue (*kuśala-mūla*) connected with defilements should be practised, is divided into three degrees : (1) the five kinds of mindfulness, i.e., *asubhabhāvanā-smṛti, maitrī-smṛti, idam-pratyayatā-pratītya-samutpāda-smṛti, dhātu-prabheda-smṛti* and *ānāpāna-smṛti*; (2) the respective contemplation on the four *smṛti-upasthāna* from both their particular and common aspects and (3) the comprehensive contemplation of the four *smṛti-upasthāna* from their common aspects. In the first stage *śamatha* is practised, and *vipaśyanā* is practised over the remaining stages.

The second stage of preliminary training[6] is called the *nirvedha-bhāgīya*, by which is meant that the roots of virtue connected with defilements have an activity that leads to the path of observation. It has four subdivisions, the first being the stage of attainment of heat (*uṣmagata*). This means the rising of the roots of virtue and resembles the previous notice of fire which could burn up defilements in the path of observation, just as heat would be a previous indication of fire. According to the degree of heat, the Four Noble Truths connected with the world of desire (*kāma-dhātu*) and the worlds of form and formlessness (*rūpa-dhātu, arūpa-dhātu*) should be meditated upon by understanding their sixteen aspects, namely the aspects of impermanence (*anitya*), suffering (*duḥkha*), non-substantiality (*śūnya*) and non-self (*anātmaka*) as constituting the truth of suffering (*duḥkha-satya*); aspects of cause (*hetu*), driving force (*samudaya*), process (*prabhava*) and relation (*pratyaya*) constituting the truth of origination (*samudaya-satya*); aspects of extinction (*nirodha*), pacification (*śānta*), perfection (*praṇīta*) and deliverance (*niḥsaraṇa*), constituting the truth of extinction (*nirodha-satya*); aspects of path (*mārga*), method (*nyāya*), attainment (*pratipatti*) and way of deliverance (*niryāṇika*), constituting the truth of the path (*mārga-satya*).

The second, the attainment of the climax (*mūrdhagata*), is a more progressive stage than the former. As the stage producing the most prominent roots of virtue out of other unstable ones it is called the climax, such as is the head for a person or the peak for a mountain. As much as in the stage of heat here, too, the Four Noble Truths and their sixteen aspects can be meditated upon to approach this climax of accumulating virtues.

The stage of steadfastness (*kṣānti*) is a stage of producing the unchangeable roots of virtue caused by a clear cognition of the Four Noble Truths. It has three subdivisions, i.e., the low (*mṛdu*), the intermediate (*madhya*) and the high (*adhimātra*). The first and second stages demand repeated meditation on the Four Noble Truths and their sixteen aspects. In order to deepen the meditation which induces the pure wisdom of non-defilement, the entrant into the stage of the intermediate adopts a method of meditation on the Four Noble Truths, called 'decreasing objects and their aspects'.[7] Thereby one of four aspects belonging

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4 E. Obermiller, *The Doctrine of Prajñā-pāramitā*, (p. 7, note): 'In the Tibetan tradition abhisamaya and mārga are always spoken of as synonymous—mṅon-rtogs daṅ lam don-gcig.'

5 This stage is called ***dharma-abhisamaya***. cp. ibid. p. 19, note.

6 This stage is called ***artha-abhisamaya. Artha*** is to be understood in the sense of ***pravacana-artha*** (Sa-lam Jig. 5 & 6; cp. ibid. p. 20, note.

7 The intermediate has 32 aspects which multiply the 16 aspects of the 4 truths by 2 (***kāma-dhātu*** and ***rūpa-arūpa-dhātu***). At first, the truth of suffering concerning ***kāma-dhātu*** is meditated on with 4 aspects allotted to the truth of suffering, and taking the following aspects in turn. It comes at the end of the meditation on the truth of the path concerning ***rūpa-arūpa-dhātu***. On this occasion, the last aspect of ***nairyāṇika*** among four aspects should be omitted or decreased. The above meditations are called the first circuit. Then the next circuit begins, but at the last meditation the third aspect of ***pratipatti*** should be omitted. In every 4 circuits, the decreasing of object (each truth) can be done. When 31 circuits, including 7 of decreasing objects and 24 of decreasing aspects, have been held, the aspect of ***anitya*** needs to be meditated on as the last one to enter into the stage of the highest.

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to the truth of suffering connected with the world of desire can be meditated upon in two moments. Next, the same aspect which should be understood in one moment becomes an object of meditation in the stage of the high.

The fourth stage of highest mundane virtues (*laukika-agra-dharma*) is a state during which there is an accumulation of the highest virtues among the mundane virtues characterised by defilements. As in the former state, one aspect of the truth of suffering can be meditated in one moment. And its following moment will directly lead to the path of observation. These four kinds of virtue according to the above-mentioned stages which next occur during preliminary training consist of the wisdom by practice which is regarded as the origin of undefiled virtues in the path of observation and the other paths following it. Speaking of meditation in connection with the stage of preliminary training, it may be said that *saccābhisamaya*,[8] as a secondary and preliminary method, is to be found in all the stages. However, the true merit and activity of *abhisamaya* could be better appreciated in the path of observation.

According to the theory of the Sarvāstivāda (e.g., *Abhidharmakośa*, chapter vi) there are two kinds of undefiled wisdom (*anāśravajñāna*) by which the Four Noble Truths can be fully understood on the path of observation. One is the cognition of the unimpeded path (*ānantarya-mārga*) which directly removes defiling forces (*prāpti*) without any hindrances. The other is the comprehension of the path of deliverance (*vimukti-mārga*) which takes place as soon as the defiling forces have been removed. The relation between cognition and comprehension is similar to what happens when robbers are first driven away and the door is then closed firmly. From the viewpoint of the objects of meditation on the Four Noble Truths, these two kinds of undefiled wisdom are classified into 'sixteen moments' (*soḍaśa-kṣaṇāḥ*) consisting of eight cognitions and eight comprehensions which are allotted to the world of desire and worlds of form and formlessness. The sixteen moments are meditated upon in the following order. (1) The cognition of the truth of suffering (*duḥkhe dharma-jñāna-kṣāntiḥ*) concerning the world of desire, (2) the comprehension of the truth of suffering (*duḥkhe dharma-jñānam*) concerning the world of desire, (3) the subsequent cognition on the truth of suffering (*duḥkhe'nvaya-jñāna-kṣāntiḥ*) concerning the worlds of form and formlessness, (4) the subsequent comprehension of the truth of suffering (*duḥkhe-'nvaya-jñānaṃ*) concerning the worlds of form and formlessness. Similarly, regarding the truths of origination (*samudaya*), extinction (*nirodha*) and the path (*mārga*), the other moments are respectively allotted to the three worlds.

The last moment, i.e., the 16th, the subsequent comprehension of the truth of the path (*mārge 'nvaya-jñānaṃ*) concerning the worlds of form and formlessness, belongs to the path of repeated practice that is subsequent to the path of observation, since at this moment the meditation on the Four Noble Truths which has already been practised in fifteen moments should be repeated again.[9] These fifteen moments belong to the path of observation. Therefore, in the Sarvāstivāda school, the meditation concerning these sixteen moments is called *satya* (*sacca*)-*abhisamaya*,[10] and the word *abhisamaya* is only combined with the path of observation and is not applied to any paths. From the viewpoint of the classification of the meditator's mental developments, the path of observation belongs to the 'path of stream entering' (*śrota-āpanna*). Regarding the sixteenth moment, however, the 'result of stream-entry' (*śrota-āpatti-phala*) is thereby attained.

There is the theory of three *abhisamaya* which is explained in the *Abhidharmakośa* (chapter on *Ārya-pudgala*). The above mentioned *Saccābhisamaya*, as an aspect of the activity of wisdom (of non-defilement), is divided into three : (1) '*abhisamaya* of seeing' (*darśana-abhisamaya*) which means the Four Noble Truths should be seen by wisdom ; (2) '*abhisamaya* of application' (*ālambana-abhisamaya*) which means that wisdom and the mind and mental function associated with that wisdom apply to the Four Noble Truths as the object of meditation ; (3) '*abhisamaya* of resultant' (*kārya-abhisamaya*) wisdom, the mental function associated with that wisdom, the substantial element without manifestation (*avijñapti-rūpa*) and the four conditioned aspects (birth, stability, decay and extinction) co-operate with each other in performing the four actions of comprehension (*pariññā*), abandonment (*pahānaṃ*), realisation (*sacchikiriyā*) and practice (*bhāvanā*) of the Four Noble Truths. The full understanding of the truth of suffering is always accompanied by these three *abhisamayas* (*darśana*, *ālambana* and *kārya*), while there is on the other hand only the resultant realisation (*kārya-abhisamaya*) in respect of the other three truths. Thus, if there is no *darśana-abhisamaya* of the truth of suffering there will be at that time no understanding of any other truth. And also if there is no application (*ālambana*) to the truth of suffering, the other three truths will not appear as objects.

Similarly, each of the Four Noble Truths may have a threefold *abhisamaya*, in which case there is only the resultant *kāryābhisamaya* in respect of the other three truths.

Now, the *saccābhisamaya* of the Sarvāstivādins is characterised by the theory of *anupūrva-abhisamaya* (gradual understanding). According to the Sarvāstivāda view the Four Noble Truths should be fully understood separately in a gradual order of the sixteen moments. If one maintained the theory of *ekakṣaṇa-abhisamaya* (instant understanding) without meditating in due order on the sixteen moments, it could be said that there is no mistake about this theory even from the view point of *kārya-abhisamaya* (*abhisamaya* of resultant). But, as the aspects of the Four Noble Truths are separated from each other, they should be in turn meditated upon by way of *anupūrva-abhisamaya*

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8 The path of observation is called *satya-abhisamaya*. cp. E. Obermiller, op. cit. p. 21, note.

9 Pu-kuang (普光): *Chu-she-lun-chi* (俱舍論記), xxiii.

10 *Abhidharmakośa*, vi, *v*. 27 'evaṃ ṣoḍasacitto yam satyābhisamayaḥ'.

which is not the case with *ekakṣaṇa-abhisamaya* or instantaneous realisation from the standpoint of *darśana-abhisamaya* (*abhisamaya* of seeing).

The sixteen moments seem to have been set up as stages of obtaining the undefiled wisdom (*anāśravajñāna*) through the full understanding of the Four Noble Truths. It may be said that these orderly stages were too analytic or abhidharmic to be suitable for practical meditation. This fact, perhaps, could be attributed to the result of strictly analysing the characteristics of *abhisamaya*. One who has attained the 'result of entering the stream of sainthood' (*śrota-āpatti-phala*) is expected to practise meditation in the successive stages of sixteen moments so as to get two kinds of emancipation of which one is *cetovimutti* or that indicating the extinction of defilement by way of cognition (*dharma-jñāna-kṣāntiḥ*), the other *paññāvimutti* which means the extinction of ignorance (*avijjā*) by way of comprehension (*dharma-jñāna*). Nevertheless, if the meditation on the Four Noble Truths has to be gradually practised in sixteen moments, nobody could ever attain arahantship which is regarded as the ultimate result for śrāvakas. If the realisation of enlightenment needs an order of meditating grades and stages or a selection of the periods of meditation according to mental faculties, there will occur various opinions and questions. Generally speaking, enlightenment at least in connection with the meditation on the Four Noble Truths should be combined not with stages for śrāvakas, but with *abhisamaya*. We shall discover valid reasons for this when we discuss other schools. Among schools there existed two characteristic standpoints, i.e., the theory of gradual understanding (*anupūrva-abhisamaya*) and the theory of instant understanding (*ekakṣaṇa-abhisamaya*) which were seemingly in opposition to each other.

IV. **Abhisamaya in the Vibhajjavāda School and Harivarman's standpoint:** 'Advocating the theory of instant understanding (*ekakṣaṇa-abhisamaya*) on the Four Noble Truths':

(1) The *Visuddhimagga* deals with the theory of instant understanding in the section of 'Purification by Knowledge and Vision' (*ñāṇa-dassana-visuddhi-niddesa*). In each one of the four kinds of path-knowledge (the path of stream-entry, the path of once return, the path of non-return and the path of arahantship) there are respectively exercised four simultaneous functions, i.e., comprehension, abandonment, realisation and practice, which occur in one single moment. Then, the Four Noble Truths should be, in one single moment, fully understood. By applying similes such as that of the lamp, sun and boat to the above idea, the *Visuddhimagga* interprets the standpoint of the Vibhajjavādins. As the lamp burns the wick, so his path-knowledge comprehends suffering; as the lamp dispels the darkness, so his knowledge abandons the origin; as the lamp makes the light, so knowledge (as the right view) develops the path, that is, the states consisting in right thinking, &c., by acting as co-nascence, &c. for them; and, as the lamp uses up the oil, so the knowledge realises the extinction, which brings defilements to an end.[11]

Further, the simultaneous comprehension of the Four Noble Truths can be acquired in the sense of the sixteen aspects included as one in the Four Noble Truths as follows: oppression (*pīḷana*), being formed (*saṅkhata*), torment (*santāpa*) and change (*vipariṇāma*) as regards the truth of suffering; accumulation (*āyūhana*), source (*nidāna*), bondage (*saṃyoga*) and obstacle (*paḷibodha*) as regards the truth of origin; deliverance (*nissaraṇa*), detachment (*viveka*), being not formed (*asaṅkhata*) and immortality (*amata*) as regards the truth of extinction; departure (*niyyāna*), cause (*hetu*), seeing (*dassana*) and dominance (*ādhipateyya*) as regards the truth of the path.

For instance, in the case of the truth of suffering, a sickness like a stomach-ache is illustrated. "Origin has the characteristic of *accumulating* as its individual essence; but its *sense of source* becomes evident through seeing Suffering, just as the fact that unsuitable food as a source of a sickness becomes evident through seeing how a sickness arises owing to such food. Its *sense of bondage* becomes evident through seeing Cessation which has no bonds. And its *sense of impediment* becomes evident through seeing the Path, which is the outlet".[12] Following a suggestion in the *Visuddhimagga* about those who insist on *abhisamaya* that the different truths are comprehended separately, they are well mentioned in the *Kathāvatthu* (II, 9: *Anupubbābhisamayakathā*). There is an opinion about gradual understanding which rests incorrectly on such words in the sūtras as that the wise man gradually rubs off his own dirt each moment just as the silversmith removes rust from silver. And, one who is on the path of realising the result of stream-entry abandons a part of defilement through the view of suffering and other parts respectively through the view of origin, extinction and path. On the other three paths, the same matter is repeated. Thus, in these sixteen sections he makes gradually an abandonment of defilement to attain arahantship. Among those who would have such a heretical opinion as that *abhisamaya* should be separately practised in each of the truths (*ñāṇa-abhisamaya*), there are, for instance, the Andhakas, Sabbatthivādins, Sammitīyas, Bhadrayānikas, &c., (*Kathāvatthuppakaraṇa-aṭṭhakathā*, p. 58). Further, regarding *odhisokathā* (*Kvu.* I, iv) Buddhaghosa comments there is an opinion called *odhisokathā*. Among those who at present would have the partial abandonment of defilement, through the view of suffering, &c., which is based on the full understanding of meditation (*jhānābhisamaya*) in the paths of stream-entry, &c., there are Sammitīyas, &c. In order to break down their heretical doctrine, one who asked 'Is there any partial abandonment of defilement?' is of our school. One who answered 'Yes' is of another school as Sammitīya, &c. (ibid. p. 42).

The *odhisokathā*, which is criticised here by Buddhaghosa, is our *anupubbābhisamaya* (gradual understanding).

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11 *Visuddhimagga*, p. 593.
12 *The Path of Purification* (*Vism.* trsl. Bhikkhu Ñāṇamoli), pp. 810-811.

Among schools belonging to Theravāda, the Vibhajjavādins who had differences with Sarvāstivādins in connection with the *abhisamaya* theory, seem to have been more lacking in its detailed interpretation than the latter. Meanwhile, the Mahīsāsakas (one of two branches of Theravāda) of whom Sarvāstivādins and Dharmaguptas were further divisions, were in opposition to the Vajjiputtakas, regarded as the other branch of the Theravāda. Bhadrayānikas and Sammitīyas, whom Buddhaghosa criticised, belonged to the Vajjiputtakas. According to Buddhaghosa's criticism and records[13] of schism in the Saṅgha, therefore, we may point out that Mahīsāsakas (original), Dhammaguttas and Vibhajjavādins were in close contact with each other. They stand on the theory of instant understanding as much as the Mahāsaṅghikas. The Andhakas who are derived from the Mahāsaṅghikas hold the opposite opinion from the latter.

(2) The *Satya-siddhi-śāstra* (Ch'êng-shih-lun 成實論) written in India about 300 A.C. by Harivarman who was the founder of the Ch'êng-shih Tsung sect (Jōjitsu-shū sect 成實宗), expressed its criticism on the *abhisamaya* theory of the Sarvāstivādins. *Satya-siddhi-śāstra*, referring to the Sarvāstivādins' theory of gradual understanding, gives us interesting disputations from the view point of instant understanding.[14]

By presenting some eight theses, Harivarman tries to criticise one by one the arguments expressed in the *Abhidharmakośa* which consist of three sūtra-quotations and three similes. The Sarvāstivādin says: there is an extinction of the view of non-being as soon as one sees the origination (*samudaya*) in the world, and there is an extinction of the view of being as soon as one sees the extinction (*nirodha*) in the world. Hence the two aspects of origination and extinction are different from each other. Against this he expresses an opposite view, "you fail to recognise your own grounds" and, "the path of enlightenment should not be obtained by only sixteen moments and twelve aspects." On the practice for extinguishing various evils and defilements he repeatedly emphasises that the practice cannot be limited to sixteen moments but it really needs innumerable moments. Further, on the gradual practices he opposes the arguments based on a sūtra thus: there arise the eye of insight (*cakkhu*), knowledge (*ñāṇa*), consciousness (*vijjā*) and wisdom (*paññā*) in each of the truths; there are twelve aspects consisting of the three-fold preaching, and further there are sixteen moments. He answers: the Buddha preached that one can get *cakkhu*, *ñāṇa*, *vijjā* and *paññā* in the Four Noble Truths but never stated that there are sixteen moments which should be gradually taken for practices. Lastly, criticising a sūtra quotation which is taken as the effective ground of the Sarvāstivādins' argument and saying that to gradually understand truths is just like going up a flight of stairs, step by step, Harivarman declares, "I have never learnt this sūtra. Even though there is such a sūtra, it must be laid aside because it does not correspond to the characteristics of dharma (*dharmalakṣaṇa*)."

Harivarman has been influenced by the Suttavāda (which is a sub-sect of Theravāda) as well as the Mahīsāsaka, Dhammagutta, Kassapīya, Vibhajjavāda and so on. According to his opinion of *abhisamaya*, therefore, he seems to have had the same opinion as the Vibhajjavādins so far as the *abhisamaya* theory is concerned.

The theory of gradual understanding (*anupūrva-abhisamaya*) will further show us its developed patterns in Mahāyāna Buddhism especially in the Vijñānavāda, i.e., Yogācāra school.

V. Abhisamaya in the Vijñānavāda School: (1) *The six kinds of Abhisamaya.* The *Vijñapti-mātratā-siddhi-śāstra* explains the five paths of the bodhisattva's practice which are necessary for the attainment of the ultimate meaning of *Vijñaptimātratā*. The paths respectively correspond to the Sarvāstivādins' paths which have already been mentioned. These are as follows: (1) the path of accumulating merit (*sambhāra*) which includes those stages ranging from the stage of aspiration for enlightenment to the stage of the ten kinds of merit-transference. This path is called *mokṣa-bhāgīya* or *ekādhimuktika* from the Vijñānavāda point of view; (2) the path of training (*prayoga*) which corresponds to the stages of heat, climax, steadfastness and highest mundane virtues in the Sarvāstivāda and of which *nirvedha-bhāgīya* or *adhimukticaryābhūmi* is given as another name; (3) the path of penetrating (*nirvedha*) which corresponds to the path of observation (*darśana-mārga*) and also to the first ground of the bodhisattva, i.e., *pramuditā-bhūmi*; (4) the path of repeated practice (*bhāvanā*) ranging from the second ground (*vimalā-bhūmi*) to the tenth ground (*dharmameghā-bhūmi*) of the bodhisattva; (5) the path of ultimate result (*niṣṭhā-mārga*) which is the state of the enlightenment of the Buddha.

In spite of the adoption of the order of paths treated in Sarvāstivāda, the content and the purpose of the above five paths are different from it, since the Vijñānavādin aims at the attainment of Buddhahood through ways of meditation of *vijñaptimātratā* (consciousness only). Every kind of attachment and defilement (*ātma-dharma-grāha* and *kleśa-jñeya-āvaraṇa*) should be abandoned within the five paths to realise the thus-ness (*tathatā*) due to the non-substantiality and to continue the practice of wisdom which is conducive to the attainment of Nirvāṇa and Bodhi. As

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13 *Dīpavaṃsa* (southern record) and *I-pu-tsung-lun-lun* (異部宗輪論) (northern record); *Moc.* V, p. 4174; S. Tatsuyama: *History of Indian Buddhism* (in Japanese), pp. 74-80.

14 Chinese translation *Ch'ng-shih-lun* chap. xxvi *anupūrva* (-*abhisamaya*)(?) and chap. xxvii *ekakṣaṇa* (-*abhisamaya*) (?). Harivarman seems to have belonged to Suttavāda and developed the thought of Suttavāda in his *Satya-siddhi-śāstra*. Vasubandhu, in his youth, studied *Abhidharma-mahā-vibhāṣā* at Kaśmīra and wrote *Abhidharmakośa* as a summary of Sarvāstivāda though from a critical viewpoint which has been influenced by Suttavāda. Saṅghabhadra criticised the *Abhidharmakośa* from the traditional interpretation on Sarvāstivāda and then wrote *Abhidharma-nyāyānusāra*. Later Vasubandhu changed over to the Mahāyāna under the guidance of his brother Asaṅga (about A.C. 310–390) and became the systematiser of Vijñānavāda (Yogācāra). Here, we are dealing with the *Abhidharmakośa* as a representative summary of Sarvāstivāda.

abhisamaya has so far been almost connected with the paths of training (*prayoga-mārga*) and observation (*darśana-mārga*), we may here also trace the relation between *abhisamaya* and these two paths in the Vijñānavāda doctrine.

On the path of training (*abhimukticaryā-bhūmi* in Vijñānavāda) there are two kinds of meditation which lead to the path of observation where the bodhisattva may be expected to realise the truth. One is meditation on the four investigations (*catasraḥ paryeṣaṇāḥ*) which is practised in the stages of heat and climax. The other is meditation on the four intuitions of thus-ness (*catvāri yathābhūta-parijñānāni*) which belongs to the stages of steadfastness and highest mundane virtues. The former consists of *nāma-paryeṣana*, *vastu-p°*, *svabhāva-prajñapti-p°*, and *viśeṣa-prajñapti-p°*. Regarding the objects of our cognition, the following four things are to be investigated and cognised: (1) name (*nāma*), (2) matter (*vastu*), (3) own nature (*svabhāva*) and discrimination or attribute of own nature (*viśeṣa*) which are provisional and non-substantial. When these investigations about the four aspects of a thing are first practised in the stage of heat, it can also be done by the meditation of obtaining the light (*ālokalabdhaḥ samādhiḥ*), which brings about signs of an appearance of undefiled wisdom. As for the stage of climax, these investigations are further deepened in this stage through the practice of the meditation of increasing the light (*ālokavṛddhiḥ samādhiḥ*) which is more subtle and higher than the meditation of obtaining the light. The latter, the meditation on intuition of thus-ness is also subdivided into four as follows: *nāma-esanā-gata-yathābhūta-parijñāna*, *vastu-e°*, *svabhāva-prajñapti-e°*, and *viṣeṣa-prajñapti-e°*. These kinds of intuitive wisdom which have been brought about by the four investigations go further on to abandon even the subject itself of meditator which has concentrated on the realisation of non-substantiality of objects at the two previous stages.

In the accomplishment of non-substantiality concerning object and subject there are two meditations needed. One is the meditation of penetrating to a part-meaning of thus-ness (*tattvārthaikadeśānu-praveśaḥ samādhiḥ*) which belongs to the stage of steadfastness where first the non-substantial object is realised in the lowest stage of steadfastness, and secondly, the non-substantial subject is meditated upon in the intermediate and thirdly, the non-substantial subject is realised in the highest stage. The other is the unimpeded meditation (*ānantarya-samādhiḥ*) belonging to the stage of highest mundane virtues. As this stage can produce much higher intuitive wisdom than the stage of steadfastness, at the last moment of this stage the undefiled wisdom called the original wisdom (*mūla-jñāna*) will be brought about in order to understand fully thus-ness and phenomenon as being equal and indiscriminative from one another. This moment leads to the path of penetrating, i.e., the path of observation.

The path of penetrating is divided into two. One is the path of seeing the thus-ness, where the original wisdom (*mūla-jñāna*) can realise thus-ness in its essence, when our acquired knowledge based upon adherence to object and subject will be removed through the way of the so called 'two kinds of non-substantiality in Vijñānavāda meditation'. There, in this case, are the abandonment of defilements at a moment of the unimpeded path (*ānantarya-mārga*) and also the abandonment of the perfuming (potential) power of defilements at a moment of the path of deliverance (*vimukti-mārga*). After this, the other, called the path of seeing the aspects of thus-ness, should be practised by means of the posteriorly acquired wisdom (*pṛṣṭha-labdha-jñāna*) which aims at fully understanding the discriminative aspects of phenomena based on the equality of themselves. Accordingly this is sub-divided into two, i.e., the path of three moments, that is the thus-ness realised by non-substantiality in connection with self and existence (*ātma-dharma-śūnyatā*) should be in three ways meditated upon from the absolute aspect of thus-ness, and the path of sixteen moments, that is the above-mentioned sixteen moments of Four Noble Truths should be meditated upon in the same manner as that of Sarvāstivāda. As there still remains a certain defilement despite the striving for extinction of the acquired defilement, therefore the path of repeated practice is necessarily demanded for the sake of cultivating the original wisdom as was done in the former path, and it is also expected to remove the inherent defilement in order to accomplish the complete abandonment of defilements—even in moral and intellectual hindrances (*kleśa-āvaraṇa* and *jñeya-āvaraṇa*).

Comparing with the *satya-abhisamaya* in Sarvāstivāda, Vijñānavāda (Yogācāra) shows us a considerably different pattern in its five paths of the bodhisattva's practice. As the name itself indicates, the purpose of Yogācāra consists in practical meditations on Yoga, which are divided into object, practice and result. Especially, to master the principles of *vijñaptimātratā* (consciousness only) and *madhyamā-pratipadā* (middle path), the yogic grounds (*yogācārabhūmi*, in the meaning of Vijñānavāda practice) numbering seventeen, have necessarily to be taken by the meditator (*yogācārin*). In spite of the adoption of the system of stages of practice in Sarvāstivāda, generally speaking, the content of the five paths in Yogācāra is quite different from Sarvāstivāda. For instance, the sixteen aspects of the Four Noble Truths which are to be practised in the path of training in Sarvāstivāda have been alternated with two meditations concerning four investigations and four intuitions of thus-ness in Yogācāra. Moreover, the sixteen moments of the Four Noble Truths regarded as the main practice in the path of observation have been merely taken up as a part of the path in Yogācāra. According to the purpose of the path of observation, Yogācāra emphasises the realisation of thus-ness which should be revealed by two kinds of non-substantiality (*śūnyatā*) from the *vijñaptimātratā* point of view. Such a practice has to be continuously repeated till the ultimate result is attained by the meditator. On the other hand, the fact that *nirvedhika, niścaya, viniścaya, paryeṣaṇā* and *yathā-bhūta-parijñāna*, &c., have been dealt with in Yogācāra as being synonymous with *abhisamaya* should be taken into consideration. This is nothing but a proof

showing that *satya-abhisamaya* has been raised to the standpoint of *vijñaptimātratā* through relations between wisdom (*prajñā*) and practical ground of mind (*citta-bhūmi*) in Mahāyāna thought. Nevertheless, the important commentaries of Yogācāra that followed the abhidharma compilation contain various kinds of *abhisamaya*.

Among these classifications,[15] the theory of six kinds of *abhisamaya* such as is referred to in the *Vijñaptimātratā-siddhi-śāstra*, &c., can be considered as a representative example. The six are as follows. (1) *Abhisamaya* of thought: The wisdom consisting of thought (*cintāmayī-prajñā*) accompanied by an acceptance of joy (*saumanasya-vedanā*) can produce a wisdom which is able to observe in the path of training all the common aspects of existence. Then, the wisdom consisting of thought is called *abhisamaya* of thought. (2) *Abhisamaya* of faith: Absolute faith belonging to defilement (*āśrava*) and non-defilement (*anāśrava*) towards the three treasures (Buddha, Dhamma and Saṅgha) is conducive to the activity of *abhisamaya* so as to make it non-regressive. (3) *Abhisamaya* of discipline: The discipline of non-defilement (*anāśrava-saṃvara*) causes a removal of any dirt and makes *abhisamaya* in its action clear and sharp. (4) *Abhisamaya* of wisdom: This consists of two kinds of wisdom which occur in the paths of observation and repeated practice. One is the original wisdom (*mūla-jñāna*) which observes the essence of thus-ness, i.e., the equality of all existences. The other is the posteriorly acquired wisdom (*pṛṣtha-labdha-jñāna*) which, after realising the equality, observes separately aspects of existence in their own discrimination. (5) Wisdom of ending in *abhisamaya*: At the ending of the *abhisamaya* of wisdom, there will be brought about a wisdom belonging to the range of defilement and non-defilement. This can observe the aspect of thus-ness in differentiated modes of existence. This wisdom is also connected with the two paths of observation and repeated practice. (6) *Abhisamaya* of the ultimate path: This *abhisamaya* includes the ten kinds of wisdom that are exercised in the path of ultimate result. Then, the former three *abhisamayas* will be attributed to the category of *abhisamaya* of resultant (*kārya-abhisamaya*) which has been mentioned in Sarvāstivāda, for they are associated with *abhisamaya* to promote or produce its activities. The remaining three will be considered as those which show the own nature of *abhisamaya*, because *abhisamaya* is closely connected with wisdom in its essence. The name of *abhisamaya*, therefore, is something in common throughout the paths of observation, repeated practice, ultimate result and training; the original wisdom and the posteriorly acquired wisdom; defilement and non-defilement; concentration and distraction.

When this is compared with the Sarvāstivāda definition of *abhisamaya*, we can point out considerable differences between the two schools. To the Vijñānavāda *abhisamaya* is not only connected with the path of observation but with the path of training and others, and is common to both defilement and non-defilement. This means that the Vijñānavādins came to a stage where no more traditional definition on *abhisamaya* was necessary for manifesting the true meaning of *abhisamaya* as the result of constant researches for wisdom and its practice, inasmuch as these were to be actually realised by bodhisattvas.

Now, we can return to explain 'Wisdom of ending in *abhisamaya*'. According to Sarvāstivāda opinion, 'ending in *abhisamaya*' means a kind of wisdom relating to defilements which has been brought about by taking mundane things as objects in meditation. That is to say, among the above-mentioned sixteen moments of *abhisamaya*, when the three subsequent comprehensions belonging to the truths of suffering, origin and extinction are about to arise, the wisdom of ending in *abhisamaya* simultaneously takes place. As regards 'Wisdom of ending in *abhisamaya*', it is restricted to the three truths, since it has sometimes exercised its actions of cognition, extinction and realisation in these three truths. It is also far beyond the object of meditation for the subsequent comprehension of the truth of the path, in as much as it has been originally attributed to mundane wisdom, by which the truth of the path cannot be practised at all. Moreover, this wisdom, as the defiled and the mundane, is regarded as one of absolute non-appearance (*atyantānutpāda*) which means that it can never come into existence without a possibility of its being expected to appear in future, so long as extinction independent of the force of wisdom (*apratisāṅkhya-nirodha*) as an unconditioned element (*asaṃskṛta-dharma*) still prevents a present appearance of the wisdom. As against the Sarvāstivāda definition there are different opinions taken by schools such as the Sautrāntika (Suttavāda), Mahāsaṅghika and Vijñānavāda. The Sautrāntika says: "After performing the meditations in the path of observation, there is an appearance of mundane wisdom which is eminently capable of observing the Truths". The Mahāsaṅghika says: "At the very end of the path of observation, there occurs another wisdom which is called one-moment wisdom of ending in *abhisamaya*. This is able to cognise the differentiation in aspects of the Four Noble Truths." On the word of *abhisamayāntika*, a certain Ābhidharmika says: "Besides meditating on the noble truths, Yogācārins acquire wisdom at the same time. Hence this wisdom is called *abhisamayāntika*." The *Mahāyāna-saṅgraha* written by Asaṅga represents quite a different opinion which seems to have been in accord with an idea of Ghoṣaka who remarked that as this wisdom is near to *abhisamaya*, the name of *abhisamayāntika* is given to it. Asaṅga defines *abhisamayāntika* as follows: "Prior to the path of observation, the four samādhis (*ālokalabdhaḥ samādhiḥ*, &c.) to be practised in the path of training are called *abhisamayāntika*."

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15 Six kinds of *abhisamaya* are given in *Yogācāra-bhūmi-śāstra* (瑜伽師地論), *Hien-yang-sheng-chiao-lun* (顯揚聖教論), *Vijñaptimatrata-siddhi-śāstra* (成唯識論), &c.; four, seven, and eighteen kinds of Abhisamaya in *Hien-yang-sheng-chiao-lun*: ten kinds in *Mahāyānābhidharmasamuccaya* (大乘阿毗達磨集論): eleven kinds in *Mahāyānasaṅgraha* (攝大乘論); eight kinds in *Abhisamayālaṅkāra* will be mentioned in our following section.

Abhisamayāntika in Vijñānavāda, as we have already mentioned, is defined as the wisdom including both the defilement and the non-defilement which has been brought about at the end of performing the *abhisamaya* of wisdom, and is characterised by the function of cognising the concrete aspects of thus-ness.

Accordingly it may be concluded that the Mahāyānistic schools, being opposed to the "wisdom of ending in *abhisamaya*" which was defined as the non-coming into existence, have been obliged to develop its meaning by adding the "wisdom of defilement" which can perform in the cognition of differentiated aspects of thus-ness in association with the "wisdom of non-defilement", because in Sarvāstivāda, the activities of *abhisamaya* were limited to the range of wisdom of non-defilement.

2. *The Eight Kinds of Abhisamaya in Abhisamayālaṅkāra.* Various classifications of *abhisamaya* in the Vijñānavāda school, except the six kinds of *abhisamaya* mentioned above, were made in attempts to discuss the comparative merits of Mahāyāna and Theravāda in connection with their own paths of practice. Let us now deal with the *Abhisamayālaṅkāra* which provides an outstanding example of the Mahāyāna pattern.

The *Abhisamayālaṅkāra* is a commentary by Maitreya-nātha on the *Prajñāpāramitā Sūtra*, and was written at the request of Asaṅga. As we have a detailed interpretation on it called *Abhisamayālaṅkāra-āloka* by Haribhadra (about 8th cent. A.C.) which includes 272 verses composed by Maitreya-nātha and as the *Aṣṭasāhasrikā-prajñāpāramitā Sūtra* has referred to each of the verses, it is possible to understand the practical aspect of the *Prajñā-pāramitā Sūtra* which deals from the first stage of aspiration for enlightenment to the ultimate stage of attainment of Buddhahood. The system of practice treated in the *Abhisamayālaṅkāra* has exercised its influence on Mahāyāna Buddhism in order to make clear the essential differences between Mahāyāna and Theravāda, and also to advocate the Mahāyānist path of practice which was completely based upon the concepts of *prajñā* and *śūnyatā*. The *Abhisamayālaṅkāra* has eight chapters corresponding to eight *abhisamayas* to represent the three meanings of *prajñāpāramitā*. They are as follows: (1) the wisdom of all aspects (*sarva-ākāra-jñātā*), (2) the wisdom of the paths (*mārga-jñātā*), (3) the wisdom of all things (*sarva-jñātā*), (4) the realisation of the wisdom of all aspects (*sarva-ākāra-abhisambodha*), (5) the summit of the full understanding (*mūrdha-abhisamaya*), (6) the gradual full understanding (*anupūrva-abhisamaya*), (7) the instant full understanding (*ekakṣaṇa-abhisamaya*) and (8) the realisation of Dharma-body (*dharma-kāya-abhisambodha*).

The wisdom of all things (No. 3 above) should be practised in order to comprehend the entirety of dharmas in which the five elements and the twelve bases, &c., are included. Next, by practising the wisdom of the paths (No. 2 above), the paths of śrāvakas, pratyeka-buddhas, and bodhisattvas must be understood. In order to grasp completely the reality of all existence, the wisdom of all aspects (No. 1) should be practised. This is regarded as the fundamental wisdom and the central concept of the *Prajñā-pāramitā Sūtra*. These three classifications are derived from the interpretation on a theoretical basis of *prajñā-pāramitā*. Meanwhile, the four following *abhisamayas* (i.e., chs. 4-7) represent the concrete and detailed ways of practice of the six *prajñā-pāramitā*. The realisation of the wisdom of all aspects (4) is a stage to be practised by the bodhisattva in order to obtain freedom through meditation synthesised with the three former wisdoms. The summit of the full understanding (5) needs to be practised in order to acquire the ultimate realisation resulting at the last moment, by means of entering into the path of superiority (*viśeṣa-mārga*). Further, in order to make clear, firmly grasp and put into order the whole content of *abhisamaya* which have been practised so far, the thirteen *dharma* including the six *pāramitā*, the six kinds of mindfulness (*anusmṛti*) and the full understanding of all *dharma* as having no existence of their own being (*sarva-dharma-abhāva-svabhāva-avabodha*) should be gradually understood (6). After this, instant full understanding (7) can be realised in one single moment as a result of practising the four kinds of *dharma* having non-defilement. Last of all, at the second moment, the realisation of *dharma*-body (8) will be brought about as a natural course of practice.

Let us consider several features concerning *abhisamaya* found in this book. Compared with the paths of training of a bodhisattva and a śrāvaka (including pratyeka-buddha), the bodhisattva is superior to the śrāvaka in five points. The four aids to penetration (*vv.* 25-36). The distinctive superiority of the bodhisattva and the protector (the Buddha) over the disciples and pratyeka-buddhas with regard to the degrees of heat (summits, patience and highest mundane dharmas), distinguished as weak, medium and strong, results from: (1) their objects (*ālambana*: *vv.* 27-33), (2) their aspects (*ākāra*: *vv.* 27-33), (3) their causality (*hetutva*) which leads to the attainment of understanding in all the three vehicles (*v.* 27), (4) assistance (*samparigraha*: (*v.* 36) and (5) the connection which, taken in due order, they have with the four kinds of false discrimination (*caturvikalpasamyoga*[16]; *vv.* 34-35). The *Abhisamayālaṅkāra*, from the above standpoint, tries to analyse in detail the essential differences between a bodhisattva and a śrāvaka. Apart from following the traditional interpretation on the practice of śrāvaka such as is mentioned in Sarvāstivāda, the purpose, way and practice in the paths of a bodhisattva are completely coloured with the concepts of *prajñā* and *śūnyatā*. We can verify these patterns in each chapter of the *Abhisamayālaṅkāra*. The sixteen aspects and the sixteen moments, as we have treated so far, have been modified by Mahāyānist interpretations and their own contents have been filled with terms such as *prajñapti-mātratva* (provisionality only), *śūnyatva* (emptiness, non-substantiality), *animittatva* (signlessness), *abhāva-svabhāva* (non-existence of own

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16 After E. Conze: *Abhisamayālaṅkāra*, p. 13.

being), *anupalambhatā* (non-apprehension), *avikalpanā* (absence of discrimination), *asaṃsthiti* (non-adherence), *prajñā-pāramitā* and so on. It is well said that within the sphere of the wisdom of the paths, the sixteen aspects of the Four Noble Truths, but without taking them as a basis (*anupalambha*), should be known as the path of the śrāvakas (disciples).[17]

The paths of the bodhisattva should be realised step by step on the way of observing the six *prajñā-pāramitā*. It is superior to the paths of a śrāvaka as both these are dealt with in the *Abhisamayālaṅkāra*. Therefore, not being restricted by the interpretation of the Sarvāstivādins in which the word *abhisamaya* has been definitely connected with the Four Noble Truths, *abhisamaya* has now recovered its own original meaning as a result of the elaborate researches on the concepts of *prajñā* and *śūnyatā* which are essential in order to realise the paths of a bodhisattva.

The fact that the *Abhisamayālaṅkāra* uses the word *abhisamaya* as its title no doubt informs us that the Vijñānavāda school made efforts to appreciate highly the true meaning of Buddhist paths of practice through the process of re-organising the traditional paths. In this procedure, the word *abhisamaya* seems to have been regarded as the synonym for the Buddhist path of practice. So far, at least as concerns the *Abhisamayālaṅkāra*, the new expression for Buddhist practice indicates both the creative methods and its contents.

VI. **Enlightenment and Abhisamaya**: As we have frequently stated so far, *abhisamaya* is an expression derived from the practical aspect of enlightenment. Though there have been various kinds of interpretations of *abhisamaya*, the term has been constantly used for clarifying the true sense of the paths of practice since the days of early Buddhism. So far as enlightenment is concerned, the main problem concerning *abhisamaya* was whether enlightenment should be realised gradually or instantly.

Mahāyāna Buddhism, therefore, has faced this problem in an attempt to solve the question. In this connection we shall have to take into consideration the fact that the extinction of defilement, the ways of practice and the content of the realisation of enlightenment, &c., should be dealt with consecutively. We cannot help noticing the disputes about these matters which included two aspects (the gradual and the instant) regarding time, way and mental faculty.

For instance, the Mahāyāna development of the gradual attainment (*anupubba-samāpatti*) and the instant (transcendental) attainment (*samatikkama-samāpatti*) noticed in early Buddhism, the gradual doctrine and the instant doctrine in critical classifications of Mahāyāna Buddhism, the gradually realised bodhisattva and the instantly realised bodhisattva in Vijñānavāda, the instant enlightenment in the Nan-tsung Zen sect, the enlightenment of crosswise leap in the Shin-shū sect, the gradual meditation (*śamatha-vipaśyana*) and the instant meditation in Tendai-shū sect (T'ien-tai Tsung sect), the realisation of the identity of the three-fold truth, the realisation of the middle path with the eight-fold negation, and the bodily attainment of Buddhahood in Shingon-shū sect (Chên-yen Tsung sect) and so on—these are all connected with the above-mentioned two aspects and regarded as the most important doctrines in each of the sects and schools in Mahāyāna Buddhism. Almost all these doctrines stand on the side of the instant realisation of enlightenment, which is based upon the concepts of *śūnyatā* and *prajñā*. It may be said that *abhisamaya* is still kept alive in these doctrines, even if we cannot directly find that word. Being apart from the meaning of *satya-abhisamaya* as treated in Sarvāstivāda, *abhisamaya* has now acquired a genuine and original meaning in its Mahāyānist recovery.

In conclusion, that *abhisamaya* meant the realisation of Dharma and the realisation of Truth has to be repeated again as being one of the basic concepts of the Buddhist practice.

KYŌSHŌ HAYASHIMA.

17 Ibid. pp. 31-32.

ABHISAMAYA-HṚDAYA, a Sanskrit text which is extant only in its Tibetan translation, the *Mṅon-par rtogs-pahi sñin-po*, in the Rgyud- Ḥgrel (Tantra) section of the Tibetan Tengyur. The author, Dgon-pa-pa (Āraṇyaka Jñānaśrīmitra) of Kaśmīra, and the Lotsāba Ḥphags-pa Śes-rab translated it into Tibetan (Cordier, III, p. 114 No. 56). The name of the reviser Dpaḥ-bo rdo-rje (Vīravajra) is mentioned at the beginning of the text. This text is, however, not recorded in Tōhoku.

ABHISAMAYA-KATHĀ, the name of the 12th chapter of *Paṭisambhidā*. See PAṬISAMBHIDĀ.

ABHISAMAYA-KRAMA-NĀMA, a Sanskrit text which is extant only in its Tibetan translation the *Mṅon-par rtogs-pahi rim-pa* (*shes-bya-ba*), in the Rgyud-Ḥgrel (Tantra) section of the Tibetan Tengyur. Although the name of the author is not recorded, its translators are given as Upādhyāya Ratnavajra of India, and the Lotsāba Dge-sloṅ Śākya ye-śes (Cordier, II, p. 73, n. 11; TM. No. 1209).

ABHISAMAYĀLAṄKĀRA (1). The *Abhisamayālaṅkāra-nāma-prajñāpāramitopadeśaśāstra* is a commentary to the *Pañcaviṃśatisāhasrikā Prajñāpāramitā* which in 273 verses gives a table of contents of the large *Prajñāpāramitā*. It is ascribed to Maitreyanātha, i.e., to the inspiration of "Maitreya the Saviour", and its human author is unknown. He must have lived about 350 A.C., or in the eighth century of the Buddhist era, and he belonged to the school of the Yogācāra-Mādhyamika-svātantrikas, with whom he shared his interest in the inner, deeper or 'hidden' meaning of the Mahāyāna scriptures, as well as some of his basic categories, such as the 22 forms of the *bodhicittotpāda*, the four bodies of the Buddha, the fourfold *vikalpa*, &c.

The title of this work can be translated as "The Treatise on the Exposition of the Perfection of Wisdom, or Memorial Verses on the Re-union (with the Absolute)", *-abhi-sam-aya* meaning "coming together", "communion", "re-union". The *Abhisamayālaṅkāra* assigns to each section of the *Prajñāpāramitā* its place on the path of spiritual progress which Buddhist tradition had mapped out as the way to Buddhahood. The text of the sūtra is divided into eight sections, these again into 70 sub-sections, and these once more into about 1,200 different items. The whole scheme, both in its general plan and in its particular details, views everything in its relation to the practical realisation of salvation through wisdom.

The names of the eight *abhisamayas*, which head the eight principal sections of the text, are as follows: I. *sarvākārajñatā*, II. *mārgākārajñatā*, III. *sarvajñatā*, IV. *sarvākārābhisambodha*, V. *mūrdhābhisamaya*, VI. *anupūrvābhisamaya*, VII. *ekakṣaṇābhisamaya*, and VIII. *dharmakāyābhisambodha*. A diagram may show their mutual relation:

Method	Path	Fruit
I II III	IV	VIII
	V VI VII	

The approach to enlightenment is first viewed on the three parallel levels (*bhūmi*) on which it is possible, and which are distinguished by the type of person who stands on them, i.e., I. the Buddhas, II. the Mahāyānistic Bodhisattvas, III. the Hīnayānistic Disciples and Pratyekabuddhas. Each one has a particular range of insight—the Buddhas being capable of total, the other types only of limited omniscience. The discussion of these three levels is held to account for more than the first half of the *Prajñāpāramitā Sūtra*, and is summed up in the first three chapters of the *Abhisamayālaṅkāra*.

The next four *abhisamayas* are then devoted to the Path, and to its practical realisation (*prayoga*). Section IV deals with the 173 modes, or aspects, of the three forms of omniscience, and is then further subdivided into: V. "the full understanding at its summit", which concerns the culminating points (*prakarṣa*) of a Bodhisattva's intuition of the Path; VI. the progressive, or gradual (*anukrama*) contemplation of the elements constituting the Path; and VII. the "single-instantaneous" *abhisamaya*, which represents the final conclusion (*niṣṭhā*) of VI, and refers to the final momentary intuition which directly precedes the attainment of Buddhahood.

With VIII we then reach the ultimate result of the Path, which is the realisation of the cosmical body of the Buddha. Here, in all, four "bodies" of the Buddha are distinguished, (1) the *svābhāvikakāya*, (2) the *sāmbhogikakāya*, which displays the 32 *mahāpuruṣalakṣaṇāni* and the 80 *anuvyañjanāni*, (3) the *nairmāṇikakāya*, and (4) the *dharmakāya*. The last forms the principal theme of this section of the *Abhisamayālaṅkāra*, which describes first the [illegible] constituents of the *dharmakāya* (this list also occurs in Asaṅga's *Abhidharmasamuccaya*, pp. [illegible]) and then its 27 functions (*kāritra*).

So far the basic scheme of the *Abhisamayālaṅkāra* is quite simple and intelligible in itself. Its execution is, however, complicated by the endeavour to combine it with the account of the successive stages of the spiritual life which Buddhist tradition had evolved over the centuries. The five Aids to Emancipation (*mokṣabhāgīyā*), the four Aids to Penetration (*nirvedhabhāgīyā*), the 16 moments of the *darśanamārga*, the 81 moments of the *bhāvanāmārga*, the 10 *bhūmis* of the Mahāyāna, the 7 *bhūmis* of the Sarvāstivādins, the four classes of Saints (*ārya*),—all these have to be fitted in somewhere, and a great familiarity with Buddhist tradition, as well as a considerable mental effort is required if one does not want to lose one's way in the resulting maze. Nevertheless, no one who wants to understand the *Prajñāpāramitā* can avoid studying the *Abhisamayālaṅkāra*, which is the only key we possess to its spiritual message, and which has gained its enormous reputation in India, Tibet and Mongolia, not without some reason.

The *Abhisamayālaṅkāra* started a long tradition of exegetical literature, and its brevity called for commentatorial explanation. The commentaries of Asaṅga and Vasubandhu are now lost, and the first link of which we have any knowledge is represented by Ārya Vimuktisena (about 450 A.C.), a pupil of Vasubandhu, whose *Vyākhyā* explains the verses of the *Abhisamayālaṅkāra*, shows their correspondence with the text of the *Pañcaviṃśatisāhasrikā*, and explains difficult words occurring in the quotations it gives of the sūtra. At about the same time someone revised the text of the *Pañcaviṃśatisāhasrikā Prajñāpāramitā* to bring it in line with the scheme of the *Abhisamayālaṅkāra*. This new version, which calls itself *Abhisamayālaṅkārānusareṇa saṃśodhitā*, and which is preserved in Nepalese manuscripts, is marked by a few additions, many transpositions, and innumerable minor alterations.

The next great name is Haribhadra (about 750 A.C.), who made four contributions to the subject: (1) *Abhisamayālaṅkārāloka* gives a detailed commentary to the verses of the *Abhisamayālaṅkāra*, as well as a commentary to the *Aṣṭasāhasrikā*. (2) His *Sphuṭārthā* is a commentary to the verses of the *Abhisamayālaṅkāra*, and the bulk of it is reproduced in the *Āloka*. (3) Haribhadra also tidied up the revised version of the *Pañcaviṃśatisāhasrikā*, and removed a number of discrepancies. This work is preserved in Vols. III to V of the Tengyur, and differs in many details from the text of the Nepalese MSS. (4) Either Haribhadra, or one of his pupils, explained in the *Subodhinī* the *Ratnaguṇasañcayagāthā* in the light of the *Abhisamayālaṅkāra*.

In addition, another 16 Indian commentaries from the Pāla period (750–1150 A.C.) are preserved in Tibetan translation. Eight of these are explanations of *Prajñāpāramitā* sūtras, 2 sub-commentaries to the *Sphuṭārthā*, and 6 straightforward commentaries to the *Abhisamayālaṅkāra*. The Tibetans themselves have continued the commentatorial tradition until the present day. The most authoritative of the Tibetan commentaries are Bu-ston's (1319 A.C.) *Luṅ-gi Sñe-ma*, and bTsoṅ-kha-pa's (about 1400 A.C.) *Legs-bśad gser phreṅ-ba*.

E. CONZÉ.

BIBLIOGRAPHY : There are 4 editions of the text : (1) Th. Stcherbatsky and E. Obermiller, Bibl. Buddh. 23, Leningrad, 1929 ; (2) G. Tucci, in Haribhadra's *Abhisamayālaṅkārāloka*, Baroda, 1932; (3) U. Wogihara, in Haribhadra's *Abhisamayālaṅkārāloka*, Tokyo 1932–5 ; (4) Kajiyoshi, K. Genshi, in *Hannya-kyō no kenkyu*, 1944, pp. 275–320. The second Tibetan translation (about 1100 A.C.), exists in the Tengyur (mdo-ḥ grel I, 1–15b), and many separate blockprints, and was edited by Th. Stcherbatsky, together with the Sanskrit. English translation : E. Conzé, *Abhisamayālaṅkāra*, Serie Orientale Roma VI, 1954 (with Sanskrit-Tibetan and Tibetan-Sanskrit indexes). E. Obermiller, *Analysis of the Abhisamayālaṅkāra*, 1933-1943, 3 fasc. (ends at IV, 5, 3). Also : *Acta Orientalia*, XI, 1933, pp. 1–133 ; 334–354. E. Conzé in *East and West* (Rome), V, 3, 1954, pp. 192–7, and *Sino-Indian Studies*, V, 3, 1957, pp. 21–35.

ABHISAMAYĀLAṄKĀRA* (2). The full title of the *Abhisamayālaṅkāra* is the *Abhisamayālaṅkāra-nāma-prajñāpāramitopadeśa-śāstra-kārikā*, and its Tibetan translation is known as the *Śes-rab-kyi pha-rol-tu ṗhyin-paḥi man-ṅag-gi bstan-bcos mṅon-par rtogs-paḥi rgyan she-bya-baḥi tshig-leḥur byas-pa*. It was composed by Maitreyanātha. According to Tibetan tradition he is the Maitreya Bodhisattva who will become a Buddha after Śākyamuni. He composed five śāstras of which the *Abhisamayālaṅkāra* is the first one. Maitreyanātha's works were propagated by Asaṅga, but this book seems to have been circulated at a later time. Therefore the Tripiṭaka teacher, Hsüan-tsang, who is known for his translations of the works of Maitreyanātha and Asaṅga and for his introduction of their theories to China, did not mention it at all. (See article on ABHISAMAYA.)

The *Abhisamayālaṅkāra* is a śāstra commenting on the *Mahāprajñāpāramitā-sūtra*. Composed in the *upadeśa* style, it gives a digest of each of the sections of the sūtra and classifies them into different categories (*padārtha*), without confining itself to a word for word explanation. The *Mahāprajñāpāramitā-sūtra* is complex in content, and Hsüan-tsang's translation of this sūtra is divided into sixteen assemblies or parts, of which the first five parts are the most fundamental ones. What is explained in the *Abhisamayālaṅkāra* corresponds to the second part, viz., the *Pañcaviṃśatisāhasrikā*. This part of the sūtra has slight differences in the various manuscripts circulated at different times, and the digest shown in the śāstra conforms most fittingly to the text of the sūtra circulated at a later time. There is a legend in Tāranātha's *History of Indian Buddhism* stating that Ārya Vimuktisena, a disciple of Vasubandhu, at first found that the śāstra was not in accordance with the text of the sūtra. His doubt was solved at a later time when he saw at Bārāṇasī the *Viṃśatisāhasrikā-prajñāpāramitā-sūtra* (in eight parivartas) which had been introduced from Potalaka in south India. The order of the śāstra primarily agrees with that text of the sūtra. (See the *History of Indian Buddhism*, Sde-dge edition, chap. xxiii, p. 68a.) This sūtra is exactly the same as the extant Sanskrit text of the *Pañcaviṃśatisāhasrikā*. That is why the *ślokas* of the *Abhisamayālaṅkāra* are often inserted at the beginning of the manuscript of this sūtra, the main text of which is divided into sections according to the categories given in the śāstra and is supplied with explanatory notes at the end of each section.

The *Abhisamayālaṅkāra* is divided into eight chapters, consisting of 274 stanzas. Except the stanza of salutation at the beginning of the work, which is in the *śārdūlavikrīḍita* metre, and the five stanzas in the last chapter which adopt *indravajrā*, the rest are all written in *śloka*. The eight chapters, respectively are : (1) on the Wisdom of All Aspects (in 73 *śloka*), (2) on the Wisdom of the Path (in 31 *ślokas*), (3) on Sarvajña, i.e., All Knowing (in 16 *ślokas*), (4) on the Realisation of All Aspects (in 63 *ślokas*), (5) on the Ultimate Clear Understanding (in 42 *ślokas*), (6) on the Gradual Clear Understanding (in 1 *śloka*), (7) on the Clear Understanding in One Kṣaṇa (in 5 *ślokas*), and (8) on Dharmakāya (in 40 *ślokas*). There is one stanza of salutation at the head of each of the eight chapters and there are two concluding stanzas at the end of the work.

The reason for composing this śāstra is given in the first and second stanzas in the first chapter ; in the third and fourth stanzas the eight categories are enumerated to summarize the whole content of the work. From the fifth stanza to the seventeenth one the meanings of the various categories, seventy in number, are elucidated in detail. The above illustration may be regarded as the preface of this śāstra. From here till the end of the work, the minute details of the seventy meanings are explained in the various chapters. There are also included many subdivisions and notes explaining dubious points.

This śāstra is so composed that it deals with the *Mahāprajñāpāramitā-sūtra* entirely from the practical side, viz., the whole process of practising until realising Buddhahood. Therefore it adopts "Abhisamaya", meaning "clear understanding" as its title ; "Alaṅkāra" represents a particular literary style and it also indicates the exposition of truth as it is. (See the *Yogācārabhūmi-śāstra*, vol. LXIV.) According to Haribhadra, the order of the eight chapters so arranged shows that a bodhisattva who aims at the realisation of Buddhahood should know comprehensively all the characteristics of All Dharmas, and thus the Wisdom of All Aspects which belongs to the "stage of attainment" is first of all explained as the object. To accomplish the Wisdom of All Aspects one has to know comprehensively the Path of Śrāvakas, &c., and so the Wisdom which understands the principles of the Path is expounded in the next chapter. As one could achieve the Wisdom of the Path only after knowing all things or beings (*sarvadharma*), the All-knowing is also explained. In order to cultivate with perfect ease these three kinds of wisdom which one has already understood, one has first to-

* This contribution sent by our Chinese Committee is published because it supplements the information given in the preceding article by Dr. Conzé. It is published more or less in the form in which it was received because any attempt to delete from it information already given in the other would have changed the pattern of the contribution.—G. P. M.

realise the insight of all phenomena, which include all characteristics, paths and things or beings. Then through practising the furthermost method, one reaches the edge of the state of supremacy and realises the Ultimate Clear Understanding. Next comes the Gradual Clear Understanding which is realised through the practice of rearranging and consolidating, partially or wholly, the theories which one has already understood. With further practice in a more perfect way, one finally realises the Clear Understanding in One Kṣaṇa. In the next kṣaṇa one realises the ultimate Dharmakāya, Such are the relationships of the eight chapters, which embrace the whole content of the *Pañcaviṃśatisāhasrikā.*

The eight categories may be simplified into six or three categories. This is explained in the last two concluding stanzas of the śāstra. The six categories include the characteristics of the three kinds of wisdom, i.e., the intensified effort for attaining them (*prayoga*) (this signifies the Clear Understanding of All Aspects, which corresponds with the totality of practices), the highest *prayoga* (the summit of *prayoga*), the graduation of *prayoga* (the gradual *prayoga*), the finality of *prayoga* (the Clear Understanding in One Kṣaṇa), and the heterogeneous effect, *vipāka-phala* of *prayoga* (the Dharmakāya). The three categories are much simpler. According to these the eight categories are classified into the "sphere" (the sphere as is cogitated upon by one's wisdom at the time of cultivating the Way of Bodhi), the "practice" (including different sorts of practising the Way of Bodhi) and the "fruit" (which is attained by practising the Way of Bodhi).

The *Abhisamayālaṅkāra* is a work of great value, which systematically explains the whole content of the *Mahāprajñāpāramitā-sūtra* and points out explicitly the complete process of practising the Path of Mahāyāna Buddhism. Moreover, the theories upon which this śāstra is based are different from those shown in the other works of Maitreyanātha, which have orginated from the doctrine of Vijñāna-mātra of the Yogācāra school, that nothing exists apart from the mind. The Prajñā theory of the nature of the Void is employed in many places in the work (such as in ślokas Nos. 28–31 and 72 in chap. i, śloka No. 12 in chap. iii, ślokas Nos. 11, 59, and 63 in chap. iv, ślokas Nos. 18 and 21 in chap. v, &c.). Therefore, Tibetan scholars hold that this śāstra belongs to the doctrine of the Mādhyamika school. bTsoṅ-kha-pa further considers that it coincides with the subsequent view of the Candrakīrti system, viz., the *prasaṅgika* point of view. He also says that though there are commentaries on the *Mahāprajñāpāramitā-sūtra* written by such masters as Diṅnāga and Daṃṣṭrasena, none of their works can be regarded as a fundamental commentary. Only the *Abhisamayālaṅkāra* is of real importance, since it exposes the ways of practice and realisation as are explained in the sūtra, and coincides with the exposition of the nature of the Void in Nāgārjuna's *Mādhyamika-kārikā.*

After its prevalence in India, the *Abhisamayālaṅkāra* was highly esteemed by scholars. At first Ārya Vimuktisena, a disciple of Vasubandhu, wrote the *Pañcaviṃśatisāhasrikā-prajñāpāramitopadeśa-śāstrābhisamayālaṅkāra-vṛtti* to comment on it and, following him, his disciple Bhadanta Vimuktisena also composed a commentary (*ṭīkā*) on the work. Both these commentators lived between the middle of the fourth century and the beginning of the fifth century and preached in central India and its vicinity. Later, during the eighth and ninth centuries king Dharmapāla (reigning about 770–810 A.C.) of the Pāla dynasty in east India showed special esteem to the *Mahāprajñāpāramitā-sūtra* ; and his teacher, Haribhadra, was particularly famous for his studies of the *Mahāprajñāpāramitā-sūtra* and the *Abhisamayālaṅkāra.* He wrote three (or four) commentaries on this śāstra ; of these, the *Abhisamayālaṅkāra-nāma-prajñāpāramitopadeśdśāstra-vṛtti* (also known as the *Sphuṭārtha*) and the *Aṣṭasāhasrikā-prajñāpāramitā-vyākhyābhisamayālaṅkārāloka* are the most important ones. Later expository works on the *Abhisamayālaṅkāra* were mostly based on these two commentaries. During the ensuing four hundred years, till the beginning of the 13th century when Buddhism declined in India, the *Abhisamayālaṅkāra* was always popularly studied. Altogether twenty-one commentaries on it, including the works of Vimuktisena and Haribhadra, were introduced into Tibet and translated into Tibetan—all of them have been collected in the Tengyur part of the Tibetan texts. Such commentators as Ratnākaraśānti and Prajñākaramati all lived at the beginning of the 11th century and they were the *dvāra-paṇḍita* (gate-keepers) of the famous university of Vikramaśīla. Abhayākaragupta (q.v.) who also lived during the 11th century, was the chief lecturer at Vajrāsana, Vikramaśīla and Nālandā at different times. All of them were great teachers of that time, well versed in both the exoteric and esoteric teachings of Buddhism. The fact that all of them wrote commentaries on the *Abhisamayālaṅkāra* proves that it had exerted a great influence upon the teachings of Buddhism. In short, there is no doubt at all that this śāstra occupied an important position in the later period of the history of Buddhism in India.

This work was introduced into Tibet at an early time and according to tradition, about the beginning of the ninth century, i.e., the earlier period of propagation of Buddhism in Tibet, the translator Dpal-brtsegs already rendered it into Tibetan. In the Tengyur part of the Tibetan texts we still have his translations of Haribhadra's *Vṛtti* and Buddhaśrījñāna's *Sañcayagāthāpañjikā.* During the later period of propagation of Buddhism in Tibet, the great translator, Rin-chen bzaṅ-po (958–1055 A.C.) translated Haribhadra's *Āloka* into Tibetan. But the most influential renderings during the ensuing ages are Rṅog Blo-ldan śes-rab's (1059–1109 A.C.) re-translation of the *Kārikā* of the *Abhisamayālaṅkāra* and his corrected versions of the *Vṛtti* and the *Āloka.* Such corrected versions have now become the popular texts used in the Mongolian and Tibetan regions of China. He also wrote a commentary on the *Abhisamayālaṅkāra,* and it marks the beginning of commentaries of this kind written by a Tibetan. His disciple Śes-rab ḥbar and Śes-rab ḥbar's disciple Byaṅ-chub ye-ses

propagated this śāstra in succession in the Tibetan region and composed several commentaries on it. Their works formed a basis for later commentators. Byaṅ-chub ye-śes' disciples, Śes-rab brtson-ḥgrus and Gshon-nu tshul-khrims, and their disciple, Smon-lam tshul-krims, all composed expository treatises; and Smon-lam tshul-krim's treatise dealing with the works of both Vimuktisena and Haribhadra in detail, was all the more influential. Thereafter the *Abhisamayālaṅkāra* became an important work that had to be studied by the different sects of Buddhism in Tibet, and the scholars of each sect had their own commentaries on it. (The above-mentioned translator, Rṅog blo-ldan śes-rab and his disciples belonged to the Bkaḥ-gdams-pa sect, and thus this sect had its special esteem for this śāstra and exerted a deep, far reaching influence on later ages.)

During the 14th and 15th centuries bTsoṅ-kha-pa Blo-bzaṅ grags-pa (1357–1419 A.C.), the founder of the Dge-lugs-pa in Tibet, also held the *Abhisamayālaṅkāra* in great respect and wrote the *Rgya-cher bśad-paḥi legs-bśad gser-phriṅ*, which is the most comprehensive and explicit commentary written by a Tibetan. His chief disciples, such as Rgyal-tshab, Mkhas-grub, Dge-ḥdun grub-pa and others, and many scholars after them, successively composed commentaries on the śāstra. During the 17th and 18th centuries at the time of Ḥjam-dbyaṅs bshad-paḥi rdo-rje (1648–1742 A.C.), there were already about one hundred commentaries on it. He had seen them all, and he supplemented them with two expository works, i.e., the *Rin-chen sgron-me* (also known as the *Phar-phyin skab-brgyad-pa*) and the *Don-bdun-bcu*. All these works have enjoyed a high reputation and exerted a great influence in the Mongolian and Tibetan regions, because, according to the system of learning in the monasteries of the Dge-lugs-pa Sect, the *Abhisamayālaṅkāra* is an essential book in the Prajñā course among the five courses of learning, and these famous commentaries on it have become indispensable works of reference.

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ABHISAMAYĀLAṄKĀRA-BHAGAVATĪ-PRAJÑĀPĀRAMITOPADESAŚĀSTRA-VṚTTI-PRAJÑĀPRADĪPĀVALĪ-NĀMA, a Sanskrit text which is extant only in its Tibetan translation, the *Bcom-ldan-ḥdas-ma śes-rab-kyi pha-rol-tu-phyin-paḥi man-ṅag-gi bstan-bcos mṅon-par-rtogs-paḥi rgyan-gyi ḥgrel-pa śes-rab sgron-mḥai phreṅ-ba ses-bya-ba* in the Mdo-Ḥgrel (Sūtra) section of the Tibetan Tengyur. Its author, Buddhaśrījñāna, and the Lotsāba Dge-sloṅ Gnubs Byams-paḥi dpal translated the work into Tibetan (Cordier, III, p. 280; TM. No. 3800).

ABHISAMAYĀLAṄKĀRA-KĀRIKĀ of Maitreyanātha, known as PRAJÑĀ-PĀRAMITOPADEŚA-ŚĀSTRA (q.v.).

ABHISAMAYĀLAṄKĀRA-KĀRIKĀ-PRAJÑĀPĀRAMITOPADESA-SĀSTRA-ṬIKĀ-PRASPHUṬAPADĀ-NĀMA, a Sanskrit text which is extant only in its Tibetan translation, the *Śes-rab-kyi pha-rol-tu-phyin-paḥi man-ṅag-gi bstan-bcos mṅon-par rtogs-paḥi rgyan-gyi tshig-leḥur-byas-paḥi ḥgrel-bśad tshig-rab-tu gsal-ba shes-bya-ba*, in the Mdo-Ḥgrel (Sūtra) section of the Tibetan Tengyur. Its author was Mkhas-pa chen-po Dbu-ma-pa Chos-kyi bśes-gñen (Ācārya Mahāpaṇḍita Mādhyamika Dharmamitra), a native of the country of Vaidala (?). Mkhan-po chen-po Abhiyugtaka Dtar-śrīmatra (Mahopādhyāya Abhiyuktaka Tāraśrīmitra), and the Lotsāba Dge-sloṅ Chos-kyi śes-rab (bhikṣu Dharmaprajña) translated the work into Tibetan (Cordier, III, 279; TM. No. 3796).

ABHISAMAYĀLAṄKĀRA-KĀRIKĀ-VṚTTI-SUDDHIMATĪ(-NĀMA), a Sanskrit text which is extant only in its Tibetan translation, the *Mnon-par rtogs-paḥi rgyan-gyi tshig-leḥur byas-paḥi ḥgrel-pa dag-ldan (shes-bya-ba)*, in the Mdo-Ḥgrel (Sūtra) section of the Tibetan Tengyur. Its author was Ḥphags-pa Ḥjam-dpal-gyi dṅos-grub brñes-pa Mkhas-pa chen-po Rin-chen Ḥbyuṅ-gnas shi-ba (Ārya Mañjuśrīsiddhisampanna Mahāpaṇḍita Ratnākaraśānti). Paṇḍita Śrī Subhūti-śānti of India, the Lotsāba Dge-sloṅ śākya blo-gros (bhikṣu Sākya-mati), and Dge-sloṅ Dge-bahi blo-gros (bhikṣu Śubhamati) translated the work into Tibetan on the orders of the king Khri bkra-śis ḥod-lde btsan or Hod-lde, who was contemporary of Dīpaṅkaraśrījñāna (982-1054 A. C.) and a disciple of Rin-chen bzaṅ-po. It was revised by Mahāpaṇḍita Śāntibhadra and the Shu-chen-gyi lotsāba. Ta-nag Khug-pa Lhas-btsas (Deva-sūta), of 'Gos (Cordier, III, 281; TM. No. 3801).

ABHISAMAYĀLAṄKĀRĀLOKA. This, as indicated by its very title, is a treatise which throws light on the *Abhisamayālaṅkāra* (q.v.) the entire text of which it paraphrases. This great work of Haribhadra is thus an exegetical commentary of the *Aṣṭasāhasrikā-prajñāpāramitā*, in accordance with its tenet expounded by Maitreyanātha in his *Abhisamayālaṅkāra*, and adopts as its foundation all the previous exegetical literature on the subject. This was translated into Tibetan by Rin-chen-bzaṅ-po (958–1055 A.C.) and also by the Lotsāba Rṅog Blo-ldan-ses-rab and thus became one of the texts most frequently studied in Tibetan monasteries.

ABHISAMAYĀLAṄKĀRA - NĀMA - PRAJÑĀPĀRAMITOPADESA-SĀSTRA-KĀRIKĀ, a Sanskrit text which is extant only in its Tibetan translation, the *Ses-rab-kyi pha-rol-tu-phyin-paḥi man-ṅag-gi bstan-bcos mṅon-par rtogs-paḥi rgyan shes-bya-bahi tshig-leḥur-byas-pa*, in the Mdo-Ḥgrel (Sūtra) section of the Tibetan Tengyur. Its author was Byams-pa (Maitreya). Go-mi hchi-med and Blo-ldan śes-rab (1059–1109 A.C.) translated it into Tibetan (Cordier, III, p. 273: *Abhisamayālaṅkāra-nāma-kārikā-prajñāpāramitopadeśa-śāstra*; TM. No. 3786). It is one of the five works of the Yogācāra school, the fundamental work (*mūla*) for the study of the Path (*mārga*).

ABHISAMAYĀLAṄKĀRA-NĀMA-PRAJÑĀPĀRAMITOPADESA-SĀSTRA-VṚTTI, a Sanskrit text which is extant only in its Tibetan translation, the *Śes-rab-kyi pha-rol-tu-phyin-paḥi man-ṅag-gi bstan-bcos mṅon-par rtogs-paḥi rgyan shes-bya-baḥi ḥgrel-pa*, in the Mdo-Ḥgrel (Sūtra) section of the Tibetan Tengyur. Its author was Seṅ-ge bzaṅ-po (Haribhadra). Vidyākaraprabha and Dpal brtsegs translated it into Tibetan, while Go-mi ... med and Blo-ldan śes-rab (1059–1109 A.C). revised it (Cordier, III, p. 278; TM. No. 3793).

ABHISAMAYĀLAṄKĀRA-NĀMA-PRAJÑĀPĀRAMITOPADESA-SĀSTRA-VṚTTI-DURAVABODHĀLOKA-NĀMA-ṬĪKĀ, a Sanskrit text which is extant only in its Tibetan translation, the *Śes-rab-kyi pha-rol-tu-phyin-paḥi man-ṅag-gi bstan-bcos mṅon-par rtogs-paḥi rgyan shes-bya-baḥi ḥgrel-pa rtogs-par dkaḥ-baḥi snaṅ-ba shes-bya-baḥi ḥgrel-bśad*, in the Mdo-Ḥgrel section of the Tibetan Tengyur. Its author was Chos-kyi grags dpal (Ācārya Dharmakīrtiśrī) of Gser-gliṅ also known as Suvarṇadvīpa (modern Indonesia). The work was composed in the reign of Lha Dpal Go-chaḥi rgyal-po (Deva Śrī Varmarāja) of Gtsug-gi nor-bu (Cūḍāmaṇi), or Lha-khaṅ gtsug-nor (Cūḍāmaṇi-maṇḍapa; in the Ri Malaya: Malayagiri), at Rnam-par rgyal-baḥi groṅ (Vijayanagara), in Gser-gliṅ. Dīpaṅkaraśrī-jñāna or Atiśa (982–1054 A.C.) and Rin-chen bzaṅ-po (958–1055 A.C.) translated the work into Tibetan (Cordier, III, 278: var. *Durbodhāloka*°; TM. No. 3794).

ABHISAMAYĀLAṄKĀRA-VṚTTI-KĪRTI-KALĀ(-NĀMA), a Sanskrit text which is extant only in its Tibetan translation, the *Mṅon-par rtogs-paḥi rgyan-gyi ḥgrel-pa grags-paḥi cha (shes-bya-ba)* in the Mdo-Ḥgrel (Sūtra) section of the Tibetan Tengyur. Ratnakīrti who is the author of the work, and the Lotsāba Chiṅs Yon-tan ḥbar (Guṇa-jvāla) translated the work into Tibetan (Cordier, III, p. 280; TM. No. 3799). It is a commentary on the *Abhisamayālaṅkāra*.

ABHISAMAYĀLAṄKĀRA-VṚTTI-PIṆḌĀRTHA, a Sanskrit text which is extant only in its Tibetan translation, the *Mṅon-par rtogs-paḥi rgyan-gyi ḥgrel-paḥi bsdus don*, in the Mdo-ḥgrel (Sūtra) section of the Tibetan Tengyur. The author of this work was Nub-kyi sgo-glegs-pa Dpal Mkhas-pa chen-po Śes-rab ḥbyuṅ-gnas blo-gros (Aparadvāra-kapāṭapa Śrī Mahāpaṇḍita Prajñākaramati), guardian of the western gate of the monastery of Vikramaśīla. Mahāpaṇḍita Sumatikīrti and the Lotsāba Blo-ldan śes-rab or Blo-pdan śes-rab (Dhīmat-prajña, 1059–1109 A.C.) translated it into Tibetan (Cordier, III, 279; TM. No. 3795). It is an abridged commentary on the *Abhisamayālaṅkāra* summary of Haribhadra's *Sphutārthā* by Prajñākaramati.

ABHISAMAYA-MAÑJARĪ, a Sanskrit text which is extant only in its Tibetan translation, the *Mṅon-par rtogs-paḥi sñe-ma*, in the Rgyud-Ḥgrel (Tantra) section of the Tibetan Tengyur. The author of this work was Slob-dpon chen-po Dge-baḥi ḥbyuṅ-gnas sbas-pa (Mahācārya Śubhākaragupta). Paṇḍita Dānaśīla of eastern India translated it into Tibetan (Cordier, II, 63; TM. No. 1582).

ABHISAMAYA-MUKTĀMĀLĀ(-NĀMA), a Sanskrit text which is extant only in its Tibetan translation, the *Mṅon-par rtogs-pa mu-tig-gi phreṅ-ba (shes-bya-ba)*, in the Rgyud Ḥgrel (Tantra) section of the Tibetan Tengyur. Its author was Rnal-ḥbyor-gyi dbaṅ-phyug chen-po Mitraḥjogi (Mahāyogeśvara Mitra-yogin). Paṇchen Don-yod rdo-rje or rDo-rje gdan-pa (Mahāpaṇḍita Amogha-vajra) translated this work into Tibetan (Cordier, III, 230). It is, however, not recorded in Tōhoku.

ABHISAMAYA-NĀMA-PAÑJIKĀ, a Sanskrit text which is extant only in its Tibetan translation, the *(Dpal) Mṅon-par rtogs-pa shes-bya-baḥi dkaḥ-ḥgrel*, in the Rgyud-Ḥgrel (Tantra) section of the Tibetan Tengyur. The author of this work was Grub-thob chen-po La-baḥi na-bzaḥ-can-gyi rjes-su ḥbraṅs (Mahāsiddha Kambalāmbarānusārin) Mahācārya Prajñārakṣita. Upādhyāya Sumatikīrti of India, and the Lotsāba Dge-sloṅ Blo-ldan ses-rab (bhikṣu Dhīmat-prajña: 1059–1109 A.C.) translated it into Tibetan (Cordier, II, 41; TM. No. 1465).

ABHISAMAYA SAṂYUTTA consists of a group of eleven discourses delivered by the Buddha when he was residing at Sāvatthi (*S.* II, 133–139). Their purpose, except in the case of the last, seems to be to indicate that the suffering which a noble disciple who is possessed of right views (*diṭṭhisampanna*), and established in truth (*abhisametāvī*), is destined to endure, at the most, for a period of seven lives (*sattakkhattuṃ paramatā*), will not constitute even a hundredth, a thousandth or a hundred thousandth fraction of the total suffering from which he has already rid himself. The allusion evidently, as is corroborated by the commentary, is to a *sotāpanna* (one who has attained to the first fruit of enlightenment).

Each discourse has two parts: the first a comparison and the second about the *sotāpanna*. The second remains the same in all discourses, whereas the comparison varies.

The discourses have been named on the basis of the comparisons as inserted in the first part of each discourse. They occur in the following order: *Nakhasikhā*; *Pokkharaṇī*; *Sambhejja* (1), (2); *Paṭhavī* (1), (2), *Samudda* (1), (2); *Pabbatūpamā* (1), (2), (3).

But, in the last discourse (*Pabbatūpamā*: 3) where some difference is noticeable, the comparison is between the respective attainments (*adhigama*) of a noble disciple possessed of right views, and of recluses, brāhmans and wandering mendicants professing a different creed (*aññatitthiya-samaṇa-brāhmaṇa-paribbājakānaṃ*). And here too the attainments of the latter are said to be not equal to even a hundredth, a thousandth, or a hundred thousandth fraction of the former. The last discourse, therefore, appears to be incongruous with the others which have a different purpose in view. It also differs in its concluding sentence: "Thus, O monks, great is the attainment of a person possessed

of right views, great his higher knowledge", whereas in the others, it is said: "Thus, O monks, of great benefit is the realisation of the Dhamma, of great benefit the attainment of the eye of the Dhamma."

The discourses of the *Abhisamaya Saṃyutta*, excepting the last, are also almost identical with those of the *Abhisamaya Vagga* of the *Sacca Saṃyutta*. The latter follow the same sequence and pattern, and have the same purpose as the former. They differ only stylistically, e.g., in the absence of an introductory sentence, or in the use of certain words in sections containing the comparison, or in the substitution of a final sentence of exhortation to monks. This last is a characteristic of the discourses of the *Abhisamaya Vagga*.

Unlike the *Abhisamaya Saṃyutta* which has eleven discourses, the *Abhisamaya Vagga* has only ten. But the missing discourse, which is the last of the *Abhisamaya Saṃyutta*, appears towards the end of the *Papāta Vagga*. And the *Papāta Vagga* is, in fact, the *vagga* immediately preceding the *Abhisamaya Vagga*. Here, the discourse is exactly the same as that at the end of the *Abhisamaya Saṃyutta*. It is preceded by two other discourses (*Pabbatūpamā*: (1) & (2) and these, together, follow the same order of sequence as the last three discourses of the *Abhisamaya Saṃyutta*. But neither in the *Abhisamaya Saṃyutta* nor in the *Papāta Vagga* does the last of these discourses fit into the general scheme and purpose of the other discourses. Thus, it is incongruous with the rest probably because of some displacement, although it is not clear from where.

ABHISAMAYA VAGGA, the sixth chapter of the *Sacca Saṃyutta* (*S.* V, pp. 460-5). It comprises ten suttas, all of which are concerned with the disciple who has realised the truth. A little dust on the tip of a finger-nail is the ill that remains for him who has realised the truth; a drop of water on a blade of grass; a little ball of clay of the size of a seed; a grain of sand. But for him who has not so comprehended, the mass of woe that awaits him is like this mighty earth, like the five great rivers in confluence, the mighty ocean, the Himālaya, lord of mountains.

The similes in this chapter are all identical with those in the *Abhisamaya Saṃyutta* (*S.*II, pp. 133-39).

ABHISAMAYA-VIBHAṄGA (-NĀMA), a Sanskrit text which is extant only in its Tibetan translation, the *Mṅon-par rtogs-pa rnam-par-byed-pa* (*shes-bya ba*), in the Rgyud-Ḥgrel (Tantra) section of the Tibetan Tengyur. Its authors were Rual-ḥbyor-gyi dbaṅ-phyug chen-po Lūyi-pa (Mahāyogīśvara Lūhipāda) and Mahāpaṇḍita Dīpaṅkaraśrījñāna (Atiśa: 982–1054 A. C.). Tōhoku, however, mentions only Dīpaṅkaraśrījñāna as the author. Dīpaṅkaraśrījñāna and the Lotsāba Dge-sloṅ Tshul-khrims rgyal-ba (bhikṣu Jayaśīla or Nag-tsho Lotsāba: *circa* 1011) translated this work into Tibetan (Cordier, II, 45; TM. No. 1490).

ABHISAMAYA-VṚTTI, a Sanskrit text which is extant only in its Tibetan translation, the *Mṅon-par rtogs-paḥi ḥgrel-pa*, in the Rgyud-Ḥgrel (Tantra) section of the Tibetan Tengyur. Dpaḥ-bo rdo-rje (Vīravajra) is recorded as the author of this work. According to Cordier, it is, nevertheless, possible to consider Āraṇyaka Jñānaśrīmitra as the author, and Vīravajra as the reviser of this text, as in the case of the *Abhisamaya-hṛdaya*. Ḥphags-pa Śes-rab translated the work into Tibetan. It is, however, not recorded in Tōhoku (Cordier, III, 114–115).

ABHISAMBODHI-ALANKĀRA, a narrative ballad in Pali stanzas of the events of the first and the last lives of the bodhisatta which eventually culminated in his enlightenment as the Buddha. That explains its name as Adornment of Enlightenment.

By 'first life' is meant the bodhisatta's life as the ascetic Sumedha when, for the first time, he was assured by the Buddha Dīpaṅkara of complete enlightenment, while by 'last life' is meant his life as Siddhattha Gotama, which witnessed the realisation of that assurance. But, as regards the twenty-three intervening lives when the bodhisatta is said to have successively received assurances of enlightenment from twenty-three other Buddhas, no events are here recorded except to say that those Buddhas, named in their order of sequence, actually gave him such assurances. But the ballad constitutes an uninterrupted narrative.

What is most commendable about the narrative is that it does not vex the reader. The narrative is punctuated with descriptions that are never too long and contains a variety of metre which does not make the reading monotonous. The descriptions include the entire episode of the ascetic Sumedha leading up to the assurance given by Dīpaṅkara Buddha, the miracles attendant upon the birth of prince Siddhattha, the auspicious marks possessed by the infant prince, the beauty of Yasodharā, the Bodhi tree, the heavenly attendants who came to witness the enlightenment, and Māra's unsuccessful attacks on the bodhisatta. These descriptions are given with a restraint such as one seldom finds in the poetical works of this period or that immediately preceding it. And, except in a single instance, the artificialities of language and style one meets, for instance, in the *Samantakūṭavaṇṇanā*, are absent. The single instance is a reference to Siddhattha's father "the noble king Suddhodana whose feet, lotus-like, are kissed by other rulers' crowns that resemble bees" (revd. ed. 1897, stanza 19). But this ballad, too, has its quota of conventional similes and metaphors; yet, they are neither jarring nor ridiculous.

The author of this ballad was Väliviṭa Piṇḍapātika Saraṇaṅkara who is remembered in Ceylon both for the revival of learning that he caused in the eighteenth century as well as for the introduction of the Siamese Order of monks into the island.

According to the *Saṅgharājasādhucariyāva* (a biography of Saraṇaṅkara), this ballad was composed when the author was a twenty-year old novice (ed. K. Sumangala, 1916, p. 29). The date of Saraṇaṅkara's birth is given in the *Saṅgarājavata* (p. 6) as the seventh day in the dark half of the month of Poson in the Saka year 1620, which corresponds to 1698 of the Christian era (cp.

D. B. Jayatilaka: *Saraṇaṅkara*, &c. p. 5). The *Abhisambodhi-alaṅkāra*, therefore, would have been composed twenty years later, i.e., in 1718 A.C.

The ballad ends with Saraṇaṅkara's aspirations, the fulfilment of which he desires by reason of the merit of his having extolled the virtues of the Exalted One. And the most important of these aspirations is that he might be born in the Tusita heaven thence to return to earth to see the Buddha Metteyya when the latter appears in this world.

A statement contained in the *Saṅgharājasādhucariyāva* (p. 8) suggests that Saraṇaṅkara might have made use of the contents of the *Abhisambodhi-alaṅkāra* to silence a pretentious brāhman who had made a deep impression on the reigning king of the time. Saraṇaṅkara is said to have offered to preach in three languages, Sinhalese (here called Eḷu), Pali and Sanskrit, which he did, both in the presence of the king and the brāhman. And he is supposed to have commenced his theme "from the initial assurance of enlightenment which the bodhisatta received at the feet of the Buddha Dīpaṅkara". That is how the *Abhisambodhi-alaṅkāra* also commences. And this preaching not only silenced the brāhman but it also endeared Saraṇaṅkara to the king who later appointed him Saṅgharāja.

H. S. C.

ABHISAMBODHIKRAMOPADEŚA, a Sanskrit text which is extant only in its Tibetan translation, the *Mṅon-par byaṅ-chub-paḥi rim-paḥi man-ṅag*, in the Rgyud-Ḥgrel (Tantra) section of the Tibetan Tengyur. Its author was Ḥphags-pa lha (Ārya-deva). Upādhyāya Śraddhākaravarman of India, and Dge-sloṅ Rin-chen bzaṅ-pa, 958-1055 A.C. or bhikṣu Ratnabhadra translated this work into Tibetan (Cordier, II, 136). This text is recorded in the Tōhoku Catalogue under the name *Abhibodhikramopadeśa* (No. 1806).

ABHISAMBUDDHA GĀTHĀ, the name given to the verses uttered by the Buddha after his enlightenment and contained in some of the *Jātakas*, as distinguished from the more common verses spoken by him while he was yet the bodhisatta (*J.* I, p. 104, 109; II, 245, 432, 451). They are in the nature of narrative verses often inculcating a moral and are found towards the conclusion of the Jātaka. They are frequently introduced with an expression like: *Satthā imaṃ atītaṃ āharitvā abhisambuddho hutvā imā gāthā avoca.* (The Teacher related the past story and being perfectly enlightened, uttered these verses.) Hence the name Abhisambuddha-gāthā. See also JĀTAKA.

ABHISAMMATA, the name of a world ruler (*cakkavatti*) possessed of the seven treasures and of great power who, sixty-three aeons later, became the thera Pāṭalipupphiya (*Ap.* I, No. 78).

Ninety-two aeons ago he had worshipped a Buddha by the name of Tissa, with a *pāṭali* flower, and it was this act of piety that had enabled him to be a *cakkavatti* ruler.

ABHISAMMATAKA, a yakkha general who figures in the story of a former life of thera Upavāna in the time of Buddha Padumuttara (*Ap.* I, pp. 72 f.; *ThagA.* II, p. 56; *ApA.* p. 567). When Buddha Padumuttara passed away, a great and magnificent thūpa was built by the different classes of beings, enshrining his relics. It was the yakkha general Abhisammataka who was appointed by the devas to keep guard over the offerings to the cetiya. He used to honour the cetiya with a banner or a garland of flowers while he himself remained invisible. And the people, pleased at this amazing sight, would go to heaven as a result of their good thoughts. Many people came to worship at the cetiya in order to see this miracle [1].

Thera Upavāna was born at this time in a very poor family. He made an offering of his clean *uttarāsaṅga*[2] at the cetiya by hoisting it like a banner. Abhisammataka took it and went round the cetiya three times, while he himself remained invisible. This act of Abhisammataka caused great pleasure to the devotee and he enjoyed much happiness in later births.

ABHISAṂSKĀRA, Sanskrit form of the Pali term ABHISAṄKHĀRA (q.v.), planned activity, frequently synonymous with KARMA (q.v.).

ABHISANDA SUTTA. There are quite a number of suttas in the *Aṅguttara* and *Saṃyutta Nikāyas* either by this name or under its longer title *Puññābhisanda Sutta*. Three are listed as *Abhisanda Sutta* in the *Sotāpatti Saṃyutta*, but the entire 4th chapter which has taken its name from these three opening suttas is called *Puññābhisanda Vagga*: On the Yields of Merit (*S.* V, 391–2). The fifth chapter is called *Sagātha Puññābhisanda Vagga*, because verses (*gāthā*) are attached to the text, and, here again, the first three suttas are entitled *Abhisanda*, but with a subtitle *sayhaka* (*S.* V, 399–402). F. L. Woodward (*Kindred Sayings*, V, 342, n. 1) suggests 'capacious', but *sayha* being the gerund of *sahati*, 'that which can be endured', its connection with *abhisanda*, which suggests an overflowing yield, is not clear.

The *Aṅguttara Nikāya* has two suttas with verses attached on this subject of Yields of Merit (*A.*II. iv, 54–56) in the Book of Fours, one in the Book of Fives (*A.* III, 51) and one in the Book of Eights (*A.* IV, 245). As regards the merit yielded by various actions, there is a fair degree of uniformity among these ten different suttas, where the yield is described as a flood of good things that bring happiness which cannot be measured, but can only be described as boundless (*S.* V, 400) happiness leading heavenward and conducive to what is pleasing, lovely, precious and beneficial (*A.* II, 54; *A.* IV, 245). But, as to the actions which

1 This extra information is found in the *Apadāna* account. The other accounts only say that Abhisammataka was appointed guard.

2 A piece of cloth worn on the left shoulder on top of the other garments. (PED: an upper robe.)

cause these abundant yields of merit the suttas fall into two groups. All the six suttas in the *Saṃyutta Nikāya* speak of four causes, the first three of which are always given as loyalty to the Buddha, to his Doctrine and to the Order. Regarding the fourth item, the two groups, of three suttas again, agree with the internal change in each group. Thus, the three suttas in the fourth chapter give each a different cause : unbroken virtue, delight in giving and possession of insight ; and these three are repeated in the same order in the three suttas of the fifth chapter of the *Sotāpatti Saṃyutta*. This same set of four, viz., loyalty to the Buddha, the Dhamma, the Saṅgha and unbroken virtues, is met with in the *Aṅguttara Nikāya* in the Book of Fours (*A*. II, 56–57), while the last item of virtue is expanded into five by listing the five moral abstinences from taking life, stealing, lustful evil ways, lying and the use of intoxicants together with the threefold loyalty to the Buddha, Dhamma and Saṅgha, in the Book of Eights (*A*. IV, 245).

The other category of causes of yields of merit are only found in the *Aṅguttara Nikāya*, where in the Book of Fours (*A*. II, 54) floods of merit (*puññābhisanda, kusalābhisanda*) are guaranteed to him who provides the four requisites of robes, food, lodging and medicine to a monk who thereby is able to attain and continue in unbounded mental concentration (*appamāṇa-cetosamādhi*). These same four requisites are expanded into five in the Book of Fives (*A*. III, 51) by the division of ' lodging ' into ' dwelling place ' and ' furniture '. The verses attached to some of these suttas are not found there exclusively. Thus, the verses comparing these yields of merit, derived from offerings, to broad rivers flowing down to the mighty ocean are found in *A*. II, pp. 55–6 and *S*. V, pp. 400–1, while the verses in praise of the Buddha and his Order are attached not only to the *Abhisanda Sutta* at *A*. II, p. 57 and *A*. III, p. 54, but also to other suttas, e.g., the *Dussīlya Sutta* (*S*. V, 384), the *Sagāthaka Sutta* (ibid. 405) of the chapter on Discretion (*Sappañña Vagga*), the *Dalidda Sutta* of the *Sakka Saṃyutta* (*S*. I, 232) and are ascribed to Sirimitta when testifying to his attainment of arahantship (*Thag*. *vv*. 507–8).

ABHISAṄKHĀRA occurs frequently in combinations, e.g., *gamiyābhisaṅkhāra* (*A*. IV, 179) an inclination or preparation to set out on a journey, *iddhābhisaṅkhāra* (*D*. I, p. 106), the working of supernormal powers, which, although strongly censured in the code of discipline (*Vin*. III, 80), is yet mentioned in several instances even with the sanction of the Buddha himself (*S*. V, 270). The term, as it is employed, is more than an intensification of *saṅkhāra* (q.v.), which originally would have indicated a preparation or disposition for action. It is the cumulative effort stored up in the preparation for action and released in the act. Hence the term is used for the kamma formations in the past which condition rebirth. Such formation may be wholesome and meritorious (*puññābhisaṅkhāra*) or the opposite (*apuññābhisaṅkhāra*), and a corresponding rebirth will result. They may even be " of no significance " (*ānenjābhisaṅkhāra*) without disturbing the smooth continuum of the process of becoming (*bhavaṅga-sota*). According to the teaching of dependent origination (*paṭicca-samuppāda*), these kamma formations are always conditioned by ignorance (*avijjā*). And " once all ignorance and craving are extinguished, no karma formations, good, evil or neutral, are produced and no further rebirth-consciousness will arise " (*S*. II, 81).

An essential distinction seems to be made between *kamma* and *saṅkhāra*, whenever in a discourse on causal bases (*nidāna*) preference is given to the latter term to indicate the formations of kamma, as planned action. This is brought out clearly in the following passage : " A man who is ignorant plans an act (of merit, demerit or of no significance), and consciousness is on its way ; but when ignorance is banished and wisdom has arisen he does not plan action. Not planning, not willing, he does not grasp, is unperturbed and entirely freed " (*S*. II, 82).

Abhisaṅkhāra, then, is the planning of action, and is used synonymously with the willing or volition thereof : *anabhisaṅkharonto anabhisañcetayanto na kiñci loke upādiyati* : not planning action, not willing, he does not cling to anything in the world (ibid.).

It is used also in connection with consciousness (*abhisaṅkhāra-viññāṇa*) by Buddhaghosa (*DhsA*. p. 357) as that which prepares new birth, not to be confused with relinking consciousness (*paṭisandhi viññāṇa*) which is a kamma resultant type of consciousness, arising at the moment of conception.

H. G. A. v. Z.

ABHISAÑÑĀNIRODHA. Just as in the case of words like *āsrava, brāhmaṇa* or *nirvāṇa*, so too the term *abhisaññānirodha* was admitted into Buddhism from a common stock of doctrinal or philosophical terms which had gained currency and recognition since pre-Buddhist times. This term evidently denoted the cessation of consciousness, a subject that had engrossed the minds of almost all the founders of the different systems of Indian philosophy. In the Yoga system of Patañjali it was called *asamprajñāta-samādhi*. In Buddhism, however, it became better known as *saññāvedayitanirodha* meaning ' the cessation of percepts and feelings '.

The earliest instance of the use of the term *abhisaññānirodha* seems to be in the *Poṭṭhapāda Sutta* of the *Dīgha Nikāya*. The sutta narrates that the brāhman Poṭṭhapāda in his anxiety to know how *abhisaññānirodha* occurred was prompted to enquire about it from the Buddha, whom he extolled as one " who knows its original nature " (*pakataññū abhisaññānirodhassa*).[1] And the Buddha before explaining to him the method by which one attains to this state, remarked that both the arising and cessation of consciousness were determined by a cause or condition (*sahetu sappaccayā*) which he further observed to be none other than a type of training (*sikkhā*).[2]

1 *D*. I, p. 180.
2 ibid. p. 181.

This training initially involves the regulation of a person's conduct in such a way as would enable him to attain the first stage of mental absorption (*jhāna*) and, secondly, skill and mastery in attaining to seven other successive stages of mental absorption which are progressively finer until gradually and consciously all activities of the mind are halted (*anupubbābhisaññānirodha-sampajāna-samāpatti*).[3]

Now, to induce mental absorption a person must be resourceful in four ways each of which is characterised as noble (*ariya*). These include (1) proper conduct (*sīla*), (2) restraint in regard to the senses (*indriya-saṃvara*), (3) attention and awareness (*sati-sampajañña*) and (4) contentment (*santuṭṭhi*).[4]

Of these, proper conduct—so far as it pertains to the life of a monk—must always accord with the rules contained in the *Pātimokkha*, the transgression of which will make him liable to punishment according to the gravity of the offence he has committed. It involves the cultivation of the ten precepts, the renunciation of a number of comforts associated with a life of ease, forbearance from all manner of contemptible talk, and abstinence from trades and professions likewise contemptible. Moreover, it involves the proper and careful consideration of the dangers which even the most trivial fault may evoke. He who conducts himself properly should be pure both in his actions and speech ; and a life so cultivated eventually conduces to his inward enjoyment of a sense of comfort that is blameless (*ajjhattaṃ anavajjasukhaṃ paṭisaṃvedeti*).[5]

Restraint in regard to the senses, which is the second noble quality, obliges a person to guard his sense organs lest unwholesome and unprofitable thoughts associated with lust or ill-will should arise. With the senses so guarded, one inwardly experiences bliss that is unaffected (*ajjhattaṃ avyāsekasukhaṃ paṭisaṃvedeti*).[6]

Thirdly, there should be cultivated the twin qualities of attention and awareness in all one's acts or postures, however trivial, even that of drawing in or stretching a limb.[7]

Finally, there is the noble quality of contentment which obliges the monk cultivating it to be contented with the robes he wears and the alms he begs, both of which he may take with him wherever he goes even as a bird shall carry its wings '.[8]

A person in whom these four noble qualities have come to reside permanently may be deemed to possess the necessary training that would conduce to mental absorption. He should seclude himself and having selected a suitable topic of meditation should fix his attention on it with the idea of concentrating his mind. By such concentration he should temporarily inhibit a set of unwholesome mental qualities called 'the hindrances' (*nīvaraṇa*). These include : (1) lust (*kāmacchanda*), (2) ill-will ([illegible]), (3) sloth and torpor (*thīna-middha*), (4) flurry and worry (*uddhacca-kukkucca*) and (5) doubt (*vicikicchā*).[9] With the suppression of these mental qualities the yogin becomes detached from sensual ties (*vivicceva kāmehi*) and, as a result soon enters and abides in the first stage of mental absorption (*paṭhamajjhānaṃ*), which is rapturous and joyful (*pītisukhaṃ*), which springs from aloofness (*vivekajaṃ*) and is accompanied by thought that is discursive and sustained (*savitakkaṃ savicāraṃ*).[10] The attainment (*appanā*) is preceded by four fleeting (*javana*) thought moments of the sensual sphere (*kāmāvacara*) ; the first of these thought moments is preliminary (*parikamma*) to the attainment, while the second and third are merely accessory (*upacāra, anuloma*) to it. The fourth, metaphorically called ' the suppression of one's line ' (*gotrabhū*), heralds the moment when the yogin transcends the limitations of the sensual sphere and concentrates his mind in quietude of the sphere of form (*rūpāvacara*).[11]

This then is the manner in which a person of ' slow intuition ' (*dandhābhiñña*) attains to the first stage of mental absorption. In the case of one of ' quick intuition ' (*khippābhiñña*) only the last three thought moments precede in regular succession while the fourth coincides with the attainment itself. Subject only to this difference in their frequency the fleeting thought moments precede every successive attainment of mental absorption, whether of the sphere of form or the formless (*arūpāvacara*).

The yogin next rises from this first stage of mental absorption and enters and abides in the second stage which is also rapturous and joyful, though, unlike the former, it springs from concentration (*samādhijaṃ*) and is not accompanied by thought that is discursive or sustained.[12] In this stage of mental absorption he stops the activity of all the factors of mind associated with speech (*vacīsaṅkhārā niruddhā*).[13]

Thence, with equanimity (*upekkhako*) he enters and abides in the third stage of mental absorption ; but being both attentive and aware (*sato sampajāno*) he experiences in his person (*kāyena paṭisaṃvedeti*) that joy of which the noble ones say : ' Joyful lives he who has equanimity and is mindful ' (*upekkhako satimā sukhavihārī*).[14]

From this stage he progresses on to the fourth which is the last in the stages of mental absorption of the sphere of form. This he attains by ridding himself of joy and anguish and the cessation of his former pleasures and sorrows. And on attaining this stage which is characterised by equanimity, attention and purity (*upekkhā-sati-pārisuddhi*)[15] he stops the function of those factors of mind associated with respiration (*assāsa-passāsā niruddhā*) and thereby empties his mind of a totality of twenty types of consciousness, eight wholesome and twelve unwholesome, pertaining to the sensual sphere.[16]

3 [illegible] p. 184.
4 [illegible] p. 181.
5 [illegible]
6 [illegible] pp. 181-2.
7 [illegible] p. 70.
8 [illegible] p. 71.
9 [illegible]

10 ibid. p. 182.
11 *Vism.* pp. 111-112.
12 *D.* I, p. 182.
13 *M.* I, p. 296; *Vism.* p. 606.
14 *D.* I, p. 183.
15 ibid.
16 *MA.* II, p. 364.

In this fourth stage of mental absorption the yogin's mind becomes fully concentrated (*samāhita*), pure (*parisuddha*), cleansed (*pariyodāta*), free from taints and defilements (*anaṅgana, vigatupakkilesa*), supple (*mudubhūta*), amenable (*kammaniyathita*) and steadfast (*āneñjappatta*).

Nevertheless, he tempers it still more by allaying all perceptions pertaining to the sphere of form; and with the cessation of such perceptions as may conflict with his purpose he precludes the mind from advertence and investigation, whereupon a spatial image evoked from memory enables him to concentrate his mind on the notion that space is infinite (*ananto ākāso*). The result is that he now becomes attuned to a new plane of thought called the formless (*arūpāvacara*) and thus enters and abides in the fifth stage of mental absorption (*ākāsānañcāyatana*).[17]

The yogin thereupon concentrates his mind further on the notion that the spatial image with which he has toyed by expanding or contracting it at will[18] is none other than consciousness (*sabbaṃ viññāṇaṃ*).[19] Thus, with his mind concentrated on the notion of consciousness he enters and abides in the sixth stage of mental absorption (*viññāṇañcāyatana*).

And on further reflection it becomes clear to him that here, too, there is nothing of permanent value; with this conviction he enters and abides in the seventh stage of mental absorption with his mind concentrated on nothingness (*ākiñcaññāyatana*).[20]

This stage is more properly called 'the summit of perception' (*saññagga*) because it is the highest of those attainments which conduce to worldly purposes.[21] It also denotes the highest level up to which a yogin could clearly distinguish between the varieties of empirical percepts associated with each successive attainment. And for that very reason this and the six stages immediately preceding have been characterised as 'stages of perceptual attainment' (*saññā samāpattiyo*).[22]

The yogin must, however, not underestimate the importance of this seventh stage of mental absorption. On arising from this stage he must perform four preliminary duties (*pubbakicca*)[23] without which all efforts to attain to *nirodha* would be futile. The real purpose of these duties is to ensure the wholesome continuance and termination of the yogin's absorption in *nirodha*. Firstly, therefore, he should resolve that as long as he remains absorbed in *nirodha* nothing of such property as he may possess but whose ownership may properly vest in another should suffer the slightest damage (*nānābaddha-avikopana*). Secondly, he must resolve that he should emerge from *nirodha* before he is sent for by the community of monks on all occasions that the community may deem his presence necessary (*saṅgha-paṭimānana*) and, thirdly, if and when the master should look for him (*satthupakkosana*).[24] And, fourthly, he must determine the duration (*addhāna-paricccheda*) of his absorption in *nirodha* which, however, should under no circumstance exceed seven days.

On his fulfilment of these preliminary duties he enters and abides in the eighth stage of mental absorption which is described as one of neither perception nor non-perception (*nevasaññānāsaññāyatana*). It is said that in this stage the percepts are so fine and subtle that none save a Buddha could distinguish them separately. Hence it is not reckoned as a stage of perceptual attainment, but as one where only residuary mental formations obtain (*saṅkhārāvasesa-samāpatti*).[25]

The yogin, however, does not remain in this stage of mental absorption for more than one or two thought moments;[26] thereafter his mind ceases to function and he becomes fully absorbed in *nirodha*. The process of meditation from *nevasaññānāsaññāyatana* to *nirodha* has been compared to the movement of a person who is obliged to pass through one house wherein he does not tarry, to enter that of which he is really in search. And this attainment, besides, is not one that is within easy reach of yogins. It has been stated very emphatically by Buddhaghosa that only anāgāmins and arahants who have complete mastery and skill in the eight successive stages of mental absorption may attain to *nirodha*.[27] This progression successively from one stage to another may be by way of *samatha*, or *vipassanā* or both.[28]

Buddhaghosa has also defined *nirodha* as "the discontinuance of (all types) of mind and mental factors by way of (their) gradual cessation".[29] In the *Dīgha Nikāya*, as noted earlier, *nirodha* has been described as the conscious attainment of the gradual cessation of perceptions. These definitions seem to imply that there is purposive thought activity up to the halting of percepts and the condition which obtains thereafter constitutes no experience to the person who has attained to it, unless it were possible to have such an experience without the participation of the mind. Buddhaghosa mentions that there were some who thought that the attainment of *nirodha* constituted a conscious experience. He, however, warns the reader not to grasp the letter but the spirit of what is stated.[30] The tendency in the Buddhist tradition has also been to regard this condition as one that is indeed pleasant so that it may be enjoyed even for a whole week.[31] And it is also believed that death does not smite a person while he is absorbed in *nirodha*. In

17 *D.* I, p. 183.
18 *Vism.* p. 272.
19 *D.* I, p. 184.
20 ibid.
21 *DA.* II, p. 373.
22 *MA.* II, p. 343.
23 *Vism.* p. 608.
24 Although the actual reference to, and enumeration of, these duties is to be found only in the commentaries, it is possible that they all hark back to a period as old as that of the Buddha, as is suggested by the expression "Master's calling" (*satthu-pakkosana*) which, despite the death of the Buddha, has since remained unaltered. This view may be further supported by a statement according to which these duties have been alluded to in a passage in the *Cūlavedalla Sutta* (*MA.* II, p. 365).
25 *Vibh.* p. 263.
26 *Vism.* p. 610.
27 *Vism.* p. 604-5.
28 ibid. p. 607.
29 ibid. p. 604.
30 *MA.* II, p. 351.
31 ibid. p. 366.

case it is impossible to avert death the absorption in *nirodha* terminates sooner than the period intended.[32]

Buddhaghosa also mentions that this attainment is only possible within that sphere of existence where the five sense organs predominate (*pañca-vokārabhava*).[33] While a person remains absorbed in *nirodha* only his life (*āyu*) and temperature (*usmā*) are said to continue and function.[34] The function of life ordinarily is to condition the arising of *arūpadhammas* which include all mental phenomena. But just as when a flame is put out, this action is halted throughout the period that a person is in *nirodha*. Yet, life's potentiality is unimpaired, even as when glowing embers are separated from the ashes and laid aside in order to rekindle a flame when necessary. Life and temperature are said to be mutually dependent. In fact, they form two out of a set of three salient characteristics which apparently distinguish a person in *nirodha* from a dead body. The third is that the sense organs of the person in *nirodha* are also not dead. The qualities which a person in *nirodha* shares with those of a dead body include the stopping of respiration and the absence of speech and thought activity.[35]

Now, if all thought activity ceases during *nirodha* the question next arises whether this condition is the same as or analogous to the condition of dreamless sleep when a person's mind is said to lapse into *bhavaṅga*. The commentaries, however, have nowhere dealt with this question comparatively, but from a few instances where they have discussed these subjects separately, it is possible to conclude that the two are fundamentally different and possess nothing in common. *Bhavaṅga* and *nirodha* are poles apart, being essentially the opposites of one another. *Bhavaṅga* is the original condition of the mind when it is inoperative within the context of existence, that is, when it is not disturbed by impressions that impinge on it through one or the other of the sense doors. It is certainly not a condition which obtains in a sentient being while he is conscious, whereas the condition of *nirodha* is one which he actively and purposely induces. This inducement, besides, is only possible through the successive stages of mental absorption outlined above, by which the mind becomes progressively finer so that it becomes lifted up from its original nature which it acquired at the moment of that individual's conception and refined to a degree that transcends all three planes of existence (*kāma-bhava, rūpa-bhava, arūpa-bhava*). In other words, this progressive refinement of the mind cuts at the very basis of existence which is represented by *bhavaṅga* and evokes a condition whose very essence is *Nirvāṇa*. That, indeed, is why this condition has been described as (a state of) Deliverance in one's own lifetime (*diṭṭhadhammanibbānaṃ*).[36] The essential quality that it is rooted in Deliverance finds expression even at the moment of termination of this attainment, whereby the yogin becomes re-established in the third or fourth fruit of enlightenment, depending on whether he was an anāgāmin or arahant.[37] And as he emerges from *nirodha* there will in due order occur to him mental formations (*cittasaṅkhārā*), respiration (*kāyasaṅkhārā*) and the factors of mind associated with speech (*vacīsaṅkhārā*).[38]

H. S. Cooray.

32 Vism. p. 609.
33 [illegible] p. 607.
34 MA. II. p. 351.
35 M. I. p. 296.

36 *MA*. II. p. 366.
37 *Vism*. p. 610.
38 *M*. I. p. 302.

ABHISAPANA, cursing. An entire Jātaka story (No. 497) called *Mātaṅga Jātaka*, after the principal figure, is given to illustrate the evil of abusing and cursing. As an extreme kind of harsh language (*pharusā vācā*) it falls under this class of evil speech, which again together with lies (*musāvādā*), slander (*pisuṇā vācā*) and frivolous talk (*samphap-palāpa*) forms the group of four unskilful actions by word of mouth, in the triad of deed, word and thought (*kāya, vācā, citta*).

A curse, which became immediately effective, was uttered by the snake king against a would-be ascetic (Devadatta in a previous life) who had vilely betrayed the confidence placed in him:

"Informer, traitor, that wouldst slay
A guileless friend ! Be thy head riven
By this my act of truth, I pray,
Piecemeal, all into fragments seven." (*Paṇḍara Jātaka : Jātaka* translation by H. T. Francis, V, p. 47).

ABHIṢECANĪ, var. ABHISECAVATĪ, a bodhisattva dhāraṇī (*Mvyut*. 4239), i.e., a magic formula, mantra or incantation leading to intellectual receptivity (*kṣāntilābhāyadhāraṇī*) in a bodhisattva.

ABHIṢECANĪ-NĀMA-DHĀRAṆĪ, name of a Sanskrit text which is extant only in its Tibetan translation, the *Ḥphags-pa dbaṅ-bskur-ba shes-bya-baḥi gzuṅs*. This work, which was translated into Tibetan by Jinamitra, Dānaśīla, and Ye-śes sde, is preserved in the Rgyud-ḥbum and the Gzuṅs-ḥdus sections of the Tibetan Kangyur (*TM*. Nos. 569, 859).

ABHIṢEKA. I. Meaning of the term and various appellations. The term abhiṣeka (Pali, *abhiseka*: Tib., dbaṅ-bskur) is transcribed in Chinese characters in many ways. It means "sprinkling water on the top of the head", which was the most important part of the accession ceremony of an Indian monarch or of the investiture of the heir-apparent. (See Pl. IV.) Later, it came to symbolise the attainment of Buddhahood. In esoteric Buddhism a preceptor performed the rite when he introduced his disciple to the esoteric doctrine. In the case of the latter the water symbolises the five kinds of wisdom of the Buddha (五智 go-chi=*pañcajñāna*, which are: 1. *dharmadhātusvabhāva-jñāna*, 2. *ādarśa-jñāna*, 3. *samata-jñāna*, 4. *pratyavekṣaṇā-jñāna*, and, 5. *kṛtyānusthāna-jñāna*).

II. Origin. The *Hien-yu-king* (賢愚經 *Dama-mūrkha-nidāna-sūtra,* 13th chap., Mūrdhagata-rājā) describes the accession of king Māndhātri (Mūrdhagata) as follows: "Many subordinate princes went to Māndhātri and said, 'The great king has passed away. Pray, do succeed to the throne'. 'If I am lucky enough to be a king', answered Māndhātri, 'let the four guardian deities and Indra, lord of heaven, come to receive me. Then I shall ascend the throne.' When he made this vow, the four deities at once alighted there. Each of them took a precious vessel full of fragrant water and sprinkled it on him, and Indra, the lord of heaven, brought a precious diadem and put it on his head, praising the new king" (Taisho, IV, 439, c).

Chapter 8 of the *Śuraṅgama Sūtra* says that a king of a country who wanted to entrust his son with political affairs, waited until his son grew up and made him attend the ceremony of head-sprinkling (Taisho, XIX, 142, b). The *Tien-t'ai-ssen-kiao-yi-chi-chieh* (天台四教儀集注 part II, 21, a) comments that the term signifies taking water from the four oceans into a golden vessel and sprinkling it on the head of a prince.

Chapter 15 of the commentary on the *Mahāvairocana Sūtra* gives a more minute description. "Take, for example, the class of warriors who sprinkle water on the head of the heir-apparent so that they may not fail in obtaining a successor. They take the water of the oceans into four highly ornate vessels. They adorn the person of the prince completely. The vessels are set on the back of a large bedecked elephant. The prince is seated on a dais surrounded by his subjects. Then the water is poured from above the tusks of the elephant on to the head of the prince. This having finished, they proclaim loudly three times 'Take notice that the prince has ascended the throne. Henceforth you should obey his command'." (Taisho, XXXIX, 736, b).

It is stated, in the chapter named "Pure conduct" of the old *Avataṃsaka Sūtra,* that when one takes a bath the mind is thereby purified and an immense amount of light is produced. The Indian habit of taking baths in rivers and ponds was thus gradually spiritualised, until it was adopted in such a ceremony. It came to be regarded in esoteric Buddhism as the most important religious rite, the key-point of the doctrine being the initiation of their disciples by the patriarchs.

III. Head-sprinkling described in Buddhist Texts. (1) *Head-sprinkling in the Mahāyāna.* Chapter 27 of the old Chinese translation of the *Avataṃsaka Sūtra* named Daśabhūmi (Ten Stages) says: "When a son of the supreme sovereign (cakravarti-rājā) is qualified to be the successor to the throne, the king puts his son on the golden throne. Water is brought from the four oceans. The room is adorned with screens, banners and streamers and fine music is played. The king takes the golden vessels and sprinkles the fragrant water on the head of the prince. He is called 'the great king who was sprinkled with water'. He is also called 'the supreme sovereign' because he is expected to practise the ten kinds of good conduct. So also a bodhisattva who aspires to Buddhahood is sprinkled on the head by the Buddhas with water which symbolises their wisdom. He is then called 'the king of the law who has been sprinkled'. Because he is possessed of the ten supernatural powers of the Buddha, he is admitted among the Buddhas. This is the stage of great wisdom attained by the bodhisattva. Once he is in this stage he is thereby regarded as having suffered immeasurable penance and austerity. Now when he has completed this stage, he stays in the tenth stage called 'Law-cloud-land' (*dharma-megha-bhūmi*) and can increase his wisdom and merit immeasurably." (Taisho, IX, 572, b.)

But the 8th chapter of the same *Avataṃsaka Sūtra,* called the Ten Stages of the Bodhisattva, says, referring to the highest stage, that the veritable son of the Buddha who has been sprinkled can hold everything, every excellent law (Taisho, IX, 448, c). The chapter entitled Titles of Saints, in Book I, or, *P'ou-sa-ying-lo-pen-ye-king* (菩薩瓔珞本業經), refers to the forty-two sacred spiritual stages of the bodhisattva, the tenth of which is called the stage of abhiṣeka in its Chinese equivalent (Taisho, XXIV, 1011, b). The same word can be found in *T'ien-t'ai-sseu-kiao-yi-chi-cheh* (天台四教儀集注, part II, 21, a).

The section on the ten positions (十住品) in chapter 11 of Book 5 of *Houa-yen-king-t'an-hiuan-ki* (華嚴經探玄記) says that wisdom is accomplished at the end of the ten positions and the "Law-water" of the Buddhas is sprinkled on his head; hence the tenth position is called head-sprinkling. Because the bodhisattva attains enlightenment by this head-sprinkling, according to the *Avataṃsaka Sūtra,* no further stages of practices, such as the ten deeds (十行 jū-gyō), the ten merit-transferences, the ten stages and so on, are necessary (Taisho, XXXV, 197, b).

Thus head-sprinkling is mentioned at the end of both the ten processes (of the mind) and the ten stages of the practice in the course of the bodhisattva's progress. If the head-sprinkling of the ten processes is admitted, the course after the ten deeds cannot be admitted, while if that of the ten positions is recognised, that of the ten processes becomes meaningless. But the same *Avataṃsaka Sūtra* gives these two contradictory statements.

(2) *Head-sprinkling described in esoteric Buddhist literature.* Explaining the term head-sprinkling, the *Pi-ts'ang-chi* (祕藏記), introduced into Japan by Kōbō-Daishi or Kūkai (774-835 A.C.), says that sprinkling symbolises the great compassion of the Buddhas, and the head means the climax. Gradually proceeding from the first stage, the bodhisattva attains the stage of enlightenment and finally supreme enlightenment. Then, the Buddhas sprinkle his head with water which symbolises the great compassion of the Buddhas. It is then that the religious practice is completed and Buddhahood is attained. This is the climax. (The Complete Works of the Shingonshū Sect, IX, 24, b.) Chapter 15 of the commentary on the *Mahāvairocana Sūtra,* named the Secret Maṇḍala, forbids its followers to learn the sacred formulas (*mantra*) and the manual signs (*mudrā*), unless they have finished the head-

sprinkling. The teacher should not deliver the Law to his disciples until then, for it would be a gross blunder (Taisho, XXXIX, 736, a). This serves to show the great stress laid on the abhiṣeka.

After having described the head-sprinkling of the prince, chapter 15 of the commentary on the *Mahāvairocana Sūtra* goes on to say that the Tathāgata, the king of the Law, sprinkles the elixir of the Law on the head of the "Son of the Buddha" in accordance with mundane custom, so that the lineage of the Buddhas may not be interrupted. He succeeds to the position of the king of the law and never retires from the position of supreme enlightenment. If he is confident that he will never make a mistake as regards any rite, sacred formula (*mantra*), manual sign (*mudrā*) and meditation (*samādhi*), all the saints will thenceforth revere him (Taisho, XXXIX, 736, b). It is also said that when all the Buddhas sprinkle water and exert influence upon the practiser (*yogin*) simultaneously, he attains Buddhahood. This means that he attains the great Maṇḍala by means of great compassion (Taisho, XXXIX, 731, c). The first volume of the *King-kang-ting-yi-ts'ie-jou-lai-tchen-che-cho-ta-tch'eng-hien-tcheng-ta-kiao-wang-king* (金剛頂一切如來眞實攝大乘現證大教王經) consisting of three fascicules, says that the *yogin* gets water sprinkled on him in order to be king of the three worlds, which is to be compared with wearing the diadem of all the Buddhas (Taisho, XVII, 207, a). The first volume of the *Tchou-fo-king-kiai-chö-tchen-che-king* (諸佛境界攝眞實經) says that the *yogin* gets water sprinkled on him by all the Buddhas, which is the diadem (ibid. 270, a). Thus head-sprinkling is regarded as being of the highest importance among the religious practices of bodhisattvas.

IV. **Kinds of Abhiṣeka.** Chapter 5 of the *Mahāvairocana Sūtra* named Secret Maṇḍala (祕密曼荼羅品第五) mentions five stages of the Buddha. In the first stage the *yogin* gets the *samaya* (the aspiration to enlightenment in accordance with the vow of the Buddha) by seeing the maṇḍala, but he can get thereby neither the true words (*mantra*) nor the sacred manual signs (*mudrā*). In the second stage he gets into the maṇḍala and looks at the assembly of the saints. The third stage is attained by practising the rite of worship and manual signs (*mudrā*) according to instruction. In the next stage he is admitted to receive the Law and accomplishes self-concentration, but he cannot yet attain the spiritual head-sprinkling nor does the esoteric wisdom appear to him. Therefore, it is said that the practiser (*yogin*) who belongs to esoteric Buddhism could get the abhiṣeka only in the fifth (Taisho, XVIII, 33, a). [Details are given in chapter 15 of the commentary on the *Mahāvairocana Sūtra* (Taisho, XXXIX, 736, b) and in chapter 51 of the En-nō-shō (演奧鈔, Taisho, LIX, 505, c, ff.)]

Chapter 7 of the *Mahāvairocana Sūtra*, named the Remembrance of Rules (持誦法則品), describes the head-sprinkling of the preceptor and the remembering of sacred incantations (*dhāraṇī*). The former is performed after arranging various conditions and instruments, while the latter consists merely in getting sacred spells (Taisho, XVIII, 52, c; 53, a). The *Kin-kang-ting-king-dai-yu-k'ie-pi-mi-sin-ti-fa-men-yi-kiue* (金剛頂經大瑜伽祕密心地法門儀軌) mentions the illumination, the ambrosia, the letters, the manual signs (*mudrā*) of wisdom, and the meaning of the term. The first signifies that the *yogin* is helped by the illumination of great wisdom and the great compassion of the Buddhas and the bodhisattvas. The second means that he is helped by the scented water under the effect of the sacred formula (*mantra*) of the great founder (Vairocana Buddha). The third is the rite of visualising on the person of the *yogin* the letters characterising the merits of the divinity in each section of the maṇḍala. The fourth explains how to be helped by the manual sign (gestures) of the main divinity of each section. The fifth is the rite of how to visualise and arrange on the person of the *yogin* the sacred formulas (*mantra*) of the main divinity (Taisho, XXXIX, 818, a). This explanation deals with the follower of the Mantrayāna who has finished the head-sprinkling in order to learn the sacred charms, but not for the purpose of acquiring the esoteric law.

The chapter named Distinguishing Homa rite (分別護摩品 fun-betsu-go-ma-bon), or the second chapter of the *Guhya Sūtra*, speaks of four kinds of head-sprinkling, i.e., transmission of the truth (傳法 den-bō), cessation of calamity (除難 jo-nan), increase of benefit (增益 zō-yaku), and subjugation of demons (降魔 gō-ma) in connection with entering the maṇḍala (Taisho, 770, c). It also speaks of four other kinds of head-sprinkling, viz., removal of disaster (除難 jo-nan), accomplishment (成就 jō-ju), increase of benefits on oneself (增益 zō-yaku), attainment of the preceptorship (得阿闍梨位 toku-a-ja-ri-i: Taisho, XVIII, 772, a). The first head-sprinkling for the transmission of the truth (傳法 den-bō) is connected with the fourth, attainment of preceptorship (得阿闍梨位 toku-a-ja-ri-i: Taisho, XVIII, 772, a).

The *P'i-t'sang-chi* tells of three kinds of head sprinkling, i.e., the laying of the hand on the head (摩頂 ma-chō), prediction (授記 ju-ki, vyākaraṇa) and shining (放光 hō-kō). The first means that the Buddhas lay their hands on the head of the follower and make a prediction that he will soon obtain Buddhahood. The second is the prediction of the future by the Buddhas. The third is shedding of light by the Buddhas, giving him benefit. (The Complete Collection of the Shingon-shū Sect, IX, 25, a.) This is the practice of preceptors who have gone beyond the first of the ten stages of spiritual development and are versed in deep religious activity. It is the degree of the spiritual head-sprinkling to which an ordinary man is not admitted. The chapter named the Law of the chief divinity of head-sprinkling (本尊灌頂品 hon-zon-kan-jō-bon), part II of the *Susiadhikara Sūtra*, makes mention of the head-sprinkling to be performed in order to increase the dignity and virtue of the chief divinity (Taisho, XVIII, 620, a).

When the preceptor teaches his disciple about the five sections of the Buddha (佛部 butsu-bu, Buddhakula), the thunder-bolt (金剛部 kon-gō-bu, vajrakula), the lotus (蓮華部 ren-ge-bu, padmakula), the jewel (寶部 hō-bu, ratnakula) and the action (羯磨部 fiatsu-ma-bu, karmakula), head-sprinkling

belonging to each section must be performed. Sometimes head-sprinkling belonging to three sections out of the five mentioned above is spoken of: the Buddha, the lotus and the thunderbolt.

Other kinds of head-sprinkling include the following: Yogi head-sprinkling (瑜伽灌頂 yu-ga-kan-jō) explained in the *Yogi Sūtra*, three kinds of head-sprinkling named the virtuous vase, secret and wisdom as expounded in the *Śrī-Sarvatathāgata kāyavākcitta-rahasyadvinirgama śrī guhyasamājasya mahātantrarājasya purvārddhaḥ* (Taisho. XVIII, 508, c), and later, that of personal attainment of Buddhahood to explain the deep meaning of the doctrine of attainment of Buddhahood in one's person (卽身義灌頂 soku-shin-gi-kan-jō),—the title of a work by Kōbō-Daishi or Kū-kai; that of the will of Kōbō-Daishi to explain the deep mystery of his will (御遺告灌頂 go-yui-koku-kan-jō); that of the Sanskrit alphabet; that of Shintoism. That which is performed on the accession of the Japanese emperor is called the head-sprinkling of the accession (御卽位灌頂 go-soku-ikan-jō).

But the most important of them are as follows: the ceremony of worshipping the maṇḍala and its altar, that is, the head-sprinkling of 'having a view of the maṇḍala' (一見灌頂 ik-ken-kan-jō); 'the permission head-sprinkling' which is given to the disciple to permit him to learn the esoteric Buddhist doctrine (許可灌頂 kyo-ka-kan-jō); that of the Vajradhātu (金剛界灌頂 kon-gō-kai-kan-jō) to practise in accordance with the law of the sūtras of Vajradhātu; that of the Garbhadhātu (胎藏界灌頂 tai-zō-kai-kan-jō), to practise in accordance with the law of the Garbhadhātu; that of compound practice of both laws; that of the Susiddhi (蘇悉地灌頂 Susiddhi-kan-jō), attainment of supernatural powers by the *Susiddhikara Sūtra*. (This is practised chiefly in the Japanese Tendai-shū sect.) There are three other kinds, of finding connection with the Buddhas, of the receiving of the sacred incantation and of the transmission of the law. Again, another sūtra speaks of three other different kinds of head-sprinklings: 'Manual sign' (印法灌頂 in-bo-kan-jō), 'Supplied with tools' (事業灌頂 ji-gō-kan-jō) and 'Spiritual' (以心灌頂 i-shin-kan-jō).

And, last of all, there are the five kinds of the *samaya* (the aspiration to the attainment of Buddhahood). All these are the appellations generally used. The appellations of 'finding connection' (結緣灌頂 kechi-en-kan-jō), 'receiving of sacred incantation' (持明灌頂 jī-myō-kan-jō) and 'transmission of the law' (傳法灌頂 den-bo-kan-jō) are those classified according to the various rites. They are nowhere written together. These and the five kinds of the *samaya* are classified by the capacity of the recipients. The doctrines received by them are different. The three kinds of 'Permission', 'Transmission of the law' and 'Secrecy' are not given together in one place. These terms are, however, convenient for practical purposes.

The terms such as 'the rule of manual signs' (印法 in-bō), 'action' (事業 ji-gō) and 'spiritual' (以心灌頂 i-shin-kan-jō) are distinguished one from another according to whether the *yogin* practises a certain ritual or not. 'Finding connection with the Buddha' (結緣灌頂 kechi-en-kan-jō), 'the reception of the secret formula' (受明灌頂 ju-myō-kan-jō) and 'transmission of the law' (傳法灌頂 den-bō-kan-jō) are the head-sprinklings accompanied with tools and many kinds of offering. Elaborate tools and utensils are prepared specially in the head-sprinkling of the 'Law-Transmission''. Thus, it is sometimes called 'the head-sprinkling supplied with tools' (事業灌頂 ji-gō-kan-jō). That of the 'manual sign' (印法灌頂 in-bo-kan-jō) is the 'transmission of the Law' which is performed when the recipient is of a superior capacity fit to hold the esoteric doctrine, but too poor to prepare many kinds of tools. The spiritual head-sprinkling is the fifth *samaya*, which is the ultimate truth conferred on the recipient of superior wisdom, well-versed in the Yoga (intercommunion with the Buddha). In this case, the altar is not built but the person of the preceptor himself is supposed to be the maṇḍala on which to perform the ceremony.

V. **The ceremony of head-sprinkling.** The giving of the head-sprinkling as mentioned above is called 'entering the altar' (入壇 nyū-dan). One who enters the altar is called the recipient of head-sprinkling (入壇灌頂者 nyū-dan kan-jō-sha). The name given then is the so-called 'diamond-title' (金剛名號 kon-gō-myō-gō). The teacher who introduces the recipient into the sacred hall, teaches the ritual and tells him how to behave in the ceremony is called 'the instructor of head-sprinkling' (灌頂教授師 kan-jō kyō-ju-shi). One who confers and teaches the esoteric law (truth) is called 'the Great Preceptor of head-sprinkling' (灌頂大阿闍梨 kan-jō dai-a-ja-ri). Generally, it is customary to perform in the morning the ceremony of conferring the commandments of esoteric Buddhism, which is called 'Samaya commandments' (三昧耶戒 samaya-kai), and to teach the Law early and late at night. The Esoteric Law consists of the Garbhadhātu and the Vajradhātu. If the former is taught early at night, the latter is delivered late at night, or *vice versa*. In the Japanese Tendai-shū sect, the altar for the Law of Susiddhi (supreme accomplishment) is taught in addition to the two mentioned above. In any case, the preceptor who teaches the Law, the recipients and an assistant are needed. Therefore, the place and the date of the ceremony to be performed should be decided, publicised and preparations should be made. The Samaya commandments must be delivered in secrecy, in a place surrounded with a curtain called 'the substitute wall' (壁代 kabe-shiro) to prevent others from peeping into it. All the necessary arrangements of the holy hall, are made beforehand. Early in the morning the recipients take water to be used for the ceremony on that day in accordance with a certain rule.

When the day comes those who are concerned assemble in the monastery where the ceremony is to take place. They purify themselves by bathing in scented water. In due course, they perform a solemn ceremony. As soon as they enter the sacred hall, the preceptor goes behind 'the substitute wall' and then the recipients enter. After explaining the confession and the commandments, the preceptor introduces into the water scented powder, flowers, incense and light, by the force of the supernatural power of the Buddha. He instructs

the recipients how to make offering to the Buddhas. He performs the ritual of the 'diamond cord' (金剛線 kongō-sen), 'water of the vow' (金剛誓水 kongō-sei-sui), 'the sworn statement' (啓白 kei-byaku), and 'the tooth-stick' (歯木 shi-moku, dantakāṣṭha) to instruct the disciples therein. The 'diamond cord' symbolises the eternity of the successive transmission of esoteric truth, 'the water of the vow' makes the recipients swear not to transgress the Law, and 'the tooth-stick' indicates that the recipients will be qualified successors of the Law by eschewing every evil.

When the programme of the rites comes to an end, they retire to another room (outside the sacred hall of the night) where they go on reciting the sacred formulas (*mantra*) until they enter the sacred hall again, at night. The rite, at night, early and late, begins with the 'practice' of the preceptor, who introduces his disciples at an appropriate moment to the maṇḍala altar in the inner sacred compartment. Introducing them, he says, "Let me block the door from every evil in the world and open the pure five eyes (the eyes of the five wisdoms of the Buddhas which are inherent in man)". Then he covers the eyes of the recipients with red or white cloth. He makes the disciples cross over an elephant purified with incense, which implies riding on the back of elephant at the entrance to the sacred precincts. The disciples go to the maṇḍala altar and throw flowers to decide on which specific Buddhas to choose. The preceptor or the instructor takes off the cloth which covers the face of the recipients and lets them take a look at the maṇḍala. After other rites the *yogins* are introduced to the enlightenment altar, wearing on their persons the diadem and bangles of the Buddha. They are shown the mystic manual signs (*mudrā*) and sacred incantations (*dhāraṇī*), and the rite of attainment of Buddhahood. The preceptor takes a fly-whisk (拂子 fossu) in hand and with it expels the impurity of the recipients. He then stands up and takes five water vessels (of holy water of five sorts of wisdom, 五智の瓶水 go-chi-no-byō-sui) one by one from the great altar and recites the sacred formula of each of the five Buddhas, Vairocana, Akṣobhya, Ratnasambhava, Amitābha and Amoghasiddhi, making circumambulation three times around the great altar. He moves the five water vessels to the enlightenment altar, where he sprinkles water over the disciples. That includes conferring by the preceptor of the five-pronged bolt which symbolises the five wisdoms (五智 go-chi, pañca-jñāna), a metal spatula, a bright mirror for removing the membrane of ignorance covering their mind, the 'metal wheel of wisdom' and the conch-shell, used in preaching the Law. While the preceptor and the recipients stand up and ambulate around the great altar, the instructor carries a canopy.

After they have taken their seats at the small altar, the preceptor gives each of them a five-pronged bolt (五鈷 go-ko, vajra) symbolising the inherent qualities of the Buddhas. When the recipients have been recognised they take off the diadem and bangles and go out of the inner sacred hall. They return to their original seats and wait until the rite of the preceptor is over, reciting sacred formulas (*mantra*). While the rite in the inner sacred hall is being conducted, they recite hymns and gently beat a cymbal in accordance with the order of the instructor. The rites practised early and late at night are almost the same except that the former is based on the *Garbhadhātu* and the latter on the *Vajradhātu*.

Apart from the rite mentioned above a fire altar is arranged to burn fire for the recipients, and offerings are made on the 'god-offering altar' to the twelve gods, the lords of the constellations. The rite held late at night being over, the preceptor goes down to the altar, salutes the maṇḍala and the patriarchs of esoteric Buddhism and goes out, accompanied by the recipients. When they have taken their seats in an appropriate place, the preceptor gives some instruction to which the recipients answer. Then the three robes of the instructor are given together with 'the mystic manual signs' (*mudrā*), 'sacred formulas' (*mantra*) and the paper on which is written the lineage of the traditional successors of esoteric Buddhism (血脈 kechi-myaku). The rite mentioned above may or may not be accompanied with another rite called 'permission' (許可灌頂 kyo-ka-kan-jō). The Samaya commandments may be performed with or without an elaborate rite in the court called 'the court ceremony for ascending the temple' (上堂の庭作法 jōdō-no-niwasahō). The court ceremony will be performed on the morning following the delivery of the Law, when they return from the holy hall. This is named 'the ceremony of the next morning' (後朝の式 kōchō-no-shiki).

At Kōyasan, the head-sprinkling of the preceptor is performed in order to establish the status of the preceptor. This includes an elaborate court ceremony, hence it is called 'the court ceremony head-sprinkling' (庭儀灌頂 teigi-kanjō). In this case, all the recipients go to the sacred precincts accompanied by the instructor and receive the supreme secret of the school in the great stūpa. They then enter "the Hall of the Portrait of the Founder" (御影堂) with a glass of purified water in the instructor's hand and they are considered as receiving the sacred law directly from the great founder of the sect himself. This is a spiritual head-sprinkling, and, therefore, no one else is allowed to see it. In this case they receive at first the 'Permission' (許可 kyo-ka) rite and then the rite of 'the arrangement of the tools' (事業 ji-gō) to prepare various tools and utensils—and congratulation on the connection of the teacher and his disciples in succession.

VI. **Tools used in head-sprinkling.** Tools in general were described in the preceding section. Others are used for the rites in the sacred hall. In the hall in which the ceremony of the Samaya commandments is performed are needed 'the substitute walls' (used in four quarters) and the rods to hang them from; high desks in front, to the right and left of the seat; a bell with five-pronged bolt (五鈷鈴 go-ko-rei) on the desk in front; a square plate of wood called 'orishiki' (折敷) on the desk to the right on which are placed terracotta bowls filled with holy water, powder-perfume, incense and a candle-stick. Powder-perfume and a dish of water which symbolise the Buddha's vow for the recipients

are placed on the desk to the left together with prescribed water to be sprinkled, a wand to sprinkle it, and a paper pack.

A case to hold the text of the commandments containing a 'diamond-cord', tooth-sticks, a case to hold an incense-burner with handle and a wand, a case containing three monastic robes and the text of the programme for the preceptor are prepared. When the rite is performed, disciples called "The Ten Disciples" carry these cases with the seat. The case containing the text of commandments is placed on the desk in front and to the right of the preceptor, the case with the incense-burner on the desk to the right, and the case with the three robes on the desk to the left.

Below the front desk, to the right, are arranged a water vessel, a small basin, and a tiny straw mat and, apart from them, small mattresses and a gong stand for the recipients. The mattresses must be as many as the number of the recipients. Another mattress, twice as thick as the ordinary one, should be made for the preceptor.

In the front of the sacred hall a maṇḍala (either of the Garbhadhātu or the Vajradhātu) is suspended from a hanger. A painting of the maṇḍala is spread over a sheet of cloth on the great altar. Two bowls of water, bowls of powdered perfume and of flowers and an incense burner on a tripod are placed on each side of the square altar. An artificial flower in a vase, balls of boiled rice in five colours, three-pronged bolts crossing each other, and its stand, are put at each of the four corners. In the centre are placed a flower vase, a Wheel of the Law, and a stūpa. In front are arranged as usual a five-pronged bolt, a bell, a three-pronged bolt, and a one-limbed bolt on a three-footed metal plate. The four boundary posts are connected by means of the 'diamond-cord'.

A small desk and a seat are set in front of the altar. On the left side of the desk are water to be sprinkled, a wand for sprinkling it, packed offering to the Buddhas, packed perfume, and a case of three robes. A gong-stand is to the right side, and a small and deep box to put a flower in and a sprinkling wand is on the opposite side of it and beneath the altar. A case containing the incense burner is in front, near by.

The enlightenment altar (the small altar) is surrounded with a chair for the preceptor, a case of esoteric tools such as a diadem and bangles, a circular tray for five artificial flowers, incense and a candle. The seat of the recipient is set in front of the desk, which is encircled with a paper screen. A canopy is prepared for the circumambulation of the recipient. Images of the patriarchs (or of the twelve gods) should be properly arranged. An elephant purified with incense must be set at the entrance of the hall. A high desk, water for sprinkling, powdered perfume, a sprinkling wand, cloth for covering the face of the recipients are prepared for use when they are to be 'influenced' by the force of the supernatural power of the Buddha. Outside the corners of the great altar and on the small altar are lighted candles on candle sticks. Where the complicated court ritual is to be performed many other tools must be prepared.

KŌJUN ŌYAMA.

ABHIṢEKA, meaning "anointing" or "consecration" (by sprinkling water), is the name given in the *Mahāvastu*[1] to the 10th bodhisattva-bhūmi or stage of progressive religious development, which is elsewhere always referred to as *Dharmameghā* (q.v.).

It was most probably so named because "when the bodhisattva reaches his last stage of self-discipline, he is anointed by the Buddhas with their own hands and formally inaugurated as one of them".[2]

ABHIṢEKAKARMASŪCI, name of a Sanskrit text which is extant only in its Tibetan translation, the *Dbaṅ-gi las-tho,* in the Rgyud-Ḥgrel (Tantra) section of the Tibetan Tengyur. It probably forms one of the six chapters (*paṭala*) of the *Guptābhiṣekapaṭalaṣaṭka* which was composed by Bde-ba gsal-mdsad, or Sukhaprakāśa (Cordier, III, p. 159).

ABHIṢEKANIRUKTI, a Sanskrit text which is extant only in its Tibetan translation, the *Dbaṅ bskur-baḥi ṅes-pa* (Cordier has *rim-par) bstan-pa,* in the Rgyud-Ḥgrel (Tantra) section of the Tibetan Tengyur. Its author was Rin-chen ḥbyuṅ-gnas shi-ba (Ratnākara-śanti). Mahopādhyāya Śāntibhadra of India and the Lotsāba Tshul-khrims rgyal-ba, Nag-tsho Lotsāba (*circa* 1011 A.C., Jayaśīla) translated this work into Tibetan (Cordier, II, 253 ; TM. No. 2476).

ABHIṢEKAPIṆḌĀRTHA, name of a Sanskrit text which is extant only in its Tibetan translation, the *Dbaṅ-don bsdus-pa,* in the Rgyud-Ḥgrel (Tantra) section of the Tibetan Tengyur. It probably forms one of the six chapters (*paṭala*) of the *Guptābhiṣekapaṭala* which was composed by Bde-ba gsal-mdsad, or Sukhaprakāśa (Cordier, III, p. 159).

ABHIṢEKA-PRAKARAṆA, a Sanskrit text which is extant only in its Tibetan translation, the *Dbaṅ-gi rab-tu byed-pa,* in the Rgyud-Ḥgrel (Tantra) section of the Tibetan Tengyur. Its author was Mahāpaṇḍita Abhayākaragupta. The author and Śes-rab-dpal (Prajñā-śrī) translated this work into Tibetan (Cordier, II, 47 ; TM. No. 1499).

Cordier (II, 155), however, records yet another work which bears the above title and which is extant in its Tibetan translation, the *Dbaṅ-bskur-baḥi rab-tu byed-pa.* This work, too, is recorded in the Rgyud-Ḥgrel (Tantra) section of the Tibetan Tengyur. Its author was Slob-dpon

1 I. 76. 18 ; 124. 20 ; 193. 6 (Abhiṣekavatī).

2 Suzuki : *Studies in the Laṅkāvatāra-sūtra,* p. 384 (Dharmameghābhiṣekabhiṣiktas tathāgatapratyāmabhūmim adhigamya).

Mkhas-pa chen-po Bsod-Sñoms-pa Dge-sloṅ Ḥod-sruṅs gshon-nu (Ācārya Mahāpaṇḍita Paiṇḍapātika Bhikṣu Kumāra-kāśyapa). Paṇḍita Tathāgata-rakṣita and Rin-chen bzaṅ-po (958-1055 A.C.) translated this work into Tibetan.

ABHIṢEKAPRAKRIYĀ, name of a Sanskrit text which is extant only in its Tibetan translation, the *Dbaṅ-gi rab-tu-byed-pa*, in the Rgyud-Ḥgrel (Tantra) section of the Tibetan Tengyur. Its author was Dgaḥ-baḥi rdo-rje. Mar-me-mdsad and Ba-ri translated this work into Tibetan (TM No. 1886).

ABHIṢEKA-RATNĀLOKA, a Sanskrit text which is extant only in its Tibetan translation, the *Dbaṅ rin-chen snaṅ-ba*, in the Rgyud-Ḥgrel (Tantra) section of the Tibetan Tengyur. Its author is Rnal-ḥbyor-pa chen-po Dpal Śes-rab gsaṅ-baḥi shabs (Mahāyogin Śrī Prajñā-gupta-pāda). Mkhan-po Dpal Śes-rab gsaṅ-baḥi shabs (Upādhyāya Śrī Prajñā-gupta-pāda who is the same as the author according to Tōhoku) of India, and the Lotsāba Dge-bsñen Chos-kyi ye-śes (Upāsaka Dharmajñāna) of Kam, translated this work into Tibetan. It was revised by Phyugs-mtshams Dbaṅ-phyug rgya-mtsho (Īśvarasāgara). In Tōhoku, however, he too is mentioned as a translator (Cordier, II, 96 ; TM. No. 1333).

(ABHIṢEKA-) RATNAMĀLOPADEŚA, a Sanskrit text which is extant only in its Tibetan translation, the *Dbaṅ rin-chen phreṅ-baḥi man-ṅag*, in the Rgyud-Ḥgrel (Tantra) section of the Tibetan Tengyur. The author, Slob-dpon chen-po Śesrab dpal gsaṅ shabs (Mahācārya Prajñā-śrī-gupta-pāda) or Śes-rab gsaṅ-ba (Prajñā-gupta), himself translated the work into Tibetan (Cordier, II, 97 ; TM. No. 1338).

ABHIṢEKĀRTHA-NIRBHEDA, a Sanskrit text which is extant only in its Tibetan translation, the *Dbaṅ-gi don ṅes-par ḥbyed-pa* in the Rgyud-Ḥgrel section of the Tibetan Tengyur. Its author was Slob-dpon chen-po Saṅs-rgyas gsaṅ-ba (Mahācārya Buddhaguhya). The translator's name has not been mentioned (Cordier, III, 132).

ABHIṢEKĀRTHA-NIRUKTI, name of a Sanskrit text which is extant only in its Tibetan translation, the *Dbaṅ-gi don ṅes-par brjod-pa shes-bya-ba*, in the Rgyud-Ḥgrel (Tantra) section of the Tibetan Tengyur. Its author was Rgyal-ba bzan-po dpal sbas-pa. Avadhūtī-pa and Śākya brtson-ḥgrus translated this work into Tibetan (TM. No. 2477).

ABHIṢEKĀRTHA-VIBHAṄGA, name of a Sanskrit text which is extant only in its Tibetan translation, the *Dbaṅ-don rnam-par ḥbyed-pa*, in the Rgyud-Ḥgrel (Tantra) section of the Tibetan Tengyur. It probably forms one of the six chapters (*paṭala*) of the *Guptābhiṣekapaṭalaṣaṭka* which was composed by Bde-ba gsal-mdsad, or Sukhaprakāśa (Cordier, III, p. 159).

ABHIṢEKĀRTHA-VISTARAVIVEKA, name of a Sanskrit text which is extant only in its Tibetan translation, the *Dbaṅ-don rgya-cher ḥbyed-pa*, in the Rgyud-Ḥgrel (Tantra) section of the Tibetan Tengyur. Bde-ba gsal-mdsad (Sukhaprakāśa) was its author. This work probably forms one of the six chapters (*paṭala*) of the *Guptābhiṣekapaṭalaṣaṭka*.

ABHIṢEKA-TANTRA-MŪLA-VṚTTI, a Sanskrit text which is extant in its Tibetan translation, the *Dbaṅ rgyud rtsa ḥgrel*, in the Rgyud-Ḥgrel section of the Tibetan Tengyur. The author of this work was Vimala (Cordier, III, 150).

ABHIṢEKAVATĪ, name of the tenth bodhisattva-bhūmi (*Mhvu.* I, 193.6).

ABHIṢEKA-VIDHI, a work on late Buddhistic ritual found in a manuscript dated 1440 A.C. It begins with an invocation of Śrī Vajrasattva, and the statement that the entrance into the maṇḍala is not to be made for the sake of prosperity in this world, nor in the next, but for the proper attainment of the threefold desire of Tathāgatas (*Tathāgata-kāmatrayasamyakprāptaye*), for, on achieving this, prosperity in this world and in the next will surely follow.

The divisions of the work are not numbered. The following, however, may serve as some clue to its contents :—Dantakāṣṭ(h)apātana, Śiṣyādhivāsanāvidhi, Ācāryapraveśavidhi, Āveśavidhiḥ, Sāmvapaṭa(?)śiṣya-praveśavidhi, Mālābhiṣekaḥ, Puṣpapātanavidhiḥ, Udakābhiṣekavidhiḥ, Mukuṭābhiṣekavidhiḥ and so on.

At the end of this manuscript a few lines of prayer to various deities have been added by the scribe (Bendall, pp. 179 f.).

ABHIṢEKA-VIDHIKRAMA-NĀMA, a Sanskrit text which is extant only in its Tibetan translation, the *Dbaṅ-gi cho-gaḥi rim-pa shes-bya-ba*, in the Rgyud-Ḥgrel (Tantra) section of the Tibetan Tengyur. Its author was the scholar Ratnaśrī or Bde-baḥi rgyal-po (Sukharāja), of Kaśmīr. It was translated into Tibetan by Śrī Parahita and Śes-rab rgyalmtshan (bhikṣu Prajñādhvaja) of Nag-tsho (Cordier, p. 53–54 ; *TM.* No. 1535). Yet another work bearing the title *Abhiṣekavidhikrama* (Tibetan ' Khrus-kyi cho-gaḥi rim-pa ') has been recorded by Cordier (p. 335). The names of the author and the translator of this work are not noted.

ABHIṢEKAVIDHI-RATNAMĀLĀSAṂNIBHA-NĀMA, a Sanskrit text which is extant only in its Tibetan translation, the *Dbaṅ-bskur-gyi cho-ga rin-chen phreṅ-ḥdra shes-bya-ba*, in the Rgyud-Ḥgrel (Tantra) section of the Tibetan Tengyur. Its author was Rdo-rje dril-bu-pa (Ācārya Vajraghaṇṭa). The translator's name is not recorded (Cordier, III, p. 211).

ABHIṢEKA-YUGAPADAVATĀROPADEŚA, the name of a Sanskrit text which is extant only in its Tibetan translation, the *Dbaṅ cig-car ḥjug-paḥi man-ṅag*, in the Rgyud-Ḥgrel (Tantra) section of the Tibetan Tengyur. The names of its author and translator are not mentioned. However, according to the *Index tibétain*, the author of this work was Vimala (Cordier, III, p. 142).

ABHIṢIÑCANĪ-NĀMA-DHĀRAṆĪ (Tib. *Ḥphags-pa dbaṅ-bskur-ba shes-bya-baḥi gzuṅs*). A magic formula (*dhāraṇī*) found in the Tibetan Tengyur. This was translated into Tibetan, revised, re-revised and edited by the Indian paṇḍits Jinamitra and Dānaśīla, and the great Tibetan translator Ye-ces-sde (ŌM. No. 301 and 484 fragment).

ABHISŪRYA. As proclaimed by the Buddha Śākyamuni to the five Bhadravargīya monks, Abhisūrya[1] or " Superior to the Sun ", is the name of one of the thousand Buddhas who will arise in this auspicious world age (Bhadrakalpa) named Puṣpika, and who will be possessed of a radiance of four yojanas.

ABHIṬHĀNA. The term literally means 'that which stands out' and, in a somewhat technical sense, it is employed with reference to six grave offences which are said to be incapable of being committed (*abhabbo kātuṃ*) by a person possessed of right views[2], namely, one who has attained the first fruit of enlightenment (*sotāpatti*).

The commentary explains this term to mean 'instances of debasement' (*oḷārikaṭṭhānāni*: *KhpA*. I, p. 189) which include matricide (*mātughāta*), parricide (*pitughāta*), killing an arahant (*arahantaghāta*), spilling the blood of a Buddha (*lohituppāda*), causing schism in the community of monks (*saṅghabheda*) and professing the doctrines of a teacher other than the Buddha (*aññasatthāruddesa*, ibid.). But the same commentary has also recorded yet another interpretation which, though somewhat unusual, has not been rejected as erroneous but merely ascribed to some (*ekacce*), according to whom the six grave offences consisted in the violation of each of the five precepts and the professing of the doctrines of an alien teacher.[3]

Of these two sets of offences, the former has also been mentioned in the *Aṅguttara Nikāya* along with many others as acts that a person having right views shall not commit. And there, each of the offences has been introduced not as an act 'that stands out' (*abhiṭhāna*) and therefore grave, but as an impossibility (*aṭṭhāna*: *A. Ekanipāta, Aṭṭhāna vagga*). Such differences in terminology for a common set of offences was probably due to the way in which these offences were viewed in relation to two types of persons who differed essentially, one as 'the person of right views' and the other a worldling (*puthujjana*). Reckoned again from a different angle, the first five of these offences have been collectively referred to as *pañc'ānantariya kamma*, meaning the five acts that result in retribution immediately on the death of their perpetrator (*AA*. II, 4 f.).

H. S. C.

ABHIVINAYA. Like the word *abhidhamma*, the word *abhivinaya*, too, so far as it occurs in the early Buddhist discourses, never appears as nominative but as locative, i.e., as an oblique case form. Thus along with the corresponding case form of the word *abhidhamma*, it occurs in such expressions as *abhidhamme ca abhivinaye ca sikkhitabbaṃ*, meaning thereby that one should train oneself both in respect of the doctrine (*dhamma*) and the discipline (*vinaya*). The prefix *abhi* in that context merely meant 'in respect of', or 'in regard to', or 'concerning'; but it did not bear out the sense of 'higher' which, even if it were possible in the case of the word *abhidhamma* by virtue of its employment as the name of a distinct canonical division was, however, not permissible in the case of the other owing to the absence of a corresponding division known as *abhivinaya**.

Certain commentaries have nevertheless tried to make out such a division by a classification of the canon as *dhamma*, *abhidhamma*, *vinaya* and *abhivinaya*. According to this classification which is met with both in the Dīgha and Aṅguttara commentaries, *abhivinaya* either meant the Khandhaka and Parivāra[4] sections of the Vinaya, or was synonymous with the task of allaying the defilements.[5]

ABHIYA, a monk who lived about a hundred thousand *kalpas* ago in the time of Sarvābhibhū Buddha. He was a previous incarnation of Śākyamuni Buddha.

In the *Mahāvastu*[6] it is stated that when Mahā Maudgalyāyana was on a visit to the Śuddhāvāsa devas a certain deva narrated the story of Abhiya in illustration of the statement, " it is so hard to attain the unsurpassed, perfect enlightenment, for it takes a hundred thousand kalpas to do so ".

A hundred thousand kalpas ago, in the city of Vasumata lived a virtuous merchant, Uttiya, who believed in Sarvābhibhū Buddha and was devoted to Nanda, Abhiya and other monks. Uttiya's daughter was the wife of a householder in Vasumata, and she was especially devoted to Nanda. Now, when Nanda and Abhiya visited Uttiya, Nanda was paid every respect, but not so Abhiya. Therefore Abhiya made a false accusation of adultery against Nanda. The people in Vasumata decided that Nanda should no longer be honoured. Later Abhiya repented and asked forgiveness of Nanda and confessed his sin to the Buddha Sarvābhibhū. He went to Uttiya and, on intimating his desire to make an offering to Sarvābhibhū Buddha and his disciples, received much gold not only from him but from other rich householders as well.

Now in Vasumata lived two dealers in perfume devoted to Abhiya. Abhiya went to them and bought *keśara*[7] essence for 100,000 pieces (of gold). He then entertained Sarvābhibhū and his disciples to a splendid meal. When the Buddha had finished his meal Abhiya scattered the *keśara* essence on him and his disciples and made the mental aspiration

1 *Mhvu*. III, 330. 13 (var. " Abhibhūya " ; Senart emends " Atisūrya ").
2 *cha cābhiṭhānāni abhabbo kātuṃ—Ratana Sutta, v. 10.*
3 *pakati pāṇātipātādīni vā pañca verāni aññasatthāruddesena saha cha ṭhānāni na karoti yāni sandhāya ekacce cha cābhiṭhānāni ti paṭhanti* (*KhpA*. I, pp. 189-90).
* On this see, however, the article on ABHIDHAMMA.—G. P. M.

4 *abhivinayo ti Khandhaka-Parivārā*: *DA*. III, p. 1047; *AA*. V, p. 7.
5 *kilesa-vūpasamakaraṇaṃ abhivinayo* : *DA*. III, p. 1047; *AA*. V, p. 7.
6 I. 34-45 : also cf. R. Otto Franke (trsl.) in *Königsberger Beiträge*, 1929, pp. 115-124.
7 A perfume prepared from the flower of that name.

of becoming a Buddha. The Buddha, aware of Abhiya's vow, assured him that his wish would be fulfilled. The three thousand worlds trembled and devas and brahmās shouted with joy. Hearing this, the two perfume dealers made the vow to be Abhiya's two chief disciples when he became a Buddha.

But Uttiya's daughter made a vow that she would slander Abhiya until he attained enlightenment.

Uttiya the merchant is identified with the Suddhāvāsa deva, but a lacuna in the MS. prevents the identification of Uttiya's daughter. The tenor of the story suggests Ciñcā-Māṇavikā.

ABHYAVAKĀŚA, open space. See ABBHOKĀSA.

ABHYUCCADEVA, or Atyuccadeva, name of a bodhisattva.

ABHYUCCAGĀMIN, name of a former Buddha. See ATYUCCAGĀMIN.

ABHYUDDHARA, a bodhisattva whose name occurs in a list (*Gvyū.* 443. 5) of future Tathāgatas enumerated by Māyādevī (q.v.) who tells the noble youth Sudhana that inasmuch as she was the Buddha Vairocana's mother she was also the mother of all past Buddhas, and will be the mother of future Buddhas such as Maitreya, Abhyuddhara, and others (ibid. 438. 8).

ABHYUDGATA, a Buddha whose name is mentioned among those of an unbroken line of *jinas* (conquerors) who were propitiated as her preceptors by the night goddess Samantasattvatrāṇojaḥśrī, while striving to gain the bodhisattva-salvation named Sarvalokābhimukhajagadvinayanidarśana (*Gvyū.* 284. 12).

ABHYUDGATĀBHA, a Buddha whose name is mentioned among those of an unbroken line of *jinas* who were propitiated as her preceptors by the night goddess Samantasattvatrāṇojaḥśrī while striving to gain the bodhisattva-salvation named Sarvalokābhimukhajagadvinayanidarśana (*Gvyū.* 285. 10).

ABHYUDGATAKARMAN, a bodhisattva whose name occurs in a list (*Gvyū.* 443. 8) of future Tathāgatas enumerated by Māyādevī (q.v.) who tells the noble youth Sudhana that inasmuch as she was the Buddha Vairocana's mother she was the mother of all past Buddhas, and will be the mother also of future Buddhas such as Maitreya, Abhyudgatakarman and others (ibid. 438. 8).

ABHYUDGATAPRABHAŚ(I)RI, a Buddha whose name is mentioned among those of an unbroken line of *jinas* who were propitiated as her preceptors by the night-goddess Samantasattvatrāṇojaḥśrī while striving to gain the bodhisattva-salvation (*bodhisattva-vimokṣa*) named Sarvalokābhimukhajagadvinayanidarśana (*Gvyū.* 285).

ABHYUDGATARĀJA, the name of the epoch in which the Tathāgata Sālendrarāja will be born, according to the forecast made by the Tathāgata Jaladharagarjitaghoṣasusvaranakṣatrarājasaṅkusumitābhijña, regarding the future birth of the king Śubhavyūha, who became a convert to his Dhamma. The *Saddharmapuṇḍarīka* (375) gives a detailed account of the events which led up to this forecast. See further KALPA, ŚUBHAVYŪHA.

ABHYUDGATOṢṆĪṢA, name of one of the eight Uṣṇīṣarājānaḥ who are mentioned in the (*Ārya-*) *Mañjuśrīmūlakalpa* (41.10) as to be depicted in a particular rite (*BHS.* Dictionary s.v. Abhyudgatoṣṇīṣa).

He is known in Chinese as Kao fo t'ing (高佛頂), Kao t'ing wang (高頂王), Kuang shêng fo t'ing (廣生佛頂), Chi kuang shêng fo t'ing (極廣生佛頂), Tsui kao fo t'ing (最高佛頂), Huang sê fo t'ing (黃色佛頂), or Kuang ta fa shêng fo t'ing (廣大發生佛頂). In Tibetan his name reads Mṅon-par ḥphags-paḥi-gtsug-tor. According to Mochizuki (II, p. 1083) he is one of the five (or sometimes eight) udgatoṣṇīṣas and can be found occupying the fourth position to the right of Śākyamuni in the Śākyamuni section of the *garbhadhātumaṇḍala*. His body is yellow in colour. He is represented as sitting on a red lotus with his face inclined to the right, while his left hand bears a lotus upon which is placed a green jewel (*maṇi*). 'Śrūṃ' or 'trūṃ' are given as symbols of his Buddha-nature (i.e., *bīja*). His characteristic representation (*samaya*) is through the medium of either only a full blown lotus or a full blown lotus upon which is situated a jewel or maṇi. On the eight Uṣṇīṣarājānaḥ, see UṢṆĪṢA.

T. R.

ABIOGENESIS, the theory of life originating from non-living matter. It is not the same as "spontaneous generation", understood in the Buddhist texts as apparitional rebirth (*opapātika*, q.v.) which is rebirth without parents in certain higher celestial spheres, e.g., when an individual dies after having broken the five lower fetters (*saṃyojana*), but is still burdened with the five higher fetters. The Buddhist doctrine of rebirth is not primarily concerned with the process of physical procreation, as in the true sense man's own actions (*kamma*) are his parents (*janaka*). Volitional activity (*cetanā*) is the factor which provides for the continuation of the process of becoming in saṃsāra. The teaching of kamma and rebirth is, therefore, not affected by any scientific stand regarding the possibility of abiogenesis, whether a living organism can be produced by non-living matter.

ABLUTION. The religious significance of an ablution is a spiritual cleansing, symbolised by a physical washing which is sometimes a complete ritual of bathing or a mere token thereof, as in baptism by sprinkling. The efficacy of such an ablution is not so much in the medium, water, &c., as in the spiritual value attached to this medium and the ritual. An ablution then becomes a purification of the inner nature through the washing of the outer.

In tropical countries, where water is scarce, sometimes sand, but more frequently ashes, have been used for ablution. Especially the sacred ashes, remaining from a sacrificial fire, are even now in great demand and applied on the forehead and upper arms by the followers of the rites of Śaivism, "a bath sacred to fire".[1] But whatever the medium or the ritual, religious ablutions indicate a vicarious purification.

Now, one of the essential tenets of the teaching of the Buddha is that each one has to be a lamp (or island) and refuge for himself (*attadīpa attasaraṇa*[2]). Reliance on rituals (*sīlabbataparāmāsa*), moreover, is one of the lower fetters (*saṃyojana*) which prevent an individual from entering into the stream (*sotāpatti*) or path of holiness (*ariya magga*). It is not surprising, therefore, that the *Dhovana Sutta*[3] censures the occasion of a cleansing ceremony in the southern districts, accompanied by eating, drinking, dancing and singing, as being "low, common, vulgar, ignoble and useless". But the commentarial description of this "bone-washing ceremony" (*aṭṭhidhovana*) seems to be open to doubt. "In those districts people do not cremate the dead bodies of their relatives, but they dig a pit and bury them in the ground. Later, the bones of the putrefied mass are dug up, washed, then one by one raised, honoured with perfumes and flowers, and set aside. At the auspicious time these bones are taken up and a festival is celebrated with weeping and lamenting."[4]

Here, the washing does not seem to be so much a ceremonial ablution, as a necessity for disposing of decomposing matter; for the washing does not form part of the celebrations at the auspicious time. Further, whereas the text of the sutta refers to a cleansing ceremony with eating, drinking, singing and dancing, the commentary mentions only weeping and lamentation. Moreover, in the commentary no reference is made to the supposed efficacy of the ritual. But that the ceremony was considered to be useful is clear from the Buddha's condemnation thereof on this very score (*anatthasaṃhita*).

Not content with mere destructive criticism, the Buddha continues his discourse[5] with his view of a noble ablution (*ariya-dhovana*) which conduces to disgust with worldly life (*nibbidā*), waning of passions (*virāga*), ending of desires (*nirodha*), tranquillisation (*upasama*), comprehension (*abhiññā*), insight (*sambodhi*) and deliverance (*nibbāna*). This noble ablution consists in the practice of the Noble Eightfold Path (*ariya aṭṭhaṅgika magga*), for it is only through right understanding (*sammā-diṭṭhi*) that wrong views can be expunged together with all their evil consequences and unprofitable states; likewise it is only correct thinking (*sammā saṅkappa*) which can purify all evil intention; right speech (*sammā vācā*) corrects the evil of lying words, slander, harsh language or frivolous talk; right action (*sammā kammanta*) can undo the evil effects of so-called sin; right living (*sammā ājīva*) cancels the destruction of wrong methods of livelihood; right effort (*sammā vāyāma*) can cleanse the unwholesome effects of either fanatical zeal or criminal negligence; right mindfulness (*sammā sati*) and right concentration (*sammā samādhi*) obliterate the undesirable effects of directing the mind to unsuitable objects of awareness and contemplation. To these eight sections of the Noble Path are added two more noble ablutions through right knowledge or insight (*sammā ñāṇa*) and right release (*sammā vimutti*), all of which lead to various profitable conditions (*aneke kusalā dhammā*) and the fulness of culture (*bhāvanā-pāripūrī*). This, indeed, is the "ariyan" ablution whereby beings whose nature it is to be reborn, to decay and to die, are released from birth, decay and death with all the accompanying conflict and woe.

That "inner cleanliness comes first", was well understood by Nandaka, a minister of the Licchavī whose conversation with the Buddha was interrupted by an attendant, reminding him that it was time for his bath. "Enough of this outward bathing. This inner cleansing (*ajjhattaṃ nahānaṃ*) through adherence to the Buddha shall be enough for me."[6] Unfortunately, the sutta ends with this remark, and so we shall never know whether Nandaka was persistent in his refusal to see to his physical needs.

Even pleasure, when overdone, can become hardship. And so a daily bath, when practised by going down into the water even for a third time in the evening (*sāya-tatiyakam pi udakorohanānuyoga*)[7] irrespective of the seasonal changes, was rightly counted as a form of self mortification (*nijjhāmā paṭipadā*: the practice of burning away[8]). It was thought that evil deeds done in youth or old age could be annulled by such frequent ablutions. But even a domestic slave girl, Puṇṇikā, was able to point out to a brāhman, who believed in purification through bathing, that in such a case all fishes, tortoises, frogs, watersnakes, crocodiles, and all that live in water would go straight to heaven.[9] The brāhman saw the point, gave up his practice, became a monk in the Order of the Buddha, and not long after became truly cleansed (*nahātako*[10]). Another brāhman, Saṅgārava, believing in purification by water, washing off his evil deeds of the day by his evening bath and his evil deeds of the night by his morning bath, was shown by the Buddha himself a purification by means of the practice of his teaching, compared to a clear and undefiled lake with virtue as its shore, where wise men come to bathe and cross over to the other shore unsoiled (*anallīnagattā va taranti pāraṃ*[11]).

This consistent refusal to have anything to do with external ablutions to symbolise or to effect a moral purification is a clear indication of an evolution of moral refinement. As long as morality, perfection and sanctity are supernatural and

1 T. E. Colebrooke: *Miscellaneous Essays* II, p. 154.
2 *S.* V, p. 162.
3 *A.* V, x, sutta 107, p. 216.
4 See *AA.* V, 71.
5 *Dhovana sutta*: *A.* V, x, sutta 107, pp. 216-7.
6 *S.* V, p. 390 *Sotāpatti Saṃyutta*.
7 *D.* I, vii, p. 167.
8 *A.* I, iii, sutta 151, p. 296.
9 *Thig.* lxv, *v.* 241.
10 ibid. *v*, 251.
11 *S.* I, vii, sutta 11, p. 183.

depending on divine influence or grace, the means to perfection will have no proportionate relation to the desired effect: water can cleanse the body, and, by the grace of God, even the soul. But in Buddhism, which has outgrown the belief in God as the absolute creator, and in soul as the eternal principle of human life, we find the development of morality solely dependent on the individual, and perfection becomes an individual quality. An arahant is not a saint saved by supernatural grace, but an individual who has realised the truth for himself, by himself and in himself, that, as he had become enslaved to worldly possessions and sensuous pleasures through his own actions of greed and lust, so he is set free from those bonds through understanding their true nature. Understanding (*sammā diṭṭhi*), insight (*paññā*), release (*vimutti*), enlightenment (*bodhi*) are the keynotes of individual purity. It is not a goal of perfection or an ideal of holiness which is aimed at, but comprehension of actuality (*yathābhūta-ñāṇa-dassana*). For the understanding of an action and its effect will prevent evil action (*akusala kamma*) to arise, and thereby true virtue (*sīla*) will grow. This growth (*bhāvanā*) is, therefore, a mental process and not a ritualistic cult. Mind culture (*samādhi*) then will follow the development of virtue (*sīla*) and blossom out in true insight (*paññā*). These are the three stages of virtue (*sīla*), concentration (*samādhi*) and insight (*paññā*) which constitute the path of purity (*visuddhi-magga*), along which all impurity, defilements (*kilesa*) and fetters (*saṃyojana*) are naturally discarded. It is a mental awakening to the nature of defilement. The perfect one is, therefore, not so much the purified one, as the enlightened one. A purified mind is a free mind (*cetovimutti*). A comprehending mind will naturally abstain (*virati*) from what it sees as evil and unwholesome (*akusala*) and will avoid all hindrances (*nīvaraṇa*) in its way to purity and perfection.

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ABŌ (Japanese *Abō* 阿傍, or *A-p'ang* in Chinese) is said to be the transcription of a Sanskrit word. It is, however, not possible to get at this original word. Sometimes simply written as *bō* or *p'ang*, it is said to signify the name of a demon in a hell. In chap. xiii of *Damamūka-nidāna Sūtra* (Nanjio, No. 1322) occurs the statement the crime of murder is to be punished with suffering in hell for thousands of years; and that the murderer should be shot at with bows and arrows by the demons with deer-, goat-, and rabbit-heads. The *Devadūta Sūtra* (ibid. No. 561) says: "The demons of the *devadūta* hell are called 'p'ang' (or 'bō'). They bring the dead men to be judged at the court of king Yama." The *Wu-k'u-chang-chü-ching* (五句章句經 ibid. No. 730) says that the demons in a certain hell are called 'a-p'ang' (or 'a-bō'), and describes them as being ox-headed, and possessed of human hands and ox feet. They always keep iron spears and, as for their strength, it is said that they could even support a mountain. As is well known, in Sanskrit an ox-headed god is called *vṛsabha-sīrṣa* (*-mukha*) or *gava-sīrṣa* (*-mukha*). It is, however, not possible to identify any one of these terms with 'a-bō' or 'a-p'ang'.

Only among the primitive religious of Africa, do we find a goat-headed god called 'bō' or 'abō'. But its relationship, if any, with that of India, is completely unknown. (See *ERE*. IX, pp. 276-279, A. F. Mockler-Ferryman on Negroes and W. Africa.)

S. K.

BIBLIOGRAPHY: Tsui-yeh-ying-pao-chiao-hua-ti-yü-ching (罪業應報教化地獄經); Ching-lü-i-hsiang (經律異相), chap xlix; Shih-wang-ching (十王經).

ABODES (1) (*sattāvāsā*) of sentient beings are usually enumerated as nine, and described as stations of consciousness (*A*. IV, 401), i.e., places of rebirth-consciousness (*D*. III, 263). The first sphere in which beings differ in body as well as in perceptive power includes human beings, some celestials (*devā*) and some who are destined to suffering in purgatory (*vinipātikā*).

The second abode is reserved for celestials of the Brahma world who are reborn there as a result of having practised here concentration with mental absorption (*jhāna*) of the first degree and who, although differing in body, are similar in perceptive power.

The third abode is for the so-called radiant devas (*Ābhassarā devā*), who differ as regards their power of perception, but are similar in body form. Those who are similar both in body and in mind live in the fourth abode, and are called the 'lustrous celestials' (*Subhakiṇṇā*).

Then, there are beings without feeling or perception. These unconscious beings (*asaññāsattā*) abide in the fifth sphere. The sixth abode is inhabited by beings concentrating on the infinity of space, by transcending all perception of form, by the annihilation of the perception of sense-reactions and by turning their attention away from the manifold distinctions in perception. Transcending this perception of infinite space, the dwellers of the seventh abode appear to realise the boundlessness of consciousness. But even this is transcended in the eighth abode, where the thought occurs: 'there is nothing (*n' atthi kiñci*)'. This thought, too, can be transcended and the process of the mind become so subtle that perception becomes imperceptible (*nevasaññā-nāsaññā-yatana*), which constitutes the ninth and final abode of conscious thought.

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ABODES (2) of monks fall into several categories and will be dealt with at greater length under their separate headings.

The general name *āvāsa* or dwelling place appears to focus the attention more on the fact of residing, while the term *vihāra* indicates the type of habitation for a Buddhist monk. Thus, we have an abode in the forest (*arañña-vihāra*), a remote dwelling or hermitage (*dūra-vihāra* : *Sn*. 220), or even single rooms in a monastery, one for each monk (*yathāvihāra* : *A*. III, 299).

While originally huts for monks were built outside the town limits in quiet places like

parks belonging to wealthy citizens, such residences obtained their names from the owners of the parks, e.g., Jetavana-ārāma. Cave-dwellings (*kandara*) have always been favoured by those seeking solitude for meditation, physical seclusion (*kāya-viveka*) being a great help to singleness of mind (*citta-viveka*), leading to detachment from all clinging (*vikkhambhana*), the equivalent to Nibbāna (*Vism.* 113). But even they were considered a luxury by those who undertook the various practices, akin to asceticism, although vastly different in purpose. According to the *Visuddhimagga*, they are means of shaking off mental defilements. Of these 13 *dhutaṅga* (q.v.), living in a forest (*āraññikaṅga*), living under a tree (*rukkhamūlikaṅga*), living in the open air (*abbhokāsikaṅga*), living in a cemetery (*susānikaṅga*), refer to dwelling, which is one of the four standard requisites (*paccaya*) or necessaries of the bhikkhu's daily life, viz., clothing, food, dwelling and medicine.

Just as the acceptance of an invitation for a complete meal was allowed, although the ideal practice was the gathering of alms-food from house to house, so it was allowed to reside in buildings, huts made of palm leaves and in caves, although the ideal dwelling wherewith a monk should be content was the foot of a tree.

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ABODES (3) in meditation. The English word "abode" is singularly apt to connote the various types of "abiding", physically, metaphorically and mentally, which on different occasions are expressed by the Pali word *vihāra*. For the word connotes not only the physical dwelling place of a monk (*vihāra, āvāsa*), neither does it merely describe a mode of living, synonymous with behaviour (*iriyā*), continued existence (*vattana*), living (*pālana*), sustenance (*yāpana*), conduct (*caraṇa* : *Vbh.* 94), but also the mental or spiritual, abiding states in the process of meditation. Especially when concentration has surpassed the initial efforts of discursive thinking (*vitakka*) and when sustained application of thought (*vicāra*) makes the mind dwell on its object (*kammaṭṭhāna*), these stations of concentration become actual abodes of mental rest, a supreme condition of emotional quiescence, which is so humanly supernormal that it is called heavenly (*dibba-vihāra* : *Miln.* 225 ; *Vism.* vii, sec. 63, p. 175). There are, however, certain "divine abodes" which have acquired this name not only descriptively, but which are also formally and collectively known as the divine abodes or *brahma-vihāra*. These four divine abidings are loving kindness (*mettā*), compassion (*karuṇā*), sympathetic gladness (*muditā*) and equanimity (*upekkhā*) which, when developed to become all-embracing, lead to various stages of mental absorption (*jhāna* q.v.). (*Vism.* iii, sec. 105, 107, p. 89 f.). Apart from these divine abodes (*brahma-vihāra*) and the heavenly abodes (*dibba-vihāra* : ibid. vii, sec. 63, p. 175) which refer to the states of mental absorption (*jhāna*) acquired by reflection on one or other of the concentration-devices (*kasiṇa*), we have the noble way of abiding (*ariya-vihāra*) which is the name given by the Buddha to intense concentration on in-breathing and out-breathing (*ānāpānasati samādhi*), when he related the experiences of his three months' residence in the jungles of Icchānaṅgala, not allowing anyone to visit him except a single person to bring him food (*S.* V, p. 326). It is the "abiding" of a Buddha (*Tathāgata-vihāra*).

The three types of abode are found together in the *Saṅgīti Suttanta* (*D.* III, Sutta 33) and referred to as deva-consciousness (*dibba-vihāra*) or the conscious experience of the "eight attainments" (*samāpatti*), divine states (*brahma-vihāra*) or the four concentration-exercises in sublime emotion, and the Ariyan state (*ariya-vihāra*) or the attainment of the fruitions on the Path of Sainthood (*ariya-magga-phala*). The attainments (which are abidings of the celestial type) comprising the four states of mental absorption (*jhāna*) and the four immaterial realms of infinity of space, of infinity of consciousness, of nothingness, and of imperceptible perception, together with the ninth attainment of cessation of perception and sensation, are collectively called the gradual attainments (*anupubba-vihāra*), ascending stages by means of which the highest aim of meditation is attained, and which are also called the successive stages of "fading away" (*anupubba-nirodha*). The opposition between abiding (*viharati*) and ceasing (*niruddhati*) is only apparent as the development of one leads to the cessation of the other, as follows :

The attainment of the first stage of mental absorption with its initial and sustained application of thought (*vitakka-vicāra*) leads necessarily to a cessation of sensuous perception (*kāma-saññā*). The second stage with its chief characteristic of zest (*pīti*) overcomes all discursive tendencies of the mind. This is followed by the third grade of absorption, characterised by ease (*sukha*) which has calmed the enthusiasm of the former grade. The fourth stage recognises ease (*sukha*) and disease (*dukkha*) merely as different aspects, and thus surpassing joy and sorrow the mind is fixed in equanimity (*upekkhā*) which seems even to cause a cessation of the process of breathing (*catutthajjhānaṃ samāpannassa assāsa-passāsā niruddhā honti* : *D.* III, p. 266, No. 33, 3. 2. vi). The fifth abode is that rapt ecstasy which is prevailing in a sphere of awareness of infinite space (*ākāsānañcāyatana*) and which leads to the cessation of the perception of material things (*rūpa-saññānaṃ samatikkamā*), the annihilation of the perception of sensory reaction (*paṭigha-saññānaṃ atthagamā*) and the non-attention to the idea of multiformity (*nānatta-saññānaṃ amanasikārā* : *D.* III, p. 262). The sixth abode is that state of mental absorption which is an awareness of the infinitude of thought itself (*viññāṇañcāyatana*), whereby one passes entirely beyond the consciousness of the infinitude of space. The seventh abode is that state of ecstasy, which regards thought itself as nothing (*akiñcaññāyatana*), thereby surpassing wholly the sphere where consciousness was thought to be limitless. The eighth abode is a rapturous state which is so subtle that it cannot be called perceptible, although it is not inconceivable (*neva-saññā-nāsaññāyatana*), when even the concept of the nothingness of thought has been surpassed. And finally the ninth abode is a state which cannot be called rapturous or ecstatic, as mental absorption

is so complete that both perception and sensation have fully ceased (*saññā ca vedanā ca niruddhā honti*). These nine successional abodes (*anupubba-vihārā*) are the mental states which should be known or mastered through experience (*dhammā abhiññeyyā*), while the nine successive cessations (*anupubba-nirodhā*) are the mental states which should be realised by oneself, and, as it were, seen with one's own eyes (*dhammā sacchikātabbā* : *D.* III, p. 290, No. 34).

Thus the abodes (*vihāra*) successively lead to cessation (*nirodha*), which in stages produces the various emancipations (*vimokkha*) in the ultimate attainment (*samāpatti*) of Path and Fruition (*magga-phala*) of Perfection and Deliverance.

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ABODHABODHAKA, a Sanskrit text preserved in its Tibetan translation, the *Ma-rtogs-pa rtogs-par byed-pa,* in the Rgyud-ḥgrel section of the Tibetan Tengyur. Its author was Slob-dpon chen-po Dpal Gnis-med rdo-rje (Mahācārya Śrī Advayavajra). Mkhan-po Phyag-na rdo-rje (Upādhyāya Vajrapāṇi), and the Lotsāba Chos-ḥar (Dharmajvāla) of Rḥma translated this work into Tibetan (Cordier, II, 226 ; Tōhoku, No. 2297).

ABORTION is medically defined as the expulsion of a not yet viable foetus, i.e., in the human species, before the end of the seventh month of pregnancy, during which period the foetus is not capable of maintaining an independent existence. It is synonymous with miscarriage, the more colloquial term for premature delivery.

There are various types to be distinguished, all of which do not fall, however, within the scope of this article, which is primarily interested in the Buddhist ethical viewpoint. Thus, abortion may be accidental, i.e., caused by an accident, for which reason it will have no moral implications. It may be even contagious, due to a disease. This too, of course, is outside the field of ethics. An incomplete abortion is that in which the placenta is retained, irrespective of the cause of abortion, which alone can determine its moral value ; whereas a missed abortion is in the true sense not an abortion at all, as the dead foetus is retained in toto.

Here we are concerned only with artificial abortion, deliberately induced, and with the moral aspect of such action, whether it is an intentional therapeutic production in order to save the mother's life or an illegal action with criminal intent.

Buddhism, both as a philosophy and as an ethical system, being entirely devoid of supernaturalism, it is almost obvious that we should find more than a fair amount of agreement between the Buddhist ethical code in this respect and the natural law as observed in social habits among primitive communities throughout the ages. The destruction of the human embryo does not appear to have ever had a social appeal, even when such practice was dictated by abject poverty rather than by degenerated sexual morality. The most frequent ground for inducing abortion will be a conception outside regular wedlock, together with a comparatively easier disposal of a partly developed foetus than of a full-grown child. The concealment of the woman's shame will also be less embarrassing if confined to the earlier stages, whereas once the child is born in the natural course of things, the mother's affection is bound to play a predominant part in the abstention from the crime of infanticide.

Although abortion by artificial means has always been considered unnatural, as any interference with the working of nature must be, it has not always been thought of as criminal. Plato recommends (*Republic*, V, 460) that no child be allowed to be born, once the parents have passed the age-limit fixed for procreation.

Throughout the ages there has been plentiful speculation as to the biological value of the embryonic life. The Romans regarded, with some basis of factual truth, the unborn child merely as part of the mother, as the fruit is part of the tree until it falls ; and they distinguished, therefore, between foeticide and infanticide in much the same way as modern gynaecologists view the matter. In this distinction much is dependent on the views and theories of embryonic animation. Aristotle, whose speculations form the general background of mediaeval Thomian philosophy and theology, was of opinion that the fertilised ovum at the time of conception was endowed with a vegetative soul only, to be in-formed by an animal soul after some days, and only later by a rational soul. This theory was further detailed by his followers who held that the male embryo was animated forty days after conception, the female eighty days. Although this fanciful discrimination has been abandoned, the general distinction between the animate and the inanimate foetus is clearly upheld by Canon Law even in modern times.

But according to the aphorisms of the Sacred Law of the Āryan Hindus, the *Dharmasūtra* of Āpastamba (I, 7, 21), no such distinction is made ; and the causing of abortion, being of equal criminal value with homicide and incest, is enumerated as an act which causes loss of caste, a penalty more severe in its implications than capital punishment. Also in the Institutes of the Sacred Law, the *Dharmaśāstra* of Gautama (xxi, 9) a woman becomes an outcast by procuring abortion.

In the teachings of the Buddha a similar stand can be observed as in the Vedic literature where one single term *bhrūṇahan* describes the killing of an embryo as well as the killing of a learned brāhman, i.e., any mean murder. For, according to the Vinaya (*Suttavibhaṅga* : III, 72), the existence of a human being (*manussa-viggaha*) is counted from the mind's first arising, i.e., from the first moment of the reinstatement of the mind (*paṭhamaṃ paṭisandhicittaṃ* : *VinA.* 437), from the time of consciousness becoming first manifest in the foetus in a mother's womb until the time of death. This re-linking consciousness is the very first thought in a new existence, immediately following the expiring last thought of a dying individual (*cuti-viññāṇa*). Hence there is no doubt about the Buddhist view of the starting point of life in an individual life span. The deprivation of life being

defined as the cutting off and destruction of the faculty of life, harming its duration (*Vin.* III, 72), there is, therefore, no ethical distinction between foeticide and infanticide, or any other intentional killing of a human being. As in all moral transgressions the full weight of responsibility for an action is on the intention.

Among the four transgressions of rules of discipline for Buddhist monks involving excommunication (*pārājika*) from the Saṅgha is the intentional taking of human life, even as regards the destruction of an embryo (*antamaso gabbhapātanaṃ upādāya*[1]). A certain woman whose husband was living away from home became with child by a lover (*jāra*[2]). From a monk who was dependent for alms on her family she asked and obtained an abortive preparation, with the result that the foetus died. Although the monk was remorseful thereafter, he was declared defeated (*pārājika*) as regards the object of the monastic life, and was therefore excommunicated (*asaṃvāsa*), i.e., placed outside the rule, training and communion of the Saṅgha (*eka kammena, ekuddesena, samasikkhātāya n'atthi*[3]).

The importance of the intention is brought out clearly in a similar case, in which, however, the abortive preparation resulted in the death of the mother—which was not intended—whereas the life of the foetus was preserved. Although from a disciplinary viewpoint the offence of the monk was ranked as grave (*thullaccaya*[4]), yet there was no offence involving excommunication (*pārājika*), as the mother's death was incidental and not intended.

Other incidents in connection with the procurement of abortion (*gabbhapātana*) are of interest in so far as methods other than medicinal preparations are mentioned. When the queen of Bimbisāra was with child, she developed a chronic longing to drink blood from the right knee of the king. As this was interpreted by the court astrologers to mean that the child would kill his father and seize the kingdom, the queen lost her affection for the unborn child, and endeavoured several times to bring about a miscarriage by causing her womb to be massaged and heated by steam (*kucchiṃ maddāpeti sedāpeti*[5]). Notwithstanding all her efforts the child was born in due course, and according to the forecast he grew up, killed his father, and thus succeeded to the throne with the name Ajātasattu, i.e., 'enemy while still unborn'.

Methods of abortion through crushing (*madditvā*) and scorching (*tāpetvā*) are elsewhere mentioned as successful operations and the monk who gave advice was excommunicated, although he does not appear to have taken any active part in the operation.[6]

Hence, there is no doubt about the unequivocal attitude of the Buddha's teaching in respect of life from the very inception of conception, i.e., from the moment of penetration of the ovum by the spermatazoon, thereby placing artificial and intentional abortion in the same category as wilful murder. Although modern legislation adheres to much the same view, it is less severe upon foeticide than upon infanticide, while medical practice is on the whole in favour of sacrificing the foetus, " whenever the interests of the mother demand such a sacrifice " (H. Ellis[7]). In Buddhism, however, " he who transgresses this law is no disciple, is not a follower of the Buddha " (*assamaṇo hoti asakyaputtiyo*[8]).

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ABRAHMACARIYĀ, that which is not the higher, nobler mode of life. A positive concept, negatively described in relation to its more vital opposite: *brahmacariyā*. It is generally used to refer to the household life of a layman who does not observe the vow of celibacy. In Buddhist monastic discipline it replaces the concept of *kāmesu micchācārā* of the *sīlas* of the layman. See BRAHMACARIYĀ.

ABṚHA(T), a brahma-world. See AVṚHA.

ĀBṚṂHAṆA. Derived from ā + √bṛh or ā + √vṛh this term primarily means "instrument for extraction" (of thorns, splinters, &c.), and has been used in its various verbal inflexions in the figurative sense of 'plucking' or 'pulling out' or 'withdrawal of' the shaft or sting of sorrow, lust or craving. It is thus that N. Dutt establishes the similarity in meaning of the terms *āvarhaṇa*, *āvrīḍha* in '*āvrīḍhaśalya*' (*Mvyut.* 7216), and *abbhāna* which refers to the 'withdrawal of' offences committed by a monk (*GM.* III, part 3, p. 74, n. 3). This is further supported by the Tibetan rendering of this term which reads *phyuṅ-ba dbyuṅ-ba*.

The Pali equivalent of this term (*abbāhana, abbūhana*) occurs in its various verbal inflexions (*abbulhana, abbūlha*, &c.) in the above figurative sense and is very often associated with the word *salla* meaning arrow or dart whether it be of sorrow (*soka*), lust (*rāga, kāma*), doubt (*vicikicchā*) or craving (*taṇhā*). The commentaries which use such words as *uddharitvā, uppāṭetvā, santhanaṃ*, and *nimmathanaṃ* to express the meaning conveyed by this term, help us to establish the import thereof.

The following examples are representative of the various figurative usages of the above. Thus, in the *Dīgha Nikāya*, Sakka speaks of the dart of doubt and perplexity which has been extracted by the Buddha (*yañ ca pana me vicikicchā-kathaṅkatha-sallaṃ tañ ca Bhagavatā abbūḷhan ti* : *D.* II, 283); while the *Dhammapada* commentary speaks of the 'shaft of sorrow imbedded in the heart' (*sallaṃ sokaṃ hadayanissitaṃ* : I, 30); and the *Aṅguttara Nikāya* describes the learned Ariyan disciple as 'one who has drawn out' the poisoned dart of sorrow with which the unlearned average man torments himself (*abbuyhi savisaṃ sokasallaṃ*

1 *Mahāvagga* : *Vin.* I, p. 98.
2 *Suttavibhaṅga* : *Vin.* III, 83.
3 Ibid. p. 74.
4 Ibid. p. 84.
5 *J.* III, 121-122.
6 *Suttavibhaṅga* : *Vin.* III, 84.
7 *Studies in the Psychology of Sex* : vi, 605.
8 *Mahāvagga* : *Vin.* I, p. 97.

yena viddho assutavā puthujjano attānaṃ yeva paritāpeti : *A*. III, p. 56). In the *Saṃyutta Nikāya* Godhika is spoken of as having passed entirely away, 'tearing out' craving and the root of craving (*S*. I,121 : cp. Comm. *Sāratthappakāsinī*, I, p. 184 : *samūlaṃ taṇhaṃ abbuyhāti, avijjā mūlena samūlakaṃ taṇhaṃ arahatta maggena uppāṭetvā . . . parinibbuto*. Also cp. ibid. II, 264 : *abbuyhāti arahattamaggena taṃ samūlakaṃ uddharitvā*). It is in this sense that the *Cullaniddesa* speaks of the pulling out of the sting of craving as one of the achievements of a *mahesī* (503 : *taṇhā-sallassa abbulhanaṃ*.) It is in like manner that the *Suttanipāta* speaks of "the rankling barb, within man's heart. Transfixed, the victim runs astray ; but when it is out he strays no more nor sinks in sloughs" (*Sn*. 938 and 939. cp. *Sn*. 592, 593 and 779. Also *DhpA*. III, 404 : *salla santhanan ti rāgasallādīnaṃ santhanaṃ nimmathanaṃ abbāhanaṃ*. Similarly, *Paramatthadīpanī Theragāthā Atthakathā*, II, p. 172 and *Paramatthajotikā* II, vol. 2, p. 518). Hence the admonition : "by zeal and knowledge pluck the barbed arrow from your rankling wound" (*Sn*. 334).

In Buddhist Sanskrit literature, too, the above usage of the term prevailed. This is clearly indicated by the recording of the phrase *āvṛīḍha-śalya* (Tib. 'Zug-rnu byun-ba'; *Mvyut*. 7216). Thus, the *Gaṇḍavyūha* describes a *kalyāṇamitra* as one who 'plucks out evil thorns' (*samābṛmhayitāro duḥśalyānāṃ* : 462.23). It also holds that a state of continuous plucking out of thorns (i.e., evils ; *anuśalyasamābṛmhaṇatā* : 491.22) constitutes the activity of a true man (*satpuruṣa*). The term *ābṛmhaṇa*, however, as meaning an instrument for extraction has been very aptly used in describing the *bodhicitta* or thought of enlightenment which is said to be of the nature of an instrument for extracting the thorn of the false notion of personality (*ābṛmhaṇabhūtaṃ satkāyaśalyasamābṛmhaṇatayā* : *Gvyū*. 495.13).

T. R.

ABRUPT DOCTRINE, (*tun chiao*) 頓教 a doctrine of Mahāyāna, by which is meant 'the training without word or order, directly appealing to one's own insight, by virtue of which one can attain perfect enlightenment, all at once'.[1] In other words 'Abrupt Doctrine' teaches the trainee to reach sudden illumination, that is, to attain Buddhahood immediately, without having to pass through a progressive teaching or training pursued through innumerable kalpas.

This doctrine belongs to several Chinese and Japanese schools, but the earliest formulation found is based on the philosophy of the *Gaṇḍavyūha*. Hui-kuan (383–453),[2] exponent of the *Gaṇḍavyūha Sūtra*, in classifying the miscellaneous teachings of Buddhism as superior and as inferior, grouped the teachings of the *Gaṇḍavyūha Sūtra* as the only superior doctrine of Buddhism. For, according to him, only this sūtra explains the abrupt way of attaining Buddhahood, while all the other sūtras advocate the gradual way. But, according to Shan-tao (613–681), the founder of the Chinese Pure-land Sect, only the Pure-land (Sukhāvatī) doctrine teaches the way of attaining Buddhahood abruptly. In Chinese Chan Buddhism, the 'Southern School' (Nan-tsung) founded by Hui-nêng (638–713), an eminent disciple of Hung-jên (643–716), is based on the principle of attaining Buddhahood abruptly, while the 'Northern School' (Pe-tsung) founded by Shên-hsiu (605–706), the other eminent disciple of Hung-jên, adheres to the gradual way. Although all of the Japanese sects belong to the Southern School[3] in Japanese Zen Buddhism, the Rinzai Sect (Rinzai-shū) founded in Japan by the Japanese monk Eisai (1141–1215, under the name of the celebrated priest Rinzai who illustrated it in China) advocates an 'abrupt doctrine', while the Sōtō Sect (Sōtō-shū) founded in Japan by Dōgen (1200–1253) advocates a 'gradual doctrine'. The difference here is that the former does not believe in speculating during meditation, while the latter does.

Although some of the doctrines that are truly representative of particular schools, as well as others that are common to all schools, may well be traced to the intellectual ability of individuals by whom these were inspired, yet neither the schools nor the individuals have ever made claims to originality. Rather have they maintained that it was the teaching of the Buddha that they have throughout been expounding. If it was pointed out that the discourses of the Buddha contained a different teaching, then they explained it as a teaching meant only for the people of low intelligence and inferior endowments. Accordingly, the schools that advocate the 'Abrupt Doctrine' claim to be expounding the teaching of Buddha.

Siddhārtha Gautama became the Buddha, the Enlightened One, as the result of a profound spiritual experience, an abrupt knowledge of Reality, which he realised under the famous Bodhi Tree near Gayā in northern India. This knowledge, being ineffable, could never be put into words ; and all the verbal teaching of the Buddha was simply an indication or suggestion of its nature, a mere device (*upāya*) for awakening men to real insight. The knowledge itself was, however, directly and mysteriously passed on to Mahākāśyapa, the Buddha's chief disciple, and thence through a line of patriarchs to Bodhidharma, the twenty-eighth patriarch of India, who brought the doctrine to China.

Bodhidharma (470–534), according to the Chinese patriarchal system, was the first patriarch. His immediate successor was Hui-kè (487–593). The third patriarch in this line was Tsêng-tsan (? –606) who was succeeded by Tao-hsin (580–651), the fourth patriarch. The fifth patriarch Hung-jên (643–716) had two able pupils, namely Hui-nêng and Shên-hsiu. The regular succession fell on Hui-nêng (638–713), the sixth patriarch, the founder of

[1] J. Takakusu : *The Essentials of Buddhist Philosophy* (1949), p. 116.

[2] Not Hui-kuan (Ekwan), the Korean pupil of Chi-tsang, who came to Japan in 625 A.C. and taught the Sanron doctrine at the monastery Gwangōji in Nara

[3] J. Takakusu : op. cit. p. 160.

the southern school of Abrupt Enlightenment, which gave birth to all the Japanese sects.

Hui-nêng's school is known as ' Nan-tsung ' (southern school) while Shên-hsiu's school is called ' Pei-tsung ' (northern school), for the former flourished in the south while the latter in the north. Hui-nêng's school is also known as Tun-chiao (Abrupt teaching) in contradistinction to Shên-hsiu's Chien-chiao (Gradual teaching), for the former upheld the intuitive functioning of *prajñā*, which occurs abruptly, that is, immediately, without any ratiocination, while the latter tended to value learning and practical discipline. This brings out the real distinction between the two schools, for the difference between them is not purely geographical, but historical and temporal.

The Abrupt Doctrine, " the Truth of the highest order " of Mahāyāna, as stated in Hui-nêng's *Tan-Ching*, " is taught to people of great intelligence and superior endowments. If people of small intelligence and inferior endowments happen to hear it, no faith would ever be awakened in their minds . . . . due to the heaviness of hindrance caused by false views and to the deep-rootedness of the passions ".[4]

" All beings cherish in themselves confused thoughts, they seek the Buddha by means of external exercises, and are unable to see into their self-nature." [5]

" The truly religious man ", in the words of Lin-chi, " has nothing to do but go on with his life as he finds it in the various circumstances of this worldly existence. He rises quietly in the morning, puts on his dress and goes out to his work. When he wants to walk, he walks ; when he wants to sit, he sits. He has no hankering after Buddhahood, not the remotest thought of it ",[6] for he knows, as a wise man of old has said, that if he strives after Buddhahood by any conscious contrivances, his Buddha is indeed the source of eternal transmigration.

Therefore, " those beings who, listening to the ' Abrupt ' doctrine, do not take themselves to external exercises, but reflecting within themselves raise this original nature all the time to the proper viewing [of the Truth], remain [always undefiled by] the passions and the innumerable follies ; and at that moment they all have an insight [into the Truth] ".[7]

" When the mind penetrates through This Instant ", as Daishu, one of the chief disciples of Hui-nêng, says, " what is before and what is after are manifested at once to this mind ; it is like the past Buddhas at once facing the future Buddhas ; the ten-thousand things (concur) simultaneously. Where all things are known in one thought, this is the spiritual field, for all-knowledge is attained here." [8]

All these things are possible only when one's mind is awakened to the Absolute Present—for the past was only real when it was the present moment and the future will only be real when it becomes it—not as a logical conclusion, but as *satori* which comes abruptly when reasoning has been abandoned as futile, and, psychologically, when the will-power is brought to a finish.

Prajñā acts intuitively, and what it perceives is perceived at once, without any mediation or deliberation or interrupting process. " There no distinction between Dhyāna and Prajñā": so says Hui-nêng, " Dhyāna is the body of Prajñā, and Prajñā is the function of Dhyāna. When you have Prajñā, Dhyāna is in Prajñā ; when you have Dhyāna, Prajñā is in Dhyāna. " [9]

Abrupt Doctrine, as Hui-nêng interprets it, is established on the foundation of the unconscious (*wu-nien*), formlessness (*wu-hsiang*) being its body and not-abiding-anywhere (*wu-chu*) being its root. (Here, to be unconscious means to be innocent of the working of a relative mind ; by formlessness is meant not to get attached to form, while admitting it ; and by not-abiding-anywhere is meant the original nature of a living being.) So he says, " He who understands the teaching of the Unconscious has a most thoroughgoing knowledge of all things He who understands the teaching of the Unconscious sees into the spiritual realm of all Buddhahood. He who understands the ' abrupt ' teaching of the unconscious reaches the stage of Buddhahood ".[10]

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4 Trsl. D. T. Suzuki: *Manual of Zen Buddhism* (1956), pp. 84–85.
5 Ibid. p. 85.
6 Trsl. D. T. Suzuki: ***Essays in Zen Buddhism***, II, p. 260.
7 *Manual of Zen Buddhism*, op. cit. pp. 85–86.
8 Trsl. D. T. Suzuki: *Living by Zen*, p. 67.

9 *Essays in Zen Buddhism*, op. cit. III, p. 33.
10 ibid. p. 36.

ABRUPTNESS is the expression of a disordered temper in a mental upset (*pakatibhāva-vijahanatthena*: *DhsA*. 258), occasioned by hate or malice (*dosa*), of which it is almost a synonym. This abruptness (Pali : *asuropa*, according to *PED*. probably a haplological contraction of *asura-ropa*) refers, according to the commentary (*DhsA*. 258), to the broken utterance of a man in rage, and is synonymously described also as hostility, churlishness and disgust of heart (*Dhs*. §§418 and 1060). The absence of abruptness is one of the characteristics of patience (*khanti* : *Dhs*. §1341).

ABSENCE. Absence-condition (*natthi-paccaya*) is one of the twenty-four conditions (*paccaya*, q.v.) on which the arising of a mental state depends. This particular condition is the cessation of the immediately preceding thought. For, as two mental states cannot occur at the same time, the cessation of the previous one is a necessary condition for the arising of the following state of consciousness. See NATTHI-PACCAYA.

ABSOLUTE.* Meaning and nature. Whatever is absolute is free from any kind of restriction. Hence in philosophical terminology the Absolute stands for that which is complete in itself and which exists without the support of any condition. This

* In view of the importance of the subject, contributions were invited from more than one scholar. Their contributions are being presented more or less as received, without much attempt at editing, so that each writer could develop his theme without undue restriction.—G. P. M.

indicates at once the dual aspect of the Absolute : the positive aspect of internal coherence and self-sufficiency, and the negative aspect of the absence of relationship and dependence. It is interesting to note in connection with the following observations that the word *absolute* has itself etymologically a negative meaning of detachment, hence, transcendence and exclusiveness, while its positive aspect would be of inclusiveness and self-sufficiency which, however, are notions derived from the original concept. A negative qualification would seem to imply a positive ground, but as the Absolute does not require a *raison d'être* the negative aspect of being without qualification is always more satisfactory from the purely philosophical viewpoint. Pure philosophy, however, with its natural, abstract view of things has no appeal to human emotions on which most relationships are built. For the satisfaction of such emotions, therefore, the Absolute is viewed positively, which necessitates its being seen in relationship—the very opposite and denial of the Absolute.

Its true nature is the absence of relationship and of any supplementary factors. This can be understood (or misunderstood) in two ways. Either the Absolute is all-inclusive, in which case no relationship is possible because there is no existence outside the Absolute, or the Absolute is entirely self-sufficient and does not require any supplement in its existence. The all-inclusive absolute leads direct to pantheism : all is God and God is all ; nature and God are identical ; reality is one and divine. This again shows a dual aspect and approach. If the foundation is a religious belief, the thought moves from God to all, God becomes the only reality and the cosmos becomes an illusion. This view is perhaps the oldest religious view known to us ; it is the view of the Vedas as expressed in many sayings of the Upaniṣads such as " Thou art that " (*Tat tvamasi*) which we may term immanent pantheism, where the absolute transforms itself into the universe which is an appearance, God's " play " without meaning or purpose. Thus the individual *ātman* is the delusive form which hides the all-pervading *paramātman*. God does not *exist in* the universe, but God *is* the universe. God is absolute, in the truest sense : God is not immanent in the world, but the world is immanent in God ; there is none but him ; he is one, without a second. It is the unqualified, unrelated, unconditioned Absolute : the unconceived and inconceivable, apart from which all else is but a wrong concept.

This is indeed the only consistent form in which the term can be used, although common usage has less rigorously employed other ways.

In Vedānta terminology it is the Brahman, the all-pervading Reality apart from which all is illusion or Māyā, or appearance of the Real. Only when the veil of illusion is lifted, the Absolute shows itself in its true nature and all distinction between subject and object disappears.

This doctrine of Vedānta philosophy in so far as it does not admit any form of dualism is called *advaita*. From this non-dualistic standpoint, which is still negative, to a monistic positivism is but a short distance, although the two appear as opposites. And from monism to theism (be it pantheism or monotheism) it is again but a few strides of development.

Buddhism, however, has withstood the impulse towards the positive, and has preserved its unconditioned and negative standpoint.

The historical basis of Buddhism can be found in the discovery by prince Siddhattha of human suffering, old age and death, for this discovery set him on the path of thought. And although he employed originally the wrong method of self-inflicted mortification, the solution of the problem of sorrow remained the goal of his search, till he attained supreme enlightenment in the realisation of the cause of woe and conflict. Then he formulated his Four Noble Truths, and the fact of suffering (*dukkha-sacca*) has remained ever since the cornerstone in the fundamental structure of his teaching.

> One thing only do I teach :
> Woe, and how its end to reach !
>
> *dukkhañceva paññāpemi*
> *dukkhassa ca nirodhaṃ* (*M.* I, xxii, p. 140).

There is no philosophic speculation in those essentials, but the religious world which his teaching was to encounter was thriving on speculation, debates, theorems and views of hair-splitting subtleties, and losing sight of the actual problems of human life. It is obvious that for him, to whom the solution of the inner conflict in man was the chief concern, all conflicting theories about the creation of the world and the nature of its creator were as so many escapist theories, merely adding to the prevailing confusion. Absolute non-being as well as absolute being, the eternity and perfection of reality, were so inefficient in solving the problems of human suffering and conflict, that the concept of a first cause of both good and evil was completely discarded in Buddhism. Conflict, frustration, opposition, sorrow, suffering, woe, cannot appear as a matter of choice or creation on the part of any entity, be it called Brahmā, God, or Absolute. For there can be no co-existence between the absolute and the relative, the eternal being and the continuous process of conflict of opposites. Thus, having taken his standpoint on the facts of life rather than on the speculations of the transcendental, the very concept of an absolute God-creator was rejected by the Buddha from the beginning.[1]

Various schools in Buddhism have gone to different lengths in their exposition of the Absolute till even a philosophy of the Void (*Śūnya-vāda*) was developed. However, it has been constantly maintained by all schools that this should not lead to annihilationism.

Only that which *is*, can cease to *be*, and thereby be annihilated. But, in a process of change, where there is no *being* (entity), but only *becoming*, the cessation of the process of becoming is not an annihilation. Where there is no being, the question of non-being does not arise. Existence is a process

1 *Brahmajāla Suttanta, D.* I, 1.

of becoming (*bhava*) and non-existence would, therefore, merely be the cessation of the process of becoming (*bhavanirodha*) which is the most concise and precise definition of *Nibbāna*. But annihilationism (*ucchedadiṭṭhi*) is emphatically denied and condemned by the Buddha, as this would presuppose the existence of an entity to be annihilated.

The term *absolute* can perhaps best be understood from the use of contrasting terms, such as relative, comparative, conditioned. The contrast between relative and absolute is that between what expresses a relationship and what does not. Thus when a function indicates some definite relationship in which the object stands to some other object, the term must be described as relative. The term Creator, therefore, is a relative term as a relationship is indicated with creation. Consequently a term which indicates no relationship is called absolute.

This raises an immediate objection as to whether any term can be called absolute, for first of all, the terming or determination of an object (be it material or ideal, factual or conceptual) would in itself already constitute a relationship between the termed " object " and the determining " subject". If the object is absolute, the fact of its being termed would make it subjective and relative. Therefore, from a relative viewpoint the Absolute is unknowable, which is the conclusion arrived at by Kant, for whatever is known and as soon as it becomes known, also becomes relative.

It is at this interesting stage that the Buddhist doctrine of becoming (*bhava*) reveals its importance. All existence is in a process of becoming (*bhava*) which includes, of course, the process of unbecoming or ceasing (*a-bhava*). As this process is not self-sufficient it is dependent in its arising and cessation on other factors which are equally subject to the same process. This process of dependent simultaneous origination (*paṭicca-sam-uppāda*) includes the conditions as well as the effects. It is only when the effects cease to become further conditions, that this process of becoming ceases. Whatever is ruled by this process is therefore conditioned (*saṅkhata*) and the cessation thereof would be the unconditioned (*asaṅkhata*) or the Absolute. And that is Nibbāna.

There is not, and there cannot be, any knowledge of this Absolute, for knowledge is of particulars and hence relative. Comprehension, however, is of essentials and need not relate to particulars, and hence is absolute.

Thus the knowledge of conflict (*dukkha*) leads to sorrow, suffering and craving to be free therefrom. But the comprehension of the nature of conflict is the perfect understanding or comprehensive insight into the nature of the cause of conflict, which is the fictitious opposition of self and other-than self. Once the unreality of this opposition is comprehended, the cause of conflict ceases to be, and all conflict has come to an end. Not only this or that particular conflict but all conflict, because the essential nature of conflict, which is opposition, has been absolutely dissolved. And thus, comprehension is absolute.

This comprehension is not a thought process in the sense of mental action, for mental action binds, whereas comprehension is full awareness and sets free. This liberating full awareness is the absolute comprehension of the ultimate reality. But when this ultimate reality is conceived as a positive entity it becomes a subjective relation, dependent on mental conditions within the process of becoming in dependent origination.

Hegel's logical wholeness, Hamilton's metaphysical completeness, Bosanquet's aesthetic completeness, Royce's moral perfection, are but new terms describing Plato's substance and the Aristotelian-Thomistic view of the soul as the vital principle or essence, as the formal cause of action. They all come round to the reality of the ego-centre, be it the individual or the cosmos, be it the incomplete substance which needs phenomena for the purpose of expression, or the total human nature, composite of matter informed by the soul.

All these are the outcome of the various positive aspects of the Absolute which were all carefully avoided by the Buddha, who only speaks of the unborn (*ajāta*), the unproduced (*abhūta*), the uncreated (*akata*), the unconditioned (*asaṅkhata*), the unrelated (*appaccaya*), the non-transient (*accuta*), the unaffirmed (*animitta*), the cessation of becoming (*bhava-nirodha*), the cessation of delusion (*nir-vāṇa*). Yet, the positive aspect cannot be entirely excluded, as the negative to a certain extent includes the positive. Thus Nibbāna, being the stilling of all conflict (*dukkha-nirodha*), is also described as the highest bliss (*paramaṃ sukhaṃ*). But, this notion of bliss definitely excludes all blissful feeling (*sukhavedanā*) and experience, which would make it relative.

Without relation, without opposition, the Absolute must mean the whole. And that is, in fact, the Buddha's position, since all conceptual opposition to this Absolute (*asaṅkhata*) is declared a delusive composition (*saṅkhāra*). This delusiveness of all compounds or conditioned things does not affect their nature, in so far as they have no nature of their own, having merely a conditioned existence. Thus, it may be said that this conditioned existence which is actuality, i.e., nature in action and reaction, is delusion as long as its conditioned existence is not comprehended. In the comprehension of this actuality is Reality, which is deliverance from delusion; Nir-vāṇa, the Absolute.

This comprehension of Reality appears to bring the Absolute within the range of experience as seen from certain utterances, in the *Theragāthā* and *Therīgāthā*, of those who are said to have attained Nibbāna as arahants. This conclusion would certainly be justified. The expressions of the experience of relief and freedom are found almost everywhere :

" Gone are the chains, the barriers all behind " ..	..Ānanda[2]
" The heavy load laid down "	..Saṅkicca
" Cut are the cords "	..Nandaka
" Fear cometh never more "	..Bhalliya

2 For references, see under their names.

" No bond is there for those who understand " ..	.. Sīvaka
" Gone out all fire within "	.. Rakkhita
" As flame in water "	.. Kātiyāna
" Rescued from every bond and set at liberty "	.. Senaka
" The net of craving wholly torn away " ..	.. Dhammika
" *What* and *that* ' I am' is snapt in twain " ..	.. Migajāla
" Crossed is the flood "	.. Aññā Koṇḍañña

The careful avoidance of any self-reference in these statements of experience, however, is revealing. It is not a self or soul which has escaped prison, but the prison bars have gone. In other words, the fettering delusion of an individual self has disappeared " as flame in water ". In the awakening from a nightmare it is not the waking state which is important but the cessation of the dream. To see things as they are (*yathā-bhūta-ñāṇa-dassana*) is this falling away of delusion, the cessation of seeing permanency and an abiding entity in that which is but change and appearance. The relief experienced, when escape from everlasting and unchanging boredom is realised, cannot be related to anything particular, cannot even be truly expressed : it is absolute, it cannot be cultivated, it cannot be made to grow, it cannot cease.

It is not death, nor annihilation, but life in the purest and highest sense, unaffected by attachment (*lobha*) or by opposition (*dosa*) or by lack of comprehension (*moha*). It is absolute reality in which things are what they are, whether they be material or mental phenomena in the constant flow of life, in which there is neither birth, nor death.

There is no denial of the sum total of experience, commonly known as Saṃsāra, for although all experiences (sensations, perceptions, ideations) are conditional and without independent existence, they are certainly not purely imaginary. Knowledge, however, gathered through experience, is actual and reactionary, i.e., it reflects the individual's reaction (*parikappa*).[3] But the object of this reaction does not possess absolute independence either, for its real nature, apart from its activity on reactionary sense organs, is a process of dependent origination and cessation in its own material sphere. From the point of view of the sense sphere, however, as long as there is no contact, there is no interdependence either. This absence of actuality in respect of the senses constitutes a kind of reality, or functioning of its own, which, however, is never entirely independent or absolute. This conditional reality (*paratantra*) forms the basis of all relative knowledge, and in this relativity it becomes actuality, coloured by the figment of imagination (*parikalpita-lakṣaṇa*). The usual comparison is the one of the snake and the rope. When the latter is mistaken for a snake, the surmise is entirely fictitious, although the two may have some external resemblance. It is not abiding by an assumption[4] which makes a person incompetent to discuss matters. But when a person realises his mistake and sees the actual rope, divested of imaginary colouring, the object contributes to his relative knowledge by revealing its particular process of momentary existence. It is concrete, factual, but, of course, not independent, and hence not absolute. The rope is seen as a rope, as it actually contacts the sense organs; but this knowledge remains relative and, therefore, reveals only the relative nature (*paratantra-svabhāva*). The insight into absolute nature (*pariniṣpanna-svabhāva*[5]) with its completely perfected characteristic as it is in itself, without dependence or relation, is the accomplishment (*nipphanna*) of Nibbāna. It is this last perfection which has been frequently misunderstood. The Andhakas held that causality was thus absolute (*parinipphanna*) or predetermined in respect of each term in the chain of dependent origination (*paṭicca-samuppāda*) but this was refuted by the Theravādins.[6] The Uttarā-pathakas and the Hetuvādins held that everything was relative (*aparinipphanna*), except ill (*dukkha*), for which thesis they quoted the verses of the bhikkhunī Vajirā :

> " Nought beside ill it is that doth become,
> nought else but ill it is doth pass away."[7]

But they too were refuted by the Theravādins. And thus the term which was used for accomplished, perfected, determined, absolute (*nipphanna*) acquired the further meaning of determined as conditioned, which is the very opposite of the unconditioned (*asaṅkhata*), absolute Nibbāna.

Admitting the fact that any " concept " of the Absolute is intrinsically a misconception, and that therefore the Absolute cannot be defined, determined or even described in any positive terms—which leaves us with no other alternatives than negations such as the absence of delusion, the absence of conflict—yet this very negation of ill is so real, so absolutely real, that a positive transition from relative consciousness to pure insight into the real nature of things (*yathā-bhūta-ñāṇa-dassana*) is the closest " approach " to a " concept " of " reality ".[8]

From this it will be evident that the Absolute is real but not actual, that Nibbāna, although a negation of all values, yet is not annihilation.

Thus the Buddha said : " There are some . . . . who misrepresent me . . . . falsely saying : The recluse Gotama is a nihilist, he lays down the cutting off, the destruction, the annihilation of the existent. But this is just what I am not, this is just what I do not say . . . . Formerly as well as now I teach the fact of sorrow and the annihilation of sorrow " (*Alagaddūpama Sutta : M.* I, 22).

The Absolute then, being unconditioned and unrelated, cannot be a standard of goodness, of beauty, of truth. And yet we may say that whenever a thing, a mental state, an action, or a process acts, i.e., expresses itself, according to its nature,

3 *DhsA*. 308.
4 *A*. I, iii, sutta 67, p. 197 *parikappe na saṇṭhati, puggalo akachcho hoti.*
5 *Laṅk*. 67. 15 : *Mhvyut*. 1662-5.
6 *Kvu*. xi, 6.
7 *S*. I, p. 135.
8 All these nouns are placed within quotation marks to indicate our difficulty in trying to express the inexpressible.

such an action would be good and true. Here no judgement can be passed on whether such an act is a perfect expression of such nature, for that would be a subjective judgement and hence of no value. It is the nature of fire to burn, and such action would be a good and true action, without implying any moral value thereto. Similarly speaking, the truth cannot be wrong, although of course an individual's idea of actual truth may be based on a misconception.

It should be clearly understood that there is not and cannot be any relation between the Absolute and Morality. Morality postulates moral *values* and therefore indicates relationship. Good and evil are relative concepts, and both should be transcended in the realisation of the Absolute. " Not only evil but even good should be left behind in order to cross the flood ", said the Buddha (*dhammā pi vo pahātabbā pageva adhammā*: *M.I*, 22, *Alagaddūpama Sutta*). Moreover, the concept of good has no immediate connotation of morality, and whereas a good man may indicate a morally well-behaved gentleman, a good meal indicates far different values. Thus goodness means the perfection in relation to some particular nature, and hence absolute goodness is meaningless. Goodness cannot be absolute, and the Absolute cannot be good. The Absolute is without attributes, which are always limiting and conditioning.

In this sense it could be said also that there is no relationship between the Absolute and truth. If the Absolute is without attributes, it cannot be true either, which seems rather paradoxical. Yet, it will be obvious that if truth is thought of as a correspondence between a " view " and a " fact ", it cannot be absolute, as the Absolute is unconditioned by and independent of the relationship of correspondence. There are no " views " in the Absolute, and the expression " absolute truth " has no more meaning than " absolute goodness "

Views are factors of the mental process and they arise and cease, dependent on a multitude of conditions of which environment and education are two of the more prominent ones. They play their part in the process of thinking and thereby contribute to the nature of the mind. In any search for truth by speculative means a discussion on the nature of mind is usually involved, an analysis of the process of discursive thought, of the character of what is universal, of thought in activity, contrasting the process of perception and conception with feeling or sensation.

This is indeed a narrow view which assumes that thought is activity of the mind, thought being the actuality and mind the reality. If there be any truth at all, we must begin with the mind in action without idealising about the mind when inactive. The actual is the thinking mind, it is the beginning of all investigation, and it is also the ultimate beyond which thought cannot go. This does not mean that mind has no capacity to reach final truth, or to penetrate beyond appearance, for the mental process is not limited to relational or discursive thinking. And thus, creative art in its endeavour to express that which is sensed by intuition is as much a striving for the ultimate comprehension of the absolute as a discursive process of ratiocination reaching for truth, and again as the absorption in contemplation for the attainment of good. That which is capable of raising a problem should also be capable of solving it, for the comprehension of limitations contains the possibility of transcending them, although perhaps in a different sphere.

If in the thought process it is understood that the distinction between the self-subject and the object is made by itself and that it falls, therefore, within the thought process, the metaphysical supposition of the reality of universals remains an unproved hypothesis, and the thought process will see in this differentiation but a phase in the process of evolution through receptive sensation (*vedanā*), perceptive assimilation (*saññā*) and conceptive differentiation (*saṅkhārā*) leading to conscious awareness (*viññāṇa*). This understanding is not a process of reasoning. Reasoning would lead to the acceptance of a self-subject as the ultimate reality in which all objects are contained ; the mind will then be the substance or soul, the " absolute soul " (*paramātma*). This epistemological or metaphysical solipsism obviously leads to moral or practical solipsism : from self-regard to self-love, self-satisfaction and self-conceit.

On the other hand, the understanding of the thought process, which obviously cannot be achieved through a process of discursive thinking that would only contribute new material to the process without analysing the actual process—the understanding of this process can be achieved by mindfulness, awareness, alert watchfulness of the process itself. This method of mindfulness (*satipaṭṭhāna*) does not contribute to the process, but slows the process down by reflection, whereby the contributing factors are laid bare, actuality ceases to act and reality reveals itself. This reality cannot be communicated as it does not belong to the " self ". Actuality is the domain of the " self ", of delusion. It divides, it isolates, it creates opposition and conflict, and hence where actuality is slowed down, is understood and finally ceases, there will be the cessation of conflict (*dukkha-nirodha*) which is the real and the absolute cessation of delusion (*nir-vāṇa*).

H. G. A. van Zeyst.

ABSOLUTE. Development of the concept. I. Preface. 1. *Definitions:* " Absolute " is opposed to " relative ", and means " not restricted by any " and " not relying or dependent on others (*nirapekṣa, nir-apekkha, a-para-paccaya*) ". From that, " the absolute " is defined as the eternal and infinite being that stands above all restrictions, such as time and space, the self-identical and self-causal being, the perfect and universal one, and so on. The principle recognising the absolute is called " absolutism ", and the principle denying it is called " relativism ".

2. *The relation between the absolute and the relative:* From the outset, one problem has to be faced : the absolute, if opposed to the relative, would not be the real absolute or the absolute

absolute, but the relative absolute. Accordingly, the various definitions given above, for instance, that of the infinite being as opposed to finite beings, or the one as opposed to the many, will not fully represent the absolute. For that reason, in determining the absolute, negative words are often used. Moreover, it is sometimes said that defining the absolute by means of words and concepts is impossible, because it is above and beyond these.

On the other hand, there are those who maintain that the absolute is not opposed to, but in close touch with the relative, for the former transcends also opposition to the latter.

As to the concrete relations between the absolute and the relative, it is said that the former is the creator of the latter, or is the source from which the latter emanates, or else the essence which lies in the latter. But, each of these relations comprises many complicated problems. Besides, it is also a subject for debate whether the absolute is of personality, or of principle.

II. The growth of the idea of the absolute in the history of Indian thought. 1. *Brahman and Ātman as the absolute principle :* In the age of the Ṛg-veda, gods were interchangeable one with another, and the relation between gods and human beings was reciprocal. But at the end of that age, the one god above gods (*deveṣu adhideva ekaḥ*) (*ṚgV.* x, 121.8) was singled out, and the one, the origin of the universe, was suggested even to be the absolute, standing above the relation between being and non-being (*ṚgV.* x, 129.1).

In the age of the Brāhmaṇas, Prajāpati the creator ruled over the world. The conception of this god was not based on folklore beliefs but brought about by abstract thinking, and so the more abstract and theoretical the thoughts became, the more his personality faded, till he was replaced by the fundamental principle of brahman and ātman.

In the age of the Upaniṣads, brahman became the highest universal principle, and ātman the essential principle controlling various factors of human beings: then the two were thought to be absolutely identical. In addition, many endeavours were made in order to remove the conception of relativity from the absolute, brahman-ātman. One of them was to express it in contradictory words as follows : " It moves and does not move. It is far and near. It is in all and out of all" (*Īśa Up.* 5)—after all, it is unknowable and indescribable, and there is nothing for it but to say " No, no (*neti, neti*) " (*Bṛhadāraṇyaka Up.* III, 9.26,&c.).

2. *The idea of the absolute in Vedānta philosophy :* Later, the idea of brahman-ātman became more profound through the Vedānta school of philosophy. One problem, however, remained, which arises whenever premising the absolute one we regard the world as created by it, or as emanating from it—that is, why do various phenomena, the material world and the imperfect human race filled with sufferings, grow out of the absolute one that is the real entity (*sat*), the pure spirit (*cit*), and the ideal joy (*ānanda*) ?

Śaṅkara (about 700-750 A.C.), one of the Vedānta philosophers, tried to solve that question by considering brahman as the sole real entity and the phenomenal world as an illusion (*māyā*) which resulted from our ignorance (*avidyā*) placing restriction (*upādhi*) on brahman in various ways. His doctrine was called Māyā-vāda, or Vivarta-vāda (the doctrine asserting the phenomenal world to be a mere illusion). Bhāskara (about 750–800 A.C.), objecting to the doctrine of *māyā*, insisted that brahman was to phenomena as gold was to golden ear-rings, both of them being really existent. Rāmānuja (1016–1091 A.C.) insisted that as brahman, the absolute, had many relative attributes in itself, various phenomena emanated from it. Śaṅkara was censured that he was a Buddhist in disguise (*pracchanna bauddha*), because his Māyā-vāda had been influenced by Mahāyāna Buddhism. But he did not change his attitude of premising the absolute one and of starting from it and so we should say there is a radical difference between the Buddhist standpoint and his.

3. *The growth of relativism :* The philosophy of brahman-ātman, the absolute, developed as stated above. On the other hand, schools opposing such absolutism existed in centres in the east of India about the 6th century B.C. The schools of the six heterodox teachers are particularly famous.

Sañjaya Belaṭṭhiputta, one of them, gave no clear answer to metaphysical problems, and performed a kind of "suspension of judgement". The *avyākṛta* (Pali : *avyākata*) mentioned in Buddhism is thought to have been influenced by Sañjaya's views. Another of the six teachers, Nigaṇṭha Nātaputta, the founder of Jainism, based his teaching on a kind of relativism (*anekānta-vāda*) or the " Maybe-theory " (*syādvāda*). He insisted that one should recognise all, as limited. " from some point of view (*syād*) ", and not give an absolute and one-sided conclusion.

III. The idea of the absolute in Buddhism. 1. *The standpoint of the Buddha.* The Buddha denied a creator, did not premise the absolute, and abstained from giving answer to metaphysical problems (*avyākata, avyākṛta*). He tried to find a solution by going forth into the actual world and by observing it as it is (*yathābhūtam, yathātathā*), and came to the conclusion that everything is impermanent (*anicca, anitya*), devoid of ego (*anattā, anātman*), empty (*suñña, śūnya*), of mutual relativity (*paras-para-apekṣa, anyonya-sāpekṣa*), and of dependently co-ordinated origination (*paṭicca-samuppāda, pratītyasamutpāda*). In this thought, there is no room for premising the one, absolute and essential, by which all are created, or from which all emanate, and to which all revert.

Those outside the sphere of Buddhism made a charge against the Buddha that he was a nihilist (*nāstika*). The thought of 'nothing' in him, however, is that something which does not stop at nihilism but penetrates through it and, in consequence, grasps the absolute world (*nibbāna, nirvāṇa*) as transcendence of the relative relation between being and non-being, establishing the absolute truth (*dhamma, dharma*).

This " dharma " had been already established in ancient times, but not till the Buddha's appearance

did it take the place of brahman-ātman. Dharma in Buddhism is not the absolute principle, aloof from this world, but the truth belonging to this world (*sandiṭṭhika* : *D.* II, 93), and seen in *paṭicca-samuppāda* itself (*M.* I, 190). It is of interest that such a character as that of dharma was called "suchness" (*tathatā*) later on.

2. *Emptiness (śūnyatā) and the absolute* : After the Buddha's parinibbāna, Buddhists made efforts to systematise the *dharma*. The Sarvāstivādins looked upon it as substantial and as real through the three ages, past, present, and future. Against that view the Mahāsaṅghikas, and the Sautrāntikas who separated from the Sarvāstivādins, raised an objection that *dharma* is real only in the present. Their tributary schools asserted that even in the present *dharma* is of nominal reality only, and that its true character is emptiness. But this theory is the theory of non-being set up against the theory of being, and so the Mahāyāna school directed its criticism against this doctrine, saying that it was the theory of analytical emptiness and of simple emptiness, and hence nihilism. Mahāyāna Buddhists insisted on general and absolute emptiness.

Originally, the word *suñña*, *śūnya* (empty) signifies that there is no absolute being, unchangeable and eternal, and that all things, correlating mutually, appear and disappear under the law of causation. Accordingly, the conduct of *śūnyatā* was considered as relativism, and sometimes as a kind of nihilism by outsiders. But Mahāyāna Buddhists, criticising not only the thought of being in Sarvāstivāda but also the thought of non-being in Mahāsaṅghika and in Sautrāntika doctrines, established the concept of true and absolute emptiness (*paramārtha-śūnyatā*) which transcends both being and non-being. Thus the concept of emptiness (*śūnyatā*) in Mahāyāna does not stop at relativism, much less at nihilism, but reveals the absolute positively.

Nāgārjuna (about 150–250 A.C.) is the most outstanding exponent of the concept of "emptiness". Taking over the terms : Emptiness is also emptiness (*śūnyatā-śūnyatā*) in the *Prajñāpāramitā-sūtra*, he treated both *śūnyatā* (non-being or emptiness) and its opposite *a-śūnyatā* (being or non-emptiness) as *śūnyatā*, and advocated the absolute *śūnyatā* which transcends both *śūnyatā* and *a-śūnyatā* (*Mādhyamaka-kārikā*, 13. 8: *Mahāprajñāpāramitā-śāstra*, xxxi). He emphasised that it is through such *śūnyatā* that we can realise the absolute world (*nirvāṇa*), the absolute truth (*dharmatā*), and the reality beneath all things (*tattvasya lakṣaṇam* : *Mādhyamaka-kārikā*, 18, 7, 9). Needless to say, the absolute realised through such *śūnyatā* is not the entity premised against the relative in this world. He said, "There is no difference between the absolute and the relative." (ibid. 25. 19). Elsewhere he has said that the absolute is neither being nor non-being, as it stands above the relative relation between being and non-being (ibid. 25.10).

Later on, such a character as the absolute was called "the true non-being or emptiness, and the excellent being". The meaning of that saying is that the true non-being or emptiness is the emptiness (*śūnyatā*) of non-emptiness (*a-śūnyatā*) or the absolute emptiness standing above the one-sided and simple emptiness, and it is identical with the excellent being which is the being of non-being or the absolute being standing above the one-sided and simple being. Nāgārjuna called such a concept "the Middle Way" (*madhyamā pratipad*, ibid. 24. 18), which we may define as the absolute absolute.

3. *From the absolute to the relative* : After the question of the absolute was settled as above, the next consideration was devoted to its systematisation, and then to expressing it in positive and affirmative words. Meanwhile, as the "absolute" was raised higher, the various "relatives" in this world also rose. In consequence, it became an important problem how to explain the relative world, coming back to the relative from the absolute.

As the typical school that made efforts to solve this problem we may give the Vijñānavāda or Yogācāra. That school established three types of concept. One is the concept of relative and dependent existence (*paratantra-lakṣaṇa*), another is the concept of the daily world, the unenlightened relative world, brought about by mistaking the above existence for the eternal entity (*parikalpita-lakṣaṇa*), and the third is the concept of the complete and perfect reality, the true absolute that appears when we look straight at relative and dependent existence, sweeping off our illusion and our adherence to the daily world (*pariniṣpanna-lakṣaṇa*). Each of these concepts was regarded as neither the thing itself nor something apart.

In the next place, as for the *Ta-ch'êng-ch'i-hsin-lun* (大乘起信論 : Discourse on the Awakening of Faith in the Mahāyāna), it called the absolute of equality "the soul as suchness" (心眞如 *hsin-chên-ju*) and the relative of difference "the soul as birth and death" (心生滅 *hsin-shêng-mieh*). The latter was born of ignorance (*avidyā*), but if the former stood against the latter, it would be the relative absolute, not the true absolute, nor the absolute of equality. So we should regard the two as mutually identical. The *Ch'i-hsin-lun* (起信論) says that the former is to the latter as water is to the wave. When the absolute absolute or suchness (*tathatā*) is confronted with the relative, it is expressed in words, e.g., eternal, permanent, pure, absolute (*tathatā* within words), but originally *tathatā* is the absolute absolute that transcends even the word "tathatā or the absolute" (*tathatā* outside of words). If we dare express it in words we have no other words in which to express it except to say, "All things are equally tathatā or the absolute".

As for enlightenment (覺 chiao), three types of enlightenment are mentioned. One is the absolute enlightenment *a priori* (本覺 pen-chiao), another is the relative enlightenment *a posteriori* (始覺 shih-chiao), and the third is non-enlightenment (不覺 pu-chiao). The three are contrasting with one another, but because there is enlightenment *a priori*, there is non-enlightenment, and because there is non-enlightenment, we can speak of enlightenment *a posteriori*, so each of the three should be regarded as mutually identical.

Hua-yen's (華嚴) philosophy adopted the concept of the *Ch'i-hsin-lun* (起信論), besides the concept of the *Avataṃsaka-sūtra*. According to that philosophy, the relative world of difference (事法界 shih-fa-chieh) and the absolute world of equality (理法界 li-fa-chieh) are mutually identical and become one world (理事無礙法界 li-shih-wu-ugai-fa-chieh). Here, we should not regard the various relatives as things which emanate from the one absolute or as things which possess the absolute in portions. The world is a manifestation of the absolute nature which each of all things has originally (性起 hsing-chih), and so for one speck of dust, that one speck is nothing but the absolute and the whole universe. Thus, it may be said that the world is the realm in which each phenomenon is freely and infinitely related to and identical with all other phenomena (事事無礙法界 shih-shih-wu-ugai-fa-chieh). After all, the daily world of illusion results from our covering the world with the cloud of *avidyā*, spiritual ignorance, and if we remove that cloud, each of all things in the relative world instantly becomes a manifestation of the absolute.

The Tien-tai (天台) philosophy insists that there is originally the absolute in the relatives as they are, and there are originally the relatives in the absolute as it is. Here, relativity of the relative is not made absolute or affirmed by the absolute, but remains alive as that which is to be denied by the absolute, and yet we see the absolute not apart from the relative. Contrariwise, the absolute remains alive as the absolute, and yet it holds relativity in itself. For instance, Hell remains Hell, and yet originally holds the virtue of the Buddha in itself (性善 hsing-shan). Contrariwise, the Buddha remains as the Buddha, and yet originally holds the vice of Hell (性惡 hsing-é). After all, the relative and the absolute are opposed to each other, deny each other, and yet are mutually identical.

T'ien-t'ai-ta-shih Chih-i (天台大師智顗：538–597 A.C.) speaks of the two absolutes: the relative absolute (相待妙 siang-tai-miao) and the absolute absolute (絕待妙 tsüeh-tai-miao) in the *Fa-hua-hsuan-i* 法華玄義. The relative absolute is the absolute (妙 miao) established by means of denying (廢立 fei-li) the relative (麁 tsu), and the absolute absolute is the absolute established by means of opening and enveloping (開會 kai-hui) the relative. So, the latter is the absolute that transcends the relative relation between the relative and the absolute. But we should pay attention to the fact that Chih-i (智顗) does not give up the relative absolute—that is to say, he is looking at the absolute at the very place where the relatives are denied as relative. Judging from this standpoint, we may say that his philosophy is relativism and yet absolutism, while the Hua-yen (華嚴) philosophy is inclined to absolutism. The two disputed each other, exerting influence on each other.

The Shingon (眞言) philosophy may be considered as having positively applied the absolutism of Hua-yen's (華嚴) philosophy to the daily world. Kūkai (空海, 774–835 A.C.) absorbing Hua-yen's philosophy, established Shingon philosophy. The Tendai (天台) philosophy in Japan, after Saichō (最澄, 767–822 A.C.), adopted Esoteric Buddhism in order to illuminate Shingon philosophy, and, in consequence, that philosophy was inclined to the absolutism which affirms the daily world as it is. In it, the thought of enlightenment *a priori* of the *Ch'i-hsin-lun* (起信論) the thought of Hua-yen's philosophy, and the thought of Zen (禪) philosophy are united together.

In trying conclusions with others, the Tendai philosophers, taking their stand on the relative absolute, insisted that only their philosophy was true and absolute, and denied other schools. But as a view of the world, taking their stand on the absolute absolute they affirmed all as absolute and, moreover, stated that the daily relative world is just the absolute, a moment is just eternity, and the ordinary man is just Buddha. Before long their philosophy became endangered by corruption.

It was the new Buddhist sects of the Kamakura period (鎌倉) that arose from criticism against such a tendency in the Japanese Tendai philosophy. New Buddhism in the Kamakura period took up the relative absolute, and made it its base in some way. For instance, the Buddha was described by Hōnen (法然 1133–1212 A.C.) as the Absolute who helps us into the Pure Land, the opposite side, and we are described as the vilest sinners. Dōgen (道元, 1200–1253 A.C.) directed criticism against the theory of the sameness between the Buddha and the ordinary man or between training and enlightenment, and he himself insisted on the ordinary man's training. Nichiren (日蓮, 1222–1282 A.C.) advocated the eternal Buddha as the transcendent one, and discriminated the Buddha's law from the king's or worldly law, insisting on the absoluteness of the Buddha's law.

It may be thought that toward the arising of new Buddhism in the Kamakura period, the phases of degeneracy from the end of the Heian (平安) period to the Kamakura (鎌倉) period were helpful. It is needless to say that the actual phases of those days, filled with transient and vicious matters, could not by any possibility be affirmed as absolute. But we must not forget that they were originally grounded on the view of the absolute absolute—e.g., the sameness between the Buddha and the ordinary man—though they actually insisted on the relative absolute. As for the eternal Buddha, he is originally different from God, the absolute one such as is seen in Christianity. We can grasp the difference through the medium of the doctrine of Shinran (親鸞, 1173–1262 A.C.) on the two bodies of the Buddha, the body as the absolute absolute and the body as the relative absolute. On the Pure Land, the same doctrine as above was advanced.

New Buddhism in the Kamakura period, being grounded on the absolute absolute, took up the relative absolute that is preserved in the former, and founded its practice on the latter. Dōgen encouraged people to practise training, saying that as training and enlightenment are identical, there is enlightenment when there is training. Nichiren, standing on the relative absolute of

the absolute absolute, confronted himself against the daily world.

IV. **Comparison between Buddhism and Western Philosophy on the view of the Absolute.** It was Kitarō Nishida (1870-1945 A.C.) in Japan that made a unique systematisation of philosophy, by uniting Buddhism with western philosophy. The absolute in him was expressed in the word " Basho (場所, topos, place)". " Basho" (place) itself is non-being, in which all beings exist. Though non-being, it is not non-being as opposed to being, but " the absolute nothing " that is " absolutely contradictory self-identity " between being and non-being, the one and the many, the absolute and the relative, &c. Western philosophy may be said to have advanced from the philosophy of being to the philosophy of non-being or nothing, through him.

The concept that God is non-being or nothing occurred in western philosophy a long while ago, but is analogous to the view of the absolute in Vedānta philosophy—that is, non-being or nothing in that case means being or thing not subject to any limitation. The existence of God as the absolute is premised to the very end.

Hegel (1770–1831 A.C.) dialectically unified the absolute and the relative, negation and affirmation, being and non-being, &c., but he regarded the world as the self-development of Idea or Spirit, the absolute, and said that the absolute is a continuous substance, which is to submerge into the simply self-identical absolute. It was Nishida's philosophy that criticised Hegelian philosophy through the medium of Buddhism, and established " the absolute dialectics ", the philosophy of the absolute nothing that is continuity of non-continuity and contradictory self-identity. Nishida's philosophy was influenced mainly by the view of emptiness (*śūnyatā*) in Mahāyāna Buddhism, but directly by the Zen (禪) thought through Daisetsu Suzuki. Hajime Tanabe inherited Nishida's philosophy, but he concentrated his thinking on how to come back to the relative from the absolute nothing.

Besides, we should pay attention to the growth of existentialism through the nihilism of Nietzsche (1844-1900). In that philosophy, God, the absolute, died out and the actual world, the relative, has taken his place. Accordingly, we can say that nihilism or existentialism is coming towards the original point of Buddhism. Nietzsche predicted even that " the second Buddhism " was about to visit Europe. But whereto does existentialism go from that intersection ?—that is the question.

YOSHIRŌ TAMURA.

ABSOLUTE, as the unconditioned. The Absolute is defined as that which is not conditioned by anything else and which is not other than self-dependent. It is for this reason that the Absolute forms the basis for every system of philosophy.

By means of inductive inference the thinker raises himself from certain given aspects of the surrounding phenomenal world to this source which he is able thereby to discern and define little by little.

Then, by means of a reverse process of thought, he reconstructs the entire world system by a deductive way of reasoning from the Absolute known to him as said before. This Absolute will be, e.g., the Supreme Good for Plato, God for Descartes, the Brahman-ātman for the Upanishads, Tao for Lao-tse. The determination of the Absolute is, therefore, of primary importance in the study and understanding of any system of philosophy. This is particularly so in the case of Buddhism, which has for a long time baffled Western scholars precisely because they failed to discover the principle on which Buddhism is based, and for which reason they described Buddhism as a nihilistic, an atheistic system, &c.

Let us examine the basic doctrine of Buddhism, the Four Noble Truths, the exposition of which is a pertinent example of inductive logic : (1) Everything is sorrow : life, old age, illness, death, &c., are sorrow-fraught. It is the starting point, based on every-day experience. (2) The origin of sorrow is greed, greed to be reborn, to know new existences, where one will have to pass through renewed sorrow again. Here we find the search for the cause of the given fact, which cause could have taken the place of the Absolute, if Buddhism had been a purely speculative and objective doctrine, and not an active one, aiming at the well-being of people. (3) The cessation of sorrow is effected by the cessation of its cause, that is, of greed, and its triple offspring : lust, hate and delusion. By choosing the contrary of the established cause, the Buddha at the same time defined the Absolute in his doctrine, which is, as we see, expressed right from the beginning in a negative form : the absence or the cessation of lust, hate and delusion. (4) The way that leads to the cessation of sorrow is of interest only to those concerned with soteriology. In short, it is an inductive dialectic with a practical view which we may overlook for the present purpose.

The same dialectic is found in a very ancient sutta (*Udāna*, VIII, 3) where the Buddha expresses himself as follows : " There is, O monks, a non-born, a non-arisen, a non-made, a non-compound, for if there were no non-born, no non-arisen, no non-made, no non-compound, then no escape would be known from what is born, what has arisen, what is made, what is composed ". Here, in fact, we find the justification for the transit from the second to the third Noble Truth which rests on an act of faith which is, strangely enough, analogous to the well-known " gamble " of Pascal.[1] Further, the final term quoted here, the " non-composed " (*asaṅkhata*), serves all along in the history of Buddhism in India to express the concept of the Absolute : *asaṅkhata* is that which is not made of component parts. Let us note that this is a negative term, a negation of the characteristic properties of the given fact.

This negative aspect we shall find again in almost all the passages where this Absolute is mentioned,

1 The gamble of life rests on the prospects of a future eternal salvation. (Translator-Editor).

for it is emphasised that it has no relation to this world of sorrow or to future lives, neither to good nor to evil, neither to matter nor to mind, no relation to any of the stages of concentration. And yet, it is not nothingness, as people have believed sometimes. In an old sutta it has been defined as the safe refuge, the island, the other shore, the place where finally has been reached the shelter from sorrow and the vicissitudes of this world. In the suttas only one Absolute is mentioned, namely Nibbāna, the cessation of sorrow. It transcends the world with which it has no relation and of which it is a direct negation. In opposition to the world it is permanent, it has no birth, neither change nor ending.

Other than the Theravādins and the Vātsīputrīyas who have always accepted only one Absolute, Nibbāna, the other early sects have multiplied the *asaṅkhata* of which they give occasional lists of three to nine items.

First of all, they divided Nibbāna into *pratisaṅkhyānirodha* and *apratisaṅkhyānirodha*. The first which is obviously identical with Nibbāna, is defined as the suppression of the roots of past and present evil. The second is the suppression of the roots of evil which would arise in the future, but for the non-existence of those conditions which otherwise would have given rise to them.

The third Absolute is space, the void and infinite space in which material objects move. This is not surprising, for, at the bottom of the Buddhist concept of Nibbāna, and as a matter of fact more generally of the concept of the Absolute, is found the concept of space. Here we are dealing, not with stellar space, with the help of which we arrive at the concept of nothingness and which causes fear, but with space which as light inspires joy, confidence and calm. As such it has truly haunted the minds of Buddhist thinkers. This explains among other things why the Theravādins, in rejecting a plurality of Absolutes, find support in this unique argument, that if there were various Absolutes, various Nibbānas, there would be between them a demarcating limit, one here and the other there, &c.

Apart from these three Absolutes accepted *e.g.*, by the Sarvāstivādins, one encounters the *paṭiccasamuppāda* or rather the essence thereof, i.e., the law by which all beings are chained to the wheel of continued and repeated existence, a law which is inexorable for everyone except for the Buddha and his arahants.

This law which binds all life has all the characteristics of a law in physics as known by modern science. Moreover, the same word *dhamma* indicates both a law proclaimed by a sovereign and a law which governs nature, such as the universal laws of impermanence, of origination and cessation.

It is important to note that certain ancient schools of Buddhist thought have recognised the absolute character of the universal laws to which all beings are subject. Then, side by side with the law of dependence, the law of deliverance preached by the Buddha is also admitted to the list of *asaṅkhata*.

The argument in support of the absolute character of the Law of Dependent Origination rests on a sutta where it is said : " Whether a Tathāgatha arises, or whether a Tathāgatha does not arise, this is a certain fact, this is the constant nature, this is the fixed order, this is a condition of everything. . . . Thus, o monks, this reality, this non-dissemblance, this non-variance, this universal conditioning is called the *paṭiccasamuppāda* " (*S.* II, 25).

Therefore, because this law is stable, permanent, unchangeable and always the same, this great law of the *paṭiccasamuppāda* is considered absolute.

Relying on the same sutta, it was further accepted that this stability of conditionality (*dhammaṭṭhitatā*) or better still, its reality (*tathatā*) are *asaṅkhata*. This amounted to the recognition of the absoluteness of essences and led on to that type of idealism which so strongly influenced the metaphysical teaching of Mahāyāna.

Apart from these Absolutes, the importance of which is too irrelevant to discuss further, we find other elements in the lists which have been derived from ethical aspects of the Buddhist doctrine, such as the Four Noble Truths, the four successive stages of Deliverance, the two higher degrees of meditation, &c.

One might ask why one does not encounter the time element in this list of absolutes side by side with space.

The principal reason is that ancient Buddhism did not have as we have it, a concept of time as an entity. The word " time " (*kāla*) is practically absent from its vast literature. On the contrary, thinkers are frequently speculating on past, present and future, however, not as on things in themselves, but as ordinary aspects of existence, analogous to concepts of far and near, large and small, subtle and gross.

Yet, presumably under the influence of non-Buddhist sects which recognised the absoluteness of time as well as that of space, certain schools began to consider time as a thing in itself, permanent and hence absolute and distinct from beings. They built up this notion on the same plan as empty space, which is shown by the illustrations used : beings are in time, as men in a house, leaving the room of the past to enter that of the present and finally that of the future. The concept of absolute time is even more abstract than that of absolute space and, in fact, neither of them makes an appearance in Western philosophy until Newton. It is entirely to the credit of ancient Indian thought, both Buddhist and non-Buddhist, to have developed these two concepts and discussed and analysed them with clarity.

A concept which seems akin to that of *asaṅkhata* is that of *parinispanna* which indicates a reality complete in its sphere, and which appears also to be associated with the concept of permanence, a main characteristic of the Absolute. Thus, certain schools consider sorrow as *parinispanna*, a quality which they do not attribute to matter, to thought, to sensations, &c. . . . Others make even material stability, impermanence, old age and death into such complete realities. But in these schools we see a tendency to allow greater reality

to abstractions, to universal laws than to concrete things. This tendency we find later again in Mahāyāna sects, particularly with the Mādhyamikas.

It is characteristic of the doctrine of the later schools that it is centralised round ontological problems, a doctrine based on the *Prajñāpāramitā Sūtra*, and more particularly on the doctrine of the universal void according to which all beings are devoid of, "empty" of individuality. This void, which is an essential characteristic of all reality, culminated in becoming a fundamental principle and absolute.

In fact, the Mādhyamika system has been developed on different planes. At its lowest level, we find the doctrine of ancient Buddhism, called Hīnayāna, i.e., the Small Vehicle, for it is considered to be an inferior means of progress towards deliverance, which the Buddha was good enough to teach to men with lesser developed minds. Above that is found another plane, where that which in Hīnayāna is shown as the Absolute and the relative, Nibbāna and Saṃsāra respectively, is pointed out as sheer fancy, and where a new Absolute is installed, transcending all, and which is called the "essence of reality" (*bhūta-tathatā*). This also disappears on the still higher third plane, leaving room only to the universal void (*śūnyatā*).

In this we can clearly recognise the idea of empty and infinite space. The entire learned philosophy of Nāgārjuna, the founder of the Mādhyamika school, has no other object in view than to clear this fundamental concept in Buddhism: the Absolute conceived in the framework of empty space.

On the other hand, the thinkers of Mahāyāna, and above all Nāgārjuna, clearly saw the close relationship which existed in Buddhism between the problem of the Absolute and the problem of existence, which the earlier masters do not appear to have been quite aware of. They endeavoured, therefore, to define their Absolute in a sense which is transcendental both in respect of being and of non-being. This explains then the persistence, in their trend of thought, of the concept of empty space, for nothing could give a better idea of what may be found on the boundary between being and non-being.

The other great school of Mahāyāna, the later school of the Yogācāras, allows a much greater place to the Hīnayāna system. Here seems to be established a final synthesis between the thesis of Hīnayāna and the antithesis as represented by the doctrine of Nāgārjuna. Not only does Asaṅga build his system on the vast philosophical foundation of the Sarvāstivādins, which he expounds throughout apart from some minor modifications, but he further completes it on a higher plane by an Absolute which is more refreshing to the human mind than the all too subtle void. This Absolute is the receptacle of consciousness (*ālayavijñāna*), a kind of universal consciousness in which (to use a comparison from one of his treatises) beings, all of a spiritual nature, play about as material objects in space. Once more we find here the concept of empty space.

With his choice of idealism, Asaṅga has, therefore, effected a synthesis between the extreme realism of the Sarvāstivādins and the giddying heights of the "void" of the Mādhyamikas. He offers to the mind, tired in its effort to keep for two or three centuries its balance on the narrow borderline between being and non-being, a basis on which it finally can rest and refresh itself, but at the same time he takes great care that this basis should not be loaded with pseudo-material realities, so dear to the Sarvāstivādins. Nevertheless, he preserves the theory of the various planes of reality and he places on an intermediate plane a combination of eight *asaṅkhatas*, all borrowed from Hīnayāna schools, though not from the Sarvāstivādins who recognised only three. Properly speaking, the various schools of ancient Buddhism had all the same conception about the Absolute, namely, that which is thought of according to the concept of empty space, luminous and infinite. And all ideas, which have been formed thereafter, are ultimately branches of this fundamental concept. As it would be difficult to support oneself by such an ethereal and enigmatic Absolute, speculations thereon were little by little charged with reality, substantiality and hence with impurity. And so, from time to time one comes across attempts of expurgation of the idea of the Absolute in Buddhism, of which attempts the most important and the most successful was the one of Nāgārjuna.

This concept of the Absolute, however, does not wholly rest on purely metaphysical speculations, but is to a large extent determined by speculations of a mystical order. As a matter of fact the practical search of deliverance, and hence of the Absolute, is based in Buddhism on a set of methods which are designed to concentrate and subsequently to purify and empty the mind of every content. The first series of meditations frees the mind in succession of reasoning, of investigation, of joy, of satisfaction, and leads on to perfect equanimity. The second series asks the observer (meditator) first to fix his mind on the infinity of space, then on the infinity of consciousness, on nothingness and finally on the absence of both perception and non-perception. In these last four concentrations we find clearly again the concept of empty space. By thus emptying the mind of every content, one makes it necessarily free from all impurities which hinder it, and which hold the being bound to the cycle of continued existence and sorrow, by means of their grip on one's psychic life.

This explains, therefore, why this fundamental Absolute in Buddhism which is always identified with supreme deliverance, is always thought of as empty, on the border of being and non-being. But, let us note well, it is an attractive void, bright as the sky on a clear day, seen from a lofty peak. This also explains why it is difficult to understand, not only for Westerners, but also for Easterners. Yet it has influenced even non-Buddhists, it has been the main reproach laid at the door of Śaṅkara, although he was one of the greatest Indian opponents to Buddhism, by some of his Hindu co-religionists. In the West, Hegel too has shown, though starting from diffierent grounds, that pure being, being emptied of all limitations, to which thinkers like to compare the Absolute, is but the reverse side of nothingness. We have doubtless to see in this ingenious discovery the most important contribution of Buddhism to universal metaphysics.

André Bareau.
(*translated*)

ABSOLUTION, in so far as it is connected with the idea of forgiveness of sin, has no place in Buddhism, as each one is ultimately responsible for his moral actions only to himself. The idea of sin is, therefore, foreign to Buddhism. An action may have an unwholesome effect (*akusalavipāka*), but there is no offence apart from the transgression of the laws of nature, which will vindicate themselves by an unwholesome reaction, such as indigestion as a result of eating unripe fruit.

Life in society, however, is so interrelated that it is practically impossible to perform any action which will not affect somebody else to some degree at least. Thus, while an evil thought works out its undesirable consequences, it is the sower who will reap the fruits; and unless by counteractive karma (*upapīḷaka kamma*) he prevents those seeds from germinating, the unwholesome effect will be experienced in due course. That this experience might be shared by other individuals living in close contact, physical or mental, forms an actual part of that other individual's process of karma.

Even so, there is room for restoration of proper relationship which would require admission of the wrong deed. A wrong deed is not a sin in the meaning of offence, but a failure to succeed (*aparādha*) in doing the correct thing. In so far as this failure has upset the balance or smooth working of the entire process, one might crave for the indulgence of those affected thereby.

Among Buddhist monks this is done in a most general way: " Please, endure all my shortcomings (*sabbaṃ aparādhaṃ khamatha me bhante*) ", is the confession; whereupon he will be asked: " Do you see where you failed ? " And, on his admission, he will be told not to do it again.

This applies only to transgressions of the rules of monastic discipline, and hence evil thoughts do not form part of this confession and absolution, another indication that moral failures are as much an individual's property as his acquired virtue.

H. G. A. v. Z.

ABSORPTION. Mental—(*jhāna, dhyāna*), a meditation exercise of concentrating the mind upon a single thought. Mental absorption is attained when the consciousness of the separate subject altogether disappears and only objective awareness of concentration—thought—remains. It has an important place in Theravāda Buddhism where the various spheres of celestial rebirth correspond to the attainments of mental absorption (*jhāna* q.v.). In Mahāyānā Buddhism the scope of meditation has been much enlarged, and the perfection thereof (*dhyāna-pāramitā*) is the only way for a bodhisattva. Thus, meditation has outgrown in importance both morality (*sīla*) and knowledge (*prajñā*), till it has become the most essential part of the entire teaching of Zen.

ABSTINENCE is the basis of Buddhist morality and exists in the deliberate abstention (*virati*) from wrong speech, wrong bodily action and wrong livelihood. The abstention is not a simple non-occurrence of these evil things, but a mental disposition of detachment (*vi-rati*) preventing the evil from arising. See further under SĪLA.

ABTAI-KHAN (1534–86), one of the chief princes of north Mongolia and a descendant of Chinggis-khan in the 18th generation.

The Yellow Faith which spread in Tibet had considerable influence on Mongolia in the 16th century. Altan-khan, of the Tümed tribe in south Mongolia, accepted and propagated the Yellow Faith. In 1577 he invited to Kökö-khoto the Dalai Lama, the head of the Yellow Faith of Tibet. On hearing this, Abtai-khan went to Kökö-khoto and was received by the Dalai Lama whose name was bSod-nams rgya-mtsho. He accepted the Yellow Faith and expressed his wish to spread Buddhism in north Mongolia. He presented the Dalai Lama with a felt tent covered with sables, a thousand horses, various objects, and 10,000 skins, including sables.

The Dalai Lama greatly approved of Abtai-khan's plans to spread Buddhism and gave him the title of *Vacirai-sayin-khan*, as well as holy images, and endorsed his plans to build monasteries. In 1585 Abtai-khan built the monastery of Erdeni-jū on the site of the ancient Mongol capital Khorin balgasun (Karakorum) on the banks of the Orkhon river, invited Buddhist monks, and thus caused the Yellow Faith to spread. Erdeni-jū was the first Buddhist monastery in Mongolia. Later, Abtai-khan paid a visit to Lhasa and was received by the Dalai Lama.

On his return to Mongolia he established philosophic schools and greatly fostered Buddhism. Abtai-khan made Buddhism the national religion and persecuted shamanism. The stone foundation of his felt tent is still preserved in Erdeni-jū. Many legends about him are still current among Mongols. The account given below is one of them.

When Abtai-khan visited Lhasa, he requested the Dalai Lama to give him an image of a protecting deity. Said the Dalai Lama, " Take from among these images one which you like best ". Abtai-khan had a look at the many images in meditative posture holding cups with *amṛta*, flowers and drinking cups, but none attracted his attention. He then noticed in a corner of the temple the image of Mahākāla with open mouth, showing his teeth, six-armed, holding a battle axe, a sword and other weapons, and wearing a tiger skin. He was greatly struck by the fierce appearance of this deity and took the image to Mongolia. On his way, he dismounted from his horse on a pass called Ubashiyin dabagā. He placed the image on the ground, but it stuck to a stone and could not be torn off. Abtai-khan became angry and exclaimed, " Let the bottom remain, the chest we shall take away ". He then cut the image into two at the waist and took the upper part to Mongolia. The lower part was left at Erdeni-jū. After that the Ubashi-yin dabagā was renamed " Burkhan bügsetü-yin dabagā (The Pass of the Image's Bottom) ".

G. N. Roerich.

ABUDHABODHAKA-(NĀMA-) PRAKARAṆA, a Sanskrit text preserved in its Tibetan translation, the *Ma-rtogs-pa rtogs-par-byed-pa shes-bya-bahi rab-tu-byed-pa,* in the Mdo-Ḥgrel section of the Tibetan Tengyur. Its author was Klu-sgrub (Nāgārjuna). Ānanda (or Jayānanda) and the Lotsāba Grags-ḥbyor śes-rab (Kīrtibhūtiprajña) translated this work into Tibetan (Cordier, III, 294 ; Tōhoku, 3838).

ABURAYAMA, MOUNT (油山), the name of the hill to the south of Fukuoka city, Kyūshū, Japan.

Aburayama, literally, means the " Mountain of Oil ". There are two traditions concerning the origin of this name. One is as follows : In the period of the emperor Shōmu (聖武 701–756 A.C.) the pious and powerful Buddhist king of ancient Japan, Shōga (聖賀), established seven temples in this area (Ido District of Fukuoka Prefecture), and he ordered artisans to stay on this mountain to make sesamum oil for the use of these temples. The other tradition tells us that Shōga himself stayed there and himself made the lamp oil for the use of the five imperial temples (chokuganji 勅願寺), in this prefecture, namely, Ikazuchizan Ryōjuji (雷山靈鷲寺), Ikkizan Igiji (一貴山夷魏寺), Someizan Ryōjuji (染井山靈鷲寺), Kōraiji (高麗寺), Seburizan Tōmonji (背振山東門寺).

This mountain is divided into two parts : west and east Aburayama. On west Aburayama stands the Tempukuji (天福寺) temple. On east Aburayama is the temple known as Sempukuji (泉福寺). The former had 360 branch temples and the priests of these temples erected a shrine for Ryūju Gongen (龍樹權現, Nāgārjuna seen as a Shinto god) who was their guardian. Thus the temple flourished for a long time, but later the resident priests fought with the monk soldiers of the Tōmonji temple, each group destroying the temple of the other till at last both temples ceased to exist. At present, only the Ryūju Gongen shrine remains at the foot of Mount Aburayama.

The Sempukuji temple was built by Heiden Jikin (平田慈均) of the Shōdenji (承天寺) temple, Hakata, Kyūshū. The main object in the worship of this temple is the image of Āryāvalokiteśvara bodhisattva made by Gyōgi (行基 668–749). This temple is also said to have had 360 branch temples under it. But these gradually declined and came to ruin. In 1694 Taisen Enjun (大川圓詢) of Shōdenji temple built a new temple there, and named it Shōkakuji (正覺寺) and enshrined in it the image of Āryāvalokiteśvara bodhisattva. Later, this temple was selected as one of the 33 famous temples in Fukuoka Prefecture, Kyūshū. In 1191 A.C. Shōkō (聖光) was appointed the head teacher of this temple where he established an academic monastery. It is thought that at that time this temple probably belonged to the Tendai shū (天台宗) sect. (See Shōkō Shōnin den 聖光上人傳 or the Biography of Shōkō.)

Now no oil-making temple exists there, but only a memorial at the foot of the Avalokiteśvara temple of Higashi Aburayama Mountain.

SHŪYŪ KANAOKA.

ABUSIVE LANGUAGE (*abhisajjanī vācā*) is a form of harsh speech (*pharusā vācā*). This last term is explained by the Buddha to Cunda : " Whatever speech is rough, cutting, bitter, abusive, provoking wrath and conducive to dissension, is called harsh language " (*A.* V, 265). And this harsh language in turn is classed among the fourfold defilement by speech, elsewhere called " un-ariyan " modes of speech (*D.* III, 232). It is, thus, the very opposite of the speech of the Tathāgata, who was " gentle in his words which were pleasant to the ear, amiable, heart-stirrring, polite, agreeable and charming to the masses " (*D.* I, 4).

As an example of abusive language may be given the remark made by the brāhman Ambaṭṭha, taking offence at a number of Sākiyas who, in their own hall amusing themselves, failed to pay respect and offer a seat to him. He complained to the Buddha and called the Sākiyas a " rough and rude breed ", " mere menials" (*D.* III, 90-91). But the Buddha pointed out to him that it was not worthy of him to feel abused by such a trifle. The meaning of the word *abhisajjati* in this text is clear enough from the context. Yet Buddhaghosa found it necessary to provide some compromise explanation " to hang on to (such a trifle) under the influence of anger " (***kodha-vasena laggati*** : *DA.* I, 257), following the derivation ***abhi*** + ***sañj*** < ***abhisaṅga*** : adhering to ; although in the ***Khaggavisāṇa Sutta*** the word *abhisajjanā* is preceded immediately by *vācābhilāpo* : ' objectionable speech and abusive language' (*Sn.* 49).

H. G. A. v. Z.

ABYĀKATA, less frequent spelling of AVYĀKATA (q.v.), the unexplained, unanswered, undeclared, undecided, indeterminate, undefined, with special reference to karmic action which is not determined as regards its effect (*vipāka*), which is neither wholesome (*kusala*), nor unwholesome (*akusala*), and therefore neutral or a-moral. Also certain questions, whether the world is eternal or not eternal, whether the Tathāgata exists after death or not, &c., were left unanswered (*abyākata*) by the Buddha, because they were not connected with the goal of a life of renunciation (***M.*** **I, 431**). See also AGNOSTICISM.

H. G. A. v. Z.

ACALA (1), name of a future Buddha. The circumstances which led to the prediction regarding his appearance in the world as a perfected and fully enlightened one are thus related in the *Avadāna Śataka.* (I, 47-53 ; *AMG. XVIII*, 446).

Once, when the Buddha together with his company of disciples was residing at Jetavana in Anāthapiṇḍada's grove there lived in Śrāvastī two merchants. One believed in the Tīrthika (fordmaker) Pūraṇa, while the other believed in the Buddha. Thus in the course of their conversations the lay disciple of Pūraṇa claimed that Pūraṇa and five other teachers were more distinguished than the Buddha ; and the lay disciple of the Buddha held that his master was the more distinguished.

They even wagered all their possessions in support of their respective views. Having heard of this, king Prasenajit ordered his ministers to make inquiries. The ministers arranged for a public debate between the two. There Pūraṇa's disciple began by making an appeal to the truth of his faith (*satyopayācana*), "If it be true that the six teachers such as Pūraṇa are the best in the world, then may these flowers, this incense and this water present themselves to those teachers." Even as he uttered these words, the flowers fell on the ground, the fire went out, and the water having fallen on the ground dwindled and was absorbed into the ground. Thereupon, the disciple of the Buddha made an appeal to the truth of his faith, "If it be true that the Blessed One is foremost among beings, then may these flowers, this incense, and the water present themselves to the Blessed One." Even as he spoke, his wish was fulfilled. The multitude who saw this miracle gathered round the Buddha who preached the sūtra entitled the Three Proclamations of Superiority, the substance of which is that of all beings, whatsoever, the Tathāgata is considered the foremost. Of all dharmas, whether conditioned or unconditioned, the dharma of non-attachment (*virāga-dharma*) is the foremost. Of all communities, whether it is a *saṅgha*, *gaṇa*, *pūha*, or *pariṣad*, the community of disciples of the Tathāgata is the foremost. Those who have faith in the Tathāgata, in the (*virāga-*) dharma, and in the community of disciples of the Tathāgata could expect the best results.

At the end of this discourse, Pūraṇa's disciple gained faith in the Tathāgata, and falling at his feet, declared his aspiration to become a Buddha. At this the Blessed One's face showed a smile and, in reply to Ānanda's question, the Buddha announced that the aspirant, having acquired wisdom (*bodhi*), would through three asaṅkheyya-kalpas become a fully enlightened one named Acala.

ACALA (2), name of a *samādhi*, which appears in the tenth and eighteenth chapters of the *Pañcaviṃśati-sāhasrikā-prajñā-pāramitā-sūtra* (*Nanjio*, No. 3) as one of its 108 kinds of *samādhi* (*Śspp.* 1421. 19 & *Mhvyut.* 580). It is translated into Chinese as pu-tung (不動), pu-pien-i (不變異) or pu-pien-tung (不變動), each of which means 'immovable', 'unchangeable'.

It symbolises the state of calmness and immobility of the practisers of this *samādhi*, as a realisation of an essential doctrine of the *Prajñāpāramitā-sūtra*.

ACALA (3), one of the ten *krodha* or personifications of wrath. It is invoked in the *Siddhaikavīra Sādhana* (*Sādh.* 137) along with the *krodha* Ṭakkirāja. The *Dharmasaṃgraha* (v. 11), however, while enumerating the ten *krodhas*, takes Acaraṭarkirāja (for Acalaṭakkirāja) as the name of a single *krodha*; and Edgerton (*BHS.* s.v.) indicates the Āryoṣṇīṣa-vijayā-sādhana for the occurrence of such a name. Nevertheless, it may be pointed out that the compound which occurs there could as well be resolved to read: Acala, Ṭakkirāja, Nīladaṇḍa and Mahābala in the east, south, west and north, respectively (*tataḥ pūrvadakṣiṇapaścimottareṣu acalaṭakkirājanīladaṇḍamahābalāḥ*: *Sādh.* p. 418. 6–7).

ACALA (4), one of the celebrated theras who assembled at the foundation ceremony of the Suvaṇṇamāli cetiya (*Dpv.* xix, 8; *MhvA.* II, 526). According to the *Thūpavaṃsa* (p. 73) on this occasion Acala along with ten other theras surrounded thera Siddhattha who stood in front of the full pitcher (*puṇṇaghaṭa*), facing the east. A slightly different version is contained in the Sinhalese *Thūpavaṃsaya*: Acala and the other ten theras are said to have stood on this spot surrounded by their respective following of bhikkhus (p. 85).

ACALA (5), mentioned in the *Vaṃsatthappakāsinī* (*MhvA.* II, p. 535) as the assistant to the master builder Sirivaḍḍhaka who worked on the Suvaṇṇamāli cetiya. The *Mahāvaṃsa* does not mention him, but the *Extended Mahāvaṃsa* refers to him as Bhaddaka (xxx, 26).

ACALĀ (1), Tibetan: *mi-gyo-ba* (immovable, steadfast), Chinese: *pu-tung* (不動), is the name given to the eighth bodhisattva-bhūmi [1] or stage in the progressive religious development of a bodhisattva. The *Mahāyāna-sūtrālaṅkāra* explains that this bhūmi is so called because herein a bodhisattva cannot be disturbed by the two ideas of cause and absence of cause (*dvayasaṃjñāvicalanād acalā ca nirucyate, dvābhyāṃ saṃjñābhyāṃ avicalanāt. Nimittasaṃjñayā animittābhogasaṃjñayā ca*).[2] According to the *Daśabhūmika-sūtra*, however, this bhūmi is also called the Avivartya or Stage without Return; the Durāsāda or Stage which is difficult to attain; the Kumāra or Stage of the Royal Prince; the Janma (cp. Janmanidośa below); the Pariniṣpanna or Stage of Perfection; the Pariniṣṭhita or Stage of Accomplishment; the Nirmāṇa or Nirvāṇa because the bodhisattva herein truly realises his vows; the Adhiṣṭhāna or Stage of Laying the Foundation and the Anābhoga or Stage of Spontaneity.[3]

1 *Dbhg.* 5; *Dhsmg.* 64; *Mhvyut.* 893; *Laṅk.* 15.5; *Bbh.* 353.3.

2 p. 182. Cp. *Bbh.* p. 23. in Appendix to *Dbhg.* Tad yathācalāyāṃ bhūmau pūrvakābhisaṃskārāpagamād anābhogaṃ niścalavāhimārgasamārūḍhaṃ tac cittaṃ tasyāṃ bhūmau pravartate. Tasmāt sā bhūmir acalety ucyate. *Dbhg.* p. 71: . . . acalety ucyate 'saṃhāryatvāt. *Mahāyāna-Sūtrālaṅkāra*, 78b, 4: nimitta-ābhoga akampatvād acalā bhūmiḥ, quoted by E. Obermiller in "The Doctrine of Prajñāpāramitā", *Acta Orientalia*, XI, p. 56.

3 *Dbhg.* 71; cp. also *ERE.* II, 747–8.

The appliances (*parikarma*) for the attainment of this stage are eight in number, viz., *sarvasattvacitta-jñāna, abhijñākrīḍana, buddhakṣetraniṣpatti, buddhasevā, divyacakṣuṣoniṣpatti, jinakṣetrapariśuddhi, māyopamāvasthāna* and *saṃcintyabhavādānā*.[4] These appliances correspond to the characteristic qualities which, according to the *Śatasāhasrikā-prajñāpāramitā*, a bodhisattva must acquire when in the eighth bhūmi (no name assigned). A bodhisattva in this bhūmi can read the thoughts of all creatures, acquires the super-knowledges (*abhijñā*), sees all the Buddha-fields, serves the Buddhas by serving all beings, and obtains true insight into the nature of the Dharmakáya or cosmic Spiritual Body. He acquires the sovereignty of the universe and then renounces it. He knows the higher and lower powers of all, purifies the Buddha-fields, and performs all actions without being attached to anything. He has now acquired the *kṣānti*, called *anutpattika-dharma-kṣānti* (i.e., receptivity to the fact that states of being have no origination). The Buddhas initiate him into infinite knowledge: otherwise, he would enter into Nirvāṇa instead of persevering in his efforts to gain *bodhi* for the good of all. He understands the process of the evolution and involution of the universe. He knows the exact number of atoms in the different elements of which the universe is composed. He assumes different bodies and shows them to the people as he thinks fit (*svakāyavibhaktim ādarśayati*). He acquires the ten powers (*vaśitā*). He especially cultivates the perfection of aspiration (*praṇidhāna*) without neglecting the others, and pervades the whole world with the feeling of friendliness.[5]

The *Mahāvastu*, however, calls this bhūmi Janmanideśa or ascertainment of birth and gives the details thereof in the section which deals with the fourth bhūmi.[6] Here it is said that the bodhisattvas having reached the beginning of the eighth bhūmi do not lapse. They definitely cultivate good karma and are filled with compassion for the worlds. Since they are not liable to lapse they do not pass into a hell, nor are they reborn in a brute state (*tiryagyoni*). It is from the eighth bhūmi that bodhisattvas begin to renounce all they possess and make difficult sacrifices. They are to be looked upon as perfect Buddhas. Henceforth they are masters of the profound meditations. They abhor the pleasures of sense and extol release. Bidden by the Buddhas they train many to be arhats; many to qualify for discipleship. Henceforth, devas, asuras, and brahmas allured by their virtues come to them with hands joined in adoration.[7]

This bhūmi is especially associated with the wisdom of the dhyāni-buddha Akṣobhya.

The *Anābhoga-nirnimitta-vihāra* or the station of the unconditioned without mental effort or thought of the bodhisattva-bhūmi is said to correspond to the eighth bhūmi, Acalā, of the *Daśabhūmika-sūtra*. In this vihāra a bodhisattva's actions are perfectly pure, whereas they were not so in the preceding stations. He obtains infallible knowledge of the past, present and future. He comprehends that all things are really undefinable and indescribable. There can be no origination and no causation. Thus he acquires the *kṣānti* that is called *anutpattika-dharma-kṣānti*. He is now exhorted by the Buddhas and obtains the ten powers (*vaśitā*). He can enjoy the dhyānas that he wishes to experience. He can obtain material objects like food and drink merely by thinking of them. All his desires are automatically fulfilled. He can know everything that he wants to know. He is never deprived of communion with the Buddhas.[8]

T. Rajapatirana.

ACALĀ (2), one of eleven rākṣasīs who, according to the *Saddharmapuṇḍarīka* (p. 400), appeared before the Tathāgata with their children and relatives and declared that they would protect those preachers who keep the Dharmaparyāya (q.v.) of the Lotus of the Good Law. She is also mentioned in the *Mahāmāyūrī* as a rākṣasī. See also KUNTĪ.

ACALĀ (3), a Sanskrit word, literally meaning 'non-moving'. The word appears in certain sūtras as a name of female. One of them is in the *Gaṇḍavyūha*, where she appears as one of the fifty-five wise advisers. Sudhanaśreṣṭhi-dāraka, a boy who visited these teachers one by one in order to get true instruction in the Buddhist way of life, visited her at his twentieth call. According to the interpretation of the Chinese commentator her special teaching to him is in connection with the bodhisattva's ten deeds. Here her name is translated into Chinese as Pu-tung (non-movement) and into Tibetan as Mi-gyo-ba (*Gvyū*. 173. 13, 178. 1 ff.).

Another place where the word appears as a name of a female is in the *Saddharmapuṇḍarīka*. Acalā is one of the ten rākṣasī or female guardians of Buddhism, said to be daughters (sometimes colleagues) of Hāritī (Pl. XXVI), the most famous female guardian of Buddhism. She is mentioned as the seventh of them and her special duty is to protect Buddhist scriptures against heresy. Her appearance is that of a beautiful heavenly female; the colour of her costume is light green. (All others have their own fixed colour of costume.) According to Nichiren, the famous Japanese practiser of this sūtra, these spirits are demons of the highest class. These demons of the highest class take the spirit of human beings, the lower ones take the internal organs, while the lowest ones take the fæces or urine of human beings (*Sdmp.* p. 336). The Chinese equivalent of the name means non-tiredness and the Tibetan is *Me* (i. e., nil).

S. K.

4 *Prajñāpāramitās*, I, *GOS*. LXII, p. 99.

5 *Śspp*. pp. 1457–8; *Dbhg*. pp. 63–73; Har Dayal, *The Bodhisattva Doctrine*, vi.

6 I. 76. 17; cp. *Dbhg*. p. 71: Janma-yathābhiprāya vaśavartitvāt.

7 *Mhvu*. I, 102, 105–7.

8 *Bbh*. pp. 21–3, in Appendix to *Dbhg*.

ACALĀBHISAMAYA-SURATĀBHIDHĀNA, a Sanskrit text which is extant in its Tibetan translation, the *Mi-gyo-baḥi mṅon-par rtogs-pa rab-tu dgaḥ-bar mṅon-par brjod-pa*, in the Rgyud (tantra) section of the Tengyur. Its author was Nags-kyi rin-chen (Vanaratna). Gshon-nu-dpal translated the work into Tibetan. Sometimes the Sanskrit title is given as *Acalābhisamaya hṛṣṭābhidhāna* (*TM*. 1783).

ACALACAKRA, a Sanskrit text which is extant in its Tibetan translation, the *Mi-gyo-baḥi ḥkhor-lo*, in the Rgyud-hgrel (tantra-commentary), section of the Tengyur. Although its author is not mentioned, the names of Chos-kyi rdo-rje (Dharmavajra) and Nam-mkhaḥ rdo-rje (Gaganavajra) are recorded as having translated this work into Tibetan (*Cordier*, III, p.192, No. 65).

ACALA CETIYA, the name given to the place where all the Buddhas first set their right foot, on their descent from the deva-world after spending a year there. It is at the entrance to Saṅkassa (*DhpA*. III, p. 227).

ACALADEVA, a bodhisattva whose name occurs in a list of future Tathāgatas enumerated by Māyādevī (*Gvyū*. 443. 6–7) who tells the noble youth Sudhana that in as much as she was the Buddha Vairocana's mother she was also the mother of all past Buddhas, and will be of future Buddhas such as Maitreya, Acaladeva, and others (ibid. 438.8 : Sarvabodhisattvajinajanetrī).

ACALĀGRA VIDYĀRĀJA (FUDŌ-MYŌ-Ō 不動明王). The word *Fudō* (不動) is a translation of the Sanskrit word *Acala*. The Tibetan term is *Mi-gyo-ba*. Fudō is the chief of the five great vidyārājas (*Myō-ō* 明王) or the eight great vidyārājas, and was established by the order of the Tathāgata Mahāvairocana. The image of Fudō is placed at the southern corner of Jimyō-in (持明院) in the Garbhakośadhātu-maṇḍala. The mystic names of this god are Jōjū-kong (常住金剛), permanent diamond, and Jigo-kongō (慈護金剛) diamond guardian of compassion. Fudō is also placed in the Sonshō (尊勝) maṇḍala, mentioned in the *Jên-wang-ching* (仁王經), and in the Maitreya-maṇḍala, mentioned in the *Rokuji-kyō* (六字經). This god has his origin in the Indian god Śiva and represents one of the seven gods. The unabbreviated form of his name is Acalanātha-vidyārāja, the Japanese translation being Fudō-inu-myō-ō (不動威怒明王) and Fudō-myō-ō is its abbreviated form. He is also called Fudō-son (不動尊), Mudō-son (無動尊), Mudōsōn bodhisattva (無動尊菩薩), Fudō-shisha (不動使者) and Mudō-shisha (無動使者). By the order of Tathāgata Mahāvairocana this deity manifests anger. Seated in the fire-producing *samādhi* he burns out all defilements and obstructions. He also destroys all enemies and tempters, and also serves the Tathāgata Mahāvairocana by attending to his miscellaneous tasks. He guards and protects the practiser at all times and bestows on him long life, recovering from him, as offering, food that is left over. He is the god who completes the *bodhi* of the practiser. His partaking of the food which is left over signifies the extinction of all defilements. The form *acala* signifies the strong and immovable *bodhicitta* which exists within the great Buddha-wisdom, unswayed even by the relativity of existence and voidness. He is called a vidyārāja because he destroys all defilements such as attachment, while at the same time protecting the teaching of the Tathāgata. He is called Shisha (servant) because he serves the Tathāgata. Though he is represented as a servant, he is, nevertheless, one who is originally enlightened. He is the chief of all the vidyārājas, ruling eight great child servants and 48 other servants.

Original Buddha of the Acalāgra. There are four theories concerning the original Buddha of Acalāgra.

(1) The primordial *Buddha-kāya* of Acalāgra is the Tathāgata Mahāvairocana. This is the first theory.

In the first volume of the *Ti-li-san-mei-ya-pu-tung-tsun-shêng-chê-nien-sung-pi-mi-fa* (底哩三昧耶不動尊聖者念誦祕密法), it is said that Acalāgra is the discriminating wisdom-body of Mahāvairocana Tathāgata. The *Shêng-wu-tung-tsun-an-chên-chia-kuo-têng-fa* (聖無動尊安鎮家國等法) says : In order to save all beings I manifest the unrestricted virtuous body in the three worlds with the name Fudō-kongō-myō-ō (不動金剛明王). In this quotation " I " refers to the Tathagata Mahāvairocana. Again in the *Shêng-shun-pu-tung-ming-wang-ssŭ-shih-pa-shih-chê-pi-mi-ch'êng-chiu-i-kuei* (勝軍不動明王四十八使者祕密成就儀軌) it is said that five Vidyārājas are produced from the mind of Mahāvairocana and therefore all the five rājas : Fudō (不動), Gōsanze (降三世), Gundari (軍荼利), Daiitoku (大威德) and Kongōyasha are incarnations of the Tathāgata Mahāvairocana. In the three commentaries mentioned above there is clear evidence that the Tathāgata Mahāvairocana is the original body of Acalāgra.

(2) The original Buddha of Acalāgra is Śākyamuni Buddha. This theory originates in the *Ti-li-san-mei-ya-pu-tung-tsun-wei-nu-wang-shih-chê-nien-sung-fa*.

(3) The original body of Acalāgra is Vajrasattva bodhisattva. This theory is attributed to the *Chin-kang-shou-kuang-ming-kuan-ting-ching-tsui-shêng-li-yin-shêng-wu-tung-tsun-ta-wei-nu-wang-nien-sung-i-kuei-fa-p'in* (金剛手光明灌頂經最勝立印聖無動尊大威怒王念誦儀軌法品).

(4) The original body of the Acalāgra is Jogaishō bodhisattva (除蓋障菩薩). This theory is derived from the contents of the *Ta-miao-chin-kang-ta-kan-lu-chun-na-li-yen-man-ch'ih-shêng-fo-ting-ching* (大妙金剛大甘露軍荼利焰鬘熾盛佛頂經). Of the four theories mentioned above, the most common is the first theory, namely, that the primordial body of Acalāgra is the Tathāgata Mahāvairocana.

Representations and Images of Acalāgra. There are various representations of the images of Acalāgra. Plate IV shows one of them.

(A) There is the figure which bears one face and two arms. Several varieties of this type of image have been found.

(1) The figure is that of a child, exposing a fat body and a face showing anger. The body is reddish-yellow or bluish-black in colour, and the garments are red and clay-coloured. A blazing fire burns around the image which holds a sword in the right hand and a noose in the left. Seven strands of plaited hair are seen on the head, one of them hanging down to the left shoulder. There is a squint in the left eye ; the figure is shown as biting the right edge of the upper lip slightly with the lower teeth, and thrusting out the left half of the lower lip. A symbol of a wave is seen on the forehead. This representation of Acalāgra is the most popular among the Acalāgra images which are enshrined and worshipped. The representation of Acalāgra as mentioned above is referred to in the *Mahāvairocana Sūtra*, chapter one, *Taizō-shibu-giki* (胎藏四部儀軌), chapter 5 of the commentary of the *Mahavairocana Sūtra*, and others. In some representations the symbols carried in the hands are interchanged. In some the eyes are open, as in the case of Acalāgra of the five great vidyārājas which still remains in the Kyō-ō-gokoku temple (教王護國寺) at Kyōto, as well as in the image of Acalagra brought from China by Enchin (圓珍) In the *Taizō-hakkan-shidai* (胎藏八卷次第) it is said that the image with the eyes open is a better representation than that with the eyes closed. Some images wear crowns of lotus flowers on the heads. Reference to these lotus flowers is found in the phrase " eight lotus leaves on the hair " which occurs in the *Shê-wu-ai-ta-pei-hsin-ta-t'o-lo-ni-ching-chi-i-fa-chung-ch'u-wu-liang-i-nan-fang-man-yüan-pu-t'o-lo-hai-hui-wu-pu-chu-tsun-têng-hung-shih-li-fang-wei-chi-wei-i-hsing-shih-chih-ch'in-san-mo-ya-p'iao-ch'ih-man-t'u-lo-i-kuei* (攝無礙大悲心大陀羅尼經計一法中出無量義南方滿願補陀落海會五部諸尊等弘誓力方位及威儀形式執持三昧耶幖幟曼荼羅儀軌). Since Acalagra destroys the defilements and desires of all beings, he holds a sword in one hand and in the other he carries a noose, in order to catch and bind the people who cannot be destroyed and are very difficult to be taught. The noose here signifies the expediency of the *bodhicitta* and the sword the cutting off of the karmic life by means of Buddha-wisdom, thereby introducing them to the great Voidness. When the seed of the karmic life is removed, then word-play or false words will cease to be, and for this reason Acalāgra always keeps his mouth shut. For the purpose of observing all beings equally, he shuts one eye slightly and observes beings with the other eye, while at the same time manifesting the ugliness of his figure with the intention of frightening those who are difficult to be taught. The seven curls of the hair stand for the virtues of the seven *bodhi-aṅga*, and one curl of hair hangs down to his shoulder to show compassion. His sitting on the heavy stone signifies immovability or steadfastness in extinguishing the great defilements ; and the heavy stone, the act of sitting safely and securely in the *bodhicitta*. Stone or rock produces all varieties of precious stones. Therefore, the large stone or rock here symbolises the *bodhicitta* which is the repository of various Buddha-virtues. He sits in the fire-producing *samādhi*. A blazing fire surrounds his whole body. The fire signifies the fire of wisdom which burns out all the ignorance and defilements of beings. He is represented as a child in order to show his readiness to serve all beings. The bluish-black colour of his body signifies his ability to conquer all tempters, and the reddish-yellow colour the non-duality of the wisdom-virtue, the 'Fire-Great', Ka-dai (red), and the 'Earth-Great', Chi-dai (yellow) as the principle virtue. The wave-marks on the forehead signify the waves of defilements in the seventh consciousness. The deeper meaning of this mark is ordination, or the sprinkling of the water of wisdom equally on all beings so that they may attain Buddhahood. Projection of the right fang implies the frightening away of heavenly tempters. The biting of the left side of the upper lip implies that he embraces all beings with his compassion and that he teaches all beings without exception.

(2) In this type of image Acalāgra is depicted as wearing red, clay-coloured clothes. His hair hangs down to the right shoulder. He squints his eyes, holds a sword in his left hand, a noose in the right hand, and sits on a jewelled lotus ; his eyebrows are contracted and his face shows anger. This type of image differs from the one described above only in one point. Here Acalāgra sits on a jewelled lotus, while in the first he sits on a heavy stone. This is described in the *Ti-li-san-mei-ya-pu-tung-tsun-wei-nu-wang-shih-chê-nien-sung-fa.*

(3) In this type of image Acalāgra wears red, clay-coloured clothes, the hair hangs down to the left shoulder, his eyes squint and the figure is that of a child. He holds a diamond pestle in the right hand close to his heart, and a jewelled stick in the left hand. He sits on a lotus. The eyes are slightly reddish in colour, the face shows anger. A blazing fire surrounds the body. The symbols he carries in his hands and the object on which he sits are different from those mentioned in the first type. This image is described in the *Ti-li-san-mei-ya-pu-tung-tsun-wei-nu-wang-shih-chê-nien-sung-fa.*

(4) In this type of image Acalāgra wears red, clay-coloured clothes. His hair hangs down to the left shoulder. His eyes squint. The figure is that of a child. He holds a diamond pestle and a jewelled stick in his hands, and sits on a stone. His eyes are slightly reddish, his face shows anger, and flames of fire surround his body. The object on which he sits is here different from that of the third kind of image. The commentary here is not quite clear with regard to the objects carried in his hands. This type of image is described in the *Ti-li-san-mei-ya-pu-tung-tsun-shêng-chê-nien-sung-pi-mi-fa* (vol. II).

(5) The body of this type of image is reddish-yellow in colour. It wears a blue upper garment and a red skirt. The hair, which is the colour of a black cloud, hangs down to the left shoulder. The figure is that of a child. He holds a diamond pestle in his right hand and a noose in the left. His fangs slightly protrude from both ends of his mouth. His red eyes show anger, and he sits on a stone surrounded by flames of fire. This image is described in the *Pu-tung-shih-chê-t'o-lo-ni-pi-mi-fa* (不動使者陀羅尼祕密法). This commentary also describes an image which holds a sword in the right hand.

(6) This type of image is blue-black in colour. In this image Acalāgra wears blue clothes, his hair hangs down to the left shoulder, his eyes are slightly reddish, and the figure is that of a child. He holds a *śakti* (short spear) or a *vajra* (diamond pestle) in the hands and sits on the rock-mountain. This type of image is described in the *Chin-kang-shou-kuang-ming-kuan-ting-ching-tsui-shêng-li-yin-shêng-wu-tung-tsun-ta-wei-nu-wang-nien-sung-i-kuei-fa-p'in*.

(7) This image holds a single-pronged *vajra* in the right hand and a noose in the left hand and sits cross-legged on a rock. This image is described in the *Kakuzenshō* (覺禪鈔), but is not mentioned in the sūtras or the commentaries.

(8) The above-mentioned images are all sedent images. Generally speaking, however, standing images are more popularly enshrined than sedent images. In this type of image, Acalāgra stands on a rock, the figure and the symbols are the same as those of the first type. According to the *Besson-zōki* (別尊雜記), this image stands on a round jewel which is placed on the rock. Standing images are not clearly defined in the sūtras or in the commentaries.

(9) In the commentary to the *Mahāvairocana Sūtra* (9th chapter) it is said that by order of Tathāgata Mahāvairocana Acalāgra conquered Maheśvara who is the greatest king of the three worlds. The same story is given in the *Ti-li-san-mei-ya-pu-tung-tsun-shêng-chê-nien-sung-pi-mi-fa* (volume I). In *Kakuzenshō* it is mentioned that in this type of image Acalāgra treads on the head of Maheśvara with his left foot and on his wife Umā with the right foot. This type of image is also mentioned in the *Besson-zōki*. Generally speaking, the deity who treads on Maheśvara and his wife Umā is Gōsanze vidyārāja (降三世明王); and, therefore, passages from the commentary of the *Mahāvairocana Sūtra* (chapter 10) and the fifth chapter of *Dainichikyō-gishyaku* (大日經義釋) another commentary of the *Mahāvairocana Sūtra* are quoted in *Kakuzenshō*, as proof of Acalāgra and Gōsanze being the same vidyārāja. But, Acalāgra and Gōsanze are generally considered to be two different vidyārājas. According to the ancient traditions, there are several types of standing images of Acalāgra in which he has one face and two arms. (cp. *Taishō-shinshū-daizōkyō zuzō*, Vol. 6.)

(B) This type has one face, four arms and two legs. It holds a sword in the lower right hand and a noose in the lower left hand, the two upper hands are placed at the ends of the mouth. Anger is shown on the face. The body is dark blue in colour. Sharp fangs protrude from the mouth. This type of image is mentioned in the *Shêng-wu-tung-tsun-an-chên-chia-kuo-têng-fa*. According to this commentary Acalāgra appears in this particular form as the chief of the deities. It is also mentioned in the *Kakuzenshō* that Acalāgra with four arms is the head of deities, and Acalāgra with two arms is the servant of the Tathāgata.

(C) This type of image has four faces, four arms and two legs. This image is described in the *Ti-li-san-mei-ya-pu-tung-tsun-shêng-chê-nien-sung-pi-mi-fa* (volume I) and in the *Ti-li-san-mei-ya-pu-tung-tsun-wei-nu-wang-shih-chê-nien-sung-fa*, but in these commentaries the symbols carried in the hands are not mentioned. The body is of a yellow colour, the mouth has protruding fangs, the face shows violent anger, and flames of fire surround the body. According to the illustration in the *Kakuzenshō*, three profiles are drawn on the original face, and the symbols carried in the four hands are the same as those of the image described above (B). According to the commentaries this type of image is drawn on banners used in order to check the movements of the enemies and tempters.

(D) This type has four faces, four arms and four legs. This image is also described in the *Kakuzenshō*. It wears Aśra's skin, and skeletons as accessories. The hair hangs down on the left shoulder and the eyes are reddish in colour. The fangs protrude and the mouth opens wide. He stretches the two upper arms, holds a sword in the lower right hand and a noose in the lower left hand, and sits on a rock with two of his legs crossed while the other two hang down. He emits innumerable rays of light from the pores of his skin.

(E) This type has three faces and six arms. In the second chapter of the *Māyā-jāla-mahā-tantra-rāja Sūtra* (瑜伽大敎王經) it is mentioned that this image wears a crown on the head, it has three faces and six arms. Each has three eyes, the centre face wears a smile, the right face is yellow in colour, it shows anger, and emits a red flame from the mouth, the left face bites the lip with white teeth, showing violent anger. The first right hand holds a sword the second a diamond pestle, and the third an arrow. The first left hand holds a noose, the second a scroll of the *Prajñāpāramitā Sūtra*, and the third a bow. He emits a red light from his body and sits on a lotus flower, with one leg hanging down. Under his seat there is a great treasure mountain. The same description is given in the *Huan-hua-wang-ta-yu-ch'ieh-chiao-shih-fên-nu-ming-wang-ta-ming-kuan-hsiang-i-kuei-ching* (幻化網大瑜伽敎十忿怒明王大明觀想儀軌經; cp. vol. 6 of *Taishō-zōkyō-zuzō*).

(F) This type has four faces and six arms. It is mentioned in the *Kakuzenshō* which quotes from *Shugo-kokkai-hō* (守護國界法), but not in the sūtras and the commentaries. Here Acalāgra shows anger on his face, the colour of the body is red like the rays of the sun, the hair stands on end, the upper right hand holds a sharp sword, the second a diamond arrow, and the third a golden ring. The upper left hand holds a noose, the second a jewelled bow, and the third a diamond pestle. He rides on a golden lion, and the eight great servants surround the image.

(G) This type has one face, six arms and six legs. It is mentioned in the *Kakuzenshō* which quotes a passage from the *Shêng-wu-tung-tsun-kuei* (聖無動尊軌). In the *Ashabashō* (阿娑縛鈔), it is said that this image is derived from the *Shêng-wu-tung-tsun-nien-sung-i-kuei* (聖無動尊念誦儀軌). Nevertheless, the description of this image is not found in the existing commentaries. According to the passage quoted in the *Kakuzenshō* this image shows anger on its face, its body is the colour of a black cloud, one of the seven strands of hair hangs down to the left shoulder. The first right hand holds a sharp

sword, the second a jewelled stick, and the third an iron axe. The first left hand holds a noose, the second a diamond arrow, the third a thin stick, and the figure is seated on the rock. Also in the *Kakuzenshō* it is mentioned that according to the oral tradition of *Kaimyō-bō* (開明房) there is another image which has three faces, six arms and six legs. And this image holds a ring in the second left hand instead of a diamond arrow.

As already mentioned, there are several types of images of Acalāgra vidyārāja. (Cp. Besson-zōki, Kakuzenshō, Shikeshō-zuzō (四家鈔圖像). Daigo-jibon-fudō-myō-ō-zuzō (醍醐寺本不動明王圖像), Tōjibon-fudō-myō-ō-zuzō (東寺本不動明王圖像), all of which are included in the Zuzō of the *Taishō-shinshū-daizōkyō*.

There are many excellently sculptured images, cast images and painted images of Acalāgra in Japan. Among them, those which are enshrined in the following temples are famous, namely, a painted image of the Ki-fudō in the Onjō-ji, a painted image of the Aka-fudō in the Myō-ō-in at Kōyasan, and sculptured images of Acalāgra in Shōgo-in, Hanju-in, Sanzen-in, Kyō-ō-gokokuji, Kōryūji, Henshōji in Kyōto, Tōshōdaiji, Hasedera in Yamato, Ishiyama-dera, Enryakuji in Ōmi, Kongōji, Kanshinji in Kawachi, Kongōbuji, Shōchi-in, Renjo-in, Nan-in at Kōyasan, and Denjōji in Bungo. Further there are the books which contain collections of painted images of Acalāgra in Daigoji and Kanchi-in of Tōji in Kyōto.

The Maṇḍala of Acalāgra Vidyārāja. There are two kinds of *maṇḍala* of Acalāgra, one (A) is the maṇḍala which originated from the *Mahāvairocana Sūtra*, and the other (B) is the maṇḍala whose origin can be traced to the commentaries.

(A) The maṇḍala which originated in the *Mahāvairocana Sūtra*. According to the explanation given in the *Ashabashō* and the *Gyōrinshō* (行林鈔), there are several representations of this maṇḍala: (1) In which Acalāgra is placed at the south-west part of the great Garbhakośadhātu-maṇḍala. Here, Acalāgra is not the main image. (2) In which Acalāgra is the centre image. Here Tathāgata Mahāvairocana occupies the place occupied by Acalāgra in the Garbhakośadhātu-maṇḍala. (3) In which Acalāgra is the centre image; various holy beings are placed in the second circle, and deities are in the third circle. (4) In which Acalāgra is the centre image, various *vajras* are placed in the second circle and deities are in the third circle. (5) Which is derived from the *Mahāvairocana Sūtra* (chap. 2) and its commentary (chap. 9). The *vajras* in the second circle of this maṇḍala are taken from those mentioned in the *Mahāvairocana Sūtra*.

(B) The maṇḍala whose origin is in the commentaries. There are several types of these: (1) In which Acalāgra is enshrined in the centre and the eight great servants surround him. The eight great servants are Ekō, Eki, Anokudatsu (Anavatapta), Shitoku, Ukubhaga, Shōjō bhikkhu, Kiṅkara and Ceṭaka. They are enshrined respectively to the east, the south, the west, the north, south-east, south-west, north-west and north-east of Acalāgra. Of these the first four are manifestations of the four kinds of wisdom, the other four being manifestations of four *pāramitā*. This maṇḍala is mentioned in the *Shêng-wu-tung-tsun-i-tzŭ-ch'u-shêng-pa-ta-t'ung-tzŭ-pi-yao-fa-p'in* (聖無動尊一字出生八大童子祕要法品). (2) The maṇḍala which is enshrined as the main object of worship. According to the tradition of Tō-mitsu (Shingon esotericism), Acalāgra who has one face and four arms is placed at the centre of this maṇḍala, and the heavens belonging to the eight directions are placed in the second circle. Therefore, this is a double maṇḍala. On the other hand, in Tai-mitsu (Tendai esotericism), the golden image of Acalāgra who has one face and two arms is placed at the centre of the maṇḍala, eight images of the bluish-black Acalāgra who has one face and four arms are placed in the second circle, and the heavens of the eight directions are drawn in the third circle. Therefore, this is a threefold maṇḍala. It is derived from the *Shêng-wu-tung-tsun-an-chên-chia-kuo-têng-fa*. (3) In the centre circle of this maṇḍala is placed an image of the yellowish coloured Acalāgra with two arms (the right hand holds a sword and the left hand a noose) and the eight images of Acalāgra with one face and four arms are placed in eight circles which surround the centre circle. Four jewelled pots are placed at the corners of the maṇḍala. This maṇḍala is illustrated in the *Fudō-maṇḍala-shū* (the collection of maṇḍalas of Acalāgra) which is found in Kanchi-in of Tō-ji and is included in the 6th volume, of *Taishō-shinshū-daizōkyō-zuzō*. (4) In which the image of Acalāgra with two arms (the right hand holds a sword and the left hand a noose) is in the centre. Eight vidyārāja images, whose faces show anger, are drawn in the eight directions or corners, radiating from the centre circle. This is also shown in the *Fudō-maṇḍala-shū*, mentioned above. (5) In the centre of this maṇḍala is enshrined a two-armed Acalāgra seated on the eight-leaved lotus. He holds a sharp sword in the right hand and a noose in the left hand. At the four corners of this maṇḍala are drawn various figures of Acalāgra. The authority of this maṇḍala is not clear, but it is also shown in the *Fudō-maṇḍala-shū*. (6) In the centre image of this maṇḍala is the image of Acalāgra with a sharp sword in the right hand and a noose in the left hand. He sits on a golden stone, with both legs hanging down. Images of Kiṅkara and Ceṭaka are drawn on either side of Acalāgra, and the four heavenly kings are drawn at the four corners. The authority for this maṇḍala is not given, though this maṇḍala is shown in the *Kakuzenshō*. (7) Acalāgra or five great vidyārājas are drawn in the inner part of this maṇḍala and 12 deities in the outer part. This maṇḍala is generally called Jūni-ten-maṇḍala (maṇḍala of 12 deities), but sometimes it is called Fudō-maṇḍala (maṇḍala of Acalāgra) because the centre image of this maṇḍala is Acalāgra (Fudō). (8) In this maṇḍala Śākyamuni is drawn in the centre, Mañjuśrī bodhisattva is at his left side, and Vajrasattva bodhisattva on his right. The picture of Acalāgra is never drawn below the image of Vajrasattva. This picture is derived from the contents of the *Ti-li-san-mei-ya-pu-tung-t'sun-wei-nu-wang-shih-chê-nien-sung-fa* and the *Pu-tung-shih-chê-t'o-lo-ni-pi-mi-fa*; but strictly speaking this cannot be admitted as a maṇḍala.

Disciples and Servants of Acalāgra. (1) The eight great Dōji (child servants). In the *Shêng-wu-tung-tsun-i-tzŭ-ch'u-shêng-pa-ta-t'ung-tzŭ-pi-yao-fa-p'in* it is mentioned that the four bodhisattvas, Ekō, Eki, Anokudatsu and Shitoku and the four servants, Ukubhaga, Shōjō bhikkhu, Kinkara and Ceṭaka, are given as disciples and servants of Acalāgra. They are drawn in the Tōjibon-fudō-myō-ō-zuzō (mentioned above) and the *Kakuzenshō.* (2) The 48 servants and disciples of Acalāgra. Twenty-four of them, the Kurikara dragon king and others stand to the left of Acalāgra, and the other 24, such as the Vajra Aśra king, stand on the right side. Their names are given in detail in the *Shêng-chün-pu-tung-ming-wang-szŭ-shih-pa-shih-chê-pi-mi-chêng-chin-i-kuei.* They are the various deities and kings who are provided by Acalāgra in order to protect the practiser day and night.

The Symbolic Instruments of Acalāgra. (1) The noose and the sword. They are explained in the 13th chapter of the commentary of the *Mahāvairocana Sūtra.* They are the same as the symbols carried by the Acalāgra with two arms. The sword depicted here is a double-edged sharp sword. (2) *Kulika.* A sharp sword round which a black dragon is coiled. In the *Chü-li-chia-lo-ta-lung-shêng-wai-tao-fu-t'o-lo-ni-ching* (俱利伽羅大龍勝外道伏陀羅尼經) it is mentioned that Acalāgra incarnates himself as the *kulika* dragon king when he argues with 95 heretics in order to dispel heretical ideas. This *kulika* dragon king is popularly worshipped. He has four legs and, according to the sūtra, the four legs are manifestations of the four great vidyārājas: Gōsanze, Gundari, Dai-itoku and Kongō-yasha. Another point of view is that the dragon coiled round the sword signifies the noose and, therefore, this *kulika* signifies the non-duality of the symbols, the sword and the noose. Yet another opinion is that the dragon is the scabbard of the sword and, therefore, the symbol of Acalāgra is the sword. Or again, the sword is the manifestation of the Buddha's wisdom, and the dragon is the manifestation of the three great defilements and, therefore, this *kulika* shows that Buddha's wisdom and the defilements are not separated. (3) The sword. (4) The one-legged pestle. This also signifies sound and firmly based wisdom which can remove all kinds of obstructions.

The Original Seed of Acalāgra. (1) *Hmmāṃ.* This character is the compound of Hāṃ and Māṃ. According to the explanation given in the commentary of the *Mahāvairocana Sūtra* (chap. 10), this *bīja* possesses the quality of frightening away defilements by its strong, pure and unmovable nature and practice. (2) *Hāṃ.* This *bīja* is derived from the passages "one-true-word is the seed of Acalāgra" and "Hāṃ is the essence of Acalāgra" which occur in the *Mahāvairocana Sūtra* (chap. 2). In the *Shêng-wu-tung-tsun-i-tzŭ-ch'u-shêng-pa-ta-t'ung-tzŭ-pi-yao-fa-p'in,* also this Hāṃ is regarded as the *bīja* of Acalāgra. (3) *Hūṃ.* This character possesses the meaning of destructive ability, and corresponds to the conquering ability of Acalāgra. It is, therefore, regarded as the *bīja* of Acalāgra. This *bīja* had the origin in the passage "If the practiser chants the sound Hūṃ, showing anger and forming the sign in his mind, then all evil clouds are removed" (*Ti-li-san-mei-ya-pu-tung-tsun-shêng-chê-nien-sung-pi-mi-fa*).

Mudrā (Symbolic Gestures) of Acalāgra. Fourteen kinds of symbolic signs of Acalāgra are explained in the following sūtras and commentaries, namely, the *Chin-kang-shou-kuang-ming-kuan-ting-ching-tsui-shêng-li-yin-shêng-wu-tung-tsun-ta-wei-nu-wang-nien-sung-i-kuei-fa-p'in,* the *Ti-li-san-mei-ya-pu-tung-tsun-wei-nu-wang-shih-chê-nien-sung-fa,* the *Ti-li-san-mei-ya-pu-tung-tsun-shêng-chê-nien-sung-pi-mi-fa* and the *Pu-tung-shih-chê-t'o-lo-ni-pi-mi-fa.*

These fourteen kinds of symbolic gestures are generally called the fourteen essential mudrās of Acalāgra. The order in which they are taken up and their method of formation are not always the same. In the sequel each of the fourteen signs will be explained according to the order and methods of formation prescribed in the *Li-yin-kuei.* (立印軌). (1) The essential mystic mudrā. This is also called the needle sign, the one-legged sign, the essential body gesture, the essential *samaya* ('coming together') mudrā or the essential mind mudrā. The method of forming this sign is as follows: Join both hands together, the thumbs touching the inner sides of the ring fingers, bend the tips of middle fingers to the thumbs, and raise the forefingers pressing them together. (2) Treasure mountain mudrā: Join hands together and put thumbs into the hollows of the hands. (3) Head mudrā: Clench the fists, turn the right fist up and cover it with the left fist. (4) Eyes mudrā: Join hands together, put thumbs into the hollows of the hands, raise the forefingers, and place them on the eyes or the eye-brow. (5) Mouth mudrā: Cross the little fingers with the palms facing each other; touch the little fingers with the ring fingers; raise the middle fingers; touch the back of ring fingers with the thumbs; touch the back of the middle fingers with the forefingers, and place them on the mouth. (6) Mind symbol: Join hands together; and make circles with the forefingers and thumbs. This sign is the most mysterious of the fourteen symbolic gestures and it has many deep meanings. (7) The name of the seventh manual sign is not mentioned in the *Li-yin-kuei,* but it is generally called the *Shisho-kaji-in* (the manual sign which protects four places) or the *Kō-in* (the back manual sign): Join hands together, raise the middle fingers; with the tips of the forefingers touch the first joints of the middle fingers, make the treasure-form with the ring fingers by joining them; raise the little fingers and the thumbs without letting the tips touch each other. Touch the mouth, both shoulders and the throat with this sign. The method of forming the back manual sign is as follows: Put the forefingers and the ring fingers into the hollows formed by the hands and raise the other six fingers with the tips touching each other.. (8) *Shishi-funjin* manual sign resembles a lion at bay: To form this mudrā swing the right forefinger out without changing the form of the seventh manual sign. (9) Fire-flame manual sign: Touch the back of the right middle and ring fingers by means of the right thumb, raise the right forefinger, and grasp

the right forefinger with the left hand. (10) *Kaen-rinshi* manual sign symbolises the cessation of the fire: Clench the fists, put out the tips of the thumbs between the forefinger and the middle finger, and join the backs of the fists together. (11) *Śaṅkha* manual sign: Touch left ring finger by means of the left thumb, touch right little finger with the right thumb, raise up and join middle fingers together, touch the joint of the right middle finger with the right forefinger, and raise up the left forefinger without joining tips together. (12) *Khadga* (sword) manual sign: This is also called the sign which removes disasters. To form this manual sign stretch the left forefinger and the middle finger; touch the back of the left ring finger and the back of the little finger with the left thumb; make the same form with the right hand. Now, the left hand is the scabbard and the right hand is the sword. Then turn the left hand upwards, and insert the forefinger and the middle finger of the right hand in the hollow formed by the fingers of the left hand. (See S. Toganoo, *Studies in Esoteric Practices*, p. 320, Illustration No. 31.) (13) Noose manual sign: Touch the back of the right middle, ring and little fingers with the thumb, stretch and put the forefinger into the hollow of the left fist, grasp the right forefinger with left middle, ring and little fingers, and make a circle with left thumb and forefinger. This sign symbolises the noose which Acalāgra holds in his hand. (14) Three-legged diamond manual sign: Touch the back of right forefinger with right thumb, point out the other three right fingers, and make a form like a three-legged pestle.

Besides the above mentioned symbolic gestures various other mudrās are mentioned in the commentaries, and many mysterious manual signs are transmitted in Japan.

Shingon ('True Words' or Skt: Mantra) of Acalāgra. Many kinds of the 'true words of Acalāgra' are shown in the commentaries but the main *shingon* are the following four: (1) *Ichiji-shingon* (the one character 'true word' or mantra). This shingon is explained in the *Futsū-shingon-zō* (普通眞言藏) chapter of the *Mahāvairocana Sūtra*. *Namaḥ samanta vajrāṇām hāṃ* is this 'true word'. The last word *hāṃ* is the essence of this mantra, and the other words are an explanation of reliance on Acalāgra. Therefore, this *shingon* is called the 'one-word-*shingon*'. This mantra possesses the faculty of accomplishing all kinds of achievements and, therefore, it can be used with all symbolic gestures (*mudrā*). (2) *Jikyū-ju* (the mystic 'true words' or mantra of compassion and salvation). This is also explained in the *Futsū-shingon-zō* chapter of the *Mahāvairocana Sūtra*. *Namaḥ samanta vajrāṇāṃ caṇḍa mahāroṣaṇa sphaṭaya hūṃ toraka hāṃ māṃ* is this 'true word' or *shingon*. The 'true words' possess the power to remove all kinds of obstructions for the *shingon* practisers. In the *Mahāvairocana Sūtra* it is mentioned that this 'true word' is chanted when the 12th of the manual signs, namely, the *Khadga* mudrā, is formed. (3) *Kakai-ju* (the mystic 'true word' of the fire world). This is mentioned in the *Li-yin-kuei*, *Genpōji-giki* (玄法寺儀軌) and the *Seiryūji-giki* (靑龍寺儀軌) and reads as follows: *namaḥ sarva-tathāgatebhyaḥ sarva mukhebhyaḥ sarvathā traṭ caṇḍa mahāroṣaṇa khaṃ khahi sarva vighnāṃ hūṃ traṭ hāṃ māṃ*. It possesses the power to burn out all kinds of defilements and obstructions, and is chanted when the essential one-legged mudrā is formed. (4) *Se-zanjiki* 'true word' (the true words of the remaining-food-offering). This is explained in the *Ti-li-san-mei-ya-pu-tung-tsun-wei-nu-wang-shih-chê-nien-sung-fa*. In some commentaries several words are added to this 'true word' or mantra. This *shingon* is: *namaḥ samanta vajrāṇāṃ traṭ amogha-caṇḍa mahāroṣaṇa sphaṭaya hūṃ tramaya tramaya hūṃ traṭ hāṃ māṃ*. This 'true word' indicates the meaning that Acalāgra destroys all defilements living in the great-anger-samādhi. He protects all the practisers, even those who live in impure places and eat remaining scraps of food. He himself is given remnants of food, and by partaking of them, Acalāgra manifests the non-duality of purity and impurity.

Fujikan (*intuitive concentration through symbolic characters placed on various parts of Acalāgra's body*). This is the way of intuitive concentration by which the practiser perceives that, having accomplished the superior bodily marks of Acalāgra, he identifies himself with Acalāgra by applying each of the 19 characters to the different parts of his body. This is the most important form of intuitive concentration of the various concentrations on Acalāgra. It is said that the use of 19 characters in this concentration has its origin in the 19 vajras. This is given in the *Jūshinbon* (住心品) chapter of the *Mahāvairocana Sūtra*. This method of intuitive concentration is described in the *Li-yin-kuei* as "the concentration or mental state in which all the heavenly deities and asuras, and even the bodhisattvas of the tenth stage cannot move". According to the contents of the *Li-yin-kuei*, the 19 characters and the different parts of the body to which they are applied are as follows: *khāṃ*, top of the head; *khiṃ*, the whole head of hair; *khi*, bound hair; *khāṃ*, the twist of hair on the forehead; *hī*, diamond ears; *traṭ*, eyes (the right eye is indicated by *tra* and the left eye by *ṭ*); *hūṃ*, nose; *ho*, mouth: *haṃ*, diamond tongue; *mā*, shoulders; *maṃ*, throat; *taṃ*, breasts; *maṃ*, mind; *ṭaṃ*, navel; *ṭoṃ*, chest sides; *ṭa*, waist; *haḥ*, both thighs; *haṃ*, knees; *hāṃ*, both feet. In the *Li-yin-kuei*, it is also mentioned that in the 'true words' or *shingon* certain words, 'words of reliance', are added to each one of the 19 characters and these formulas are chanted when the characters are applied to the various parts of the body.

The Intuitive Concentration of 19 Excellent Marks. The subject of intuitive concentration is dealt with in the *Denju-shū* (傳受集) where the corresponding passage is quoted. This is the method of perceiving the 19 features of Acalāgra, the general figure, sword, the 16 servants, Kiṅkara and Ceṭaka and others.

The Virtues and the Efficacy of Acalāgra. The inner enlightenment of Acalāgra vidyārāja is born of the pure *bodhicitta* which is immovable and firm. He can, therefore, accomplish and fulfil the vows of the practisers. Further, as he is a servant of the Tathāgata Mahāvairocana, he can terminate disasters resulting from disease, poison and fire, he can conquer enemies and tempters, make people wealthy, and bring peace into their homes.

There are, therefore, four forms of worship, the method of worship differing according to the purpose for which the supplication is made, i.e., to terminate disasters, to increase wealth, to pay homage, or to conquer an enemy. Of these four forms of worship that which is most popularly practised is the supplication made to terminate or avert disasters. Of all the Buddhist deities Acalāgra is, therefore, regarded as the most important guardian deity. The Acalāgra body was produced by the order of the Tathāgata Mahāvairocana. Therefore, in Japan, the worship of this Acalāgra is often practised to ensure the well-being of the imperial family and also of other noble families. Even among the common people there is very great faith in this Acalāgra. For example, at the present time the Acalāgra image at Shinshō temple in Naritasan, Chiba Prefecture, draws a very large number of followers from all parts of the country. Besides this image, there are other images of Acalāgra in various parts of Japan. They are enshrined and worshipped by a large number of followers. The method of worship of Acalāgra is prescribed in the *Kakuzenshō*, *Ashabashō* and other works. Again, in the *Fudō-myō-ō-reiō-ki* (不動明王靈應記), four volumes written and compiled by Sōsan of the Kakujō temple in Sanuki, are included 49 mysterious and miraculous stories of Acalāgra.

The Sūtras and Commentaries concerning Acalāgra. The *Mahāvairocanābhisambodhi-vikru-vitādhiṣṭhāna-vaipulya-sūtrendra-rāja-nāma-dharma-paryāya-sūtra*, the *Chin-kang-shou-kuang-ming-kuan-ting-ching-tsui-shêng-li-yin-shên-wu-tung-tsun-ta-wei-nu-wang-nien-sung-i-kuei-fa-p'in* (金剛手光明灌頂經最勝立印聖無動尊大威怒王念誦儀軌法品), one volume, translated by Amoghavajra; the *Ti-li-san-mei-ya-pu-tung-tsun-wei-nu-wang-shih-chê-nien-sung-fa* (底哩三昧耶不動尊威怒王使者念誦法), one volume, translated by Amoghavajra; the *Ti-li-san-mei-ya-pu-tung-tsun-shêng-chê-nien-sung-pi-mi-fa* (底哩三昧耶不動尊聖者念誦祕密法), three volumes, translated by Amoghavajra; the *Pu-tung-shih-chê-t'o-lo-ni-pi-mi-fa* (不動使者陀羅尼秘密法), one volume, translated by Vajraprajña; the *Shêng-wu-tung-tsun-an-chên-chia-kuo-têng-fa* (聖無動尊安鎭家國等法), one volume; the *Shêng-wu-tung-tsun-i-tzŭ-ch'u-shêng-pa-ta-t'ung-tzŭ-pi-yao-fa-p'in* (聖無動尊一字出生八大童子秘要法品), one volume; the *Shêng-chun-pu-tung-ming-wang-ssŭ-shih-pa-shih-chê-pi-mi-ch'êng-chiu-i-kuei* (勝軍不動明王四十八使者秘密成就儀軌), one volume; the *Chü-li-chia-lo-ta-lung-shêng-wai-tao-fu-t'o-lo-ni-ching* (俱利伽羅大龍勝外道伏陀羅尼經), one volume; the *Shuo-chü-li-chia-lung-wang-hsiang-fa* (說矩里迦龍王像法), one volume; the *Chü-li-chia-lo-lung-wang-i-kuei* (俱力迦羅龍王儀軌), one volume, translated by Vajraprajña and others.

Reference books concern[ing A]calāgra. The 5th, 9th and 16th chapters of the commentary of the *Mahāvairocana Sūtra*, the *Taizō-shibu-giki* (胎藏四部儀軌), the *Shosetsu-fudō-ki* (諸說不同記), the *Byakuhō-ku-shō* (白寶口鈔), the *Besson-zōki* (別尊雜記), the *Kakuzenshō* (覺禪鈔), the *Hakusō-ketsu* (薄草決), the *Hishō-mondō* (秘鈔問答), the *Ashaba-shō* (阿娑嚩鈔), the *Gyōrin-shō* (行林鈔), the *Keiran-shūyō-shū* (溪嵐拾葉集) and others.

JISHŪ ODA.

ACALAKALPA-TANTRARĀJA, a Sanskrit text which is extant in its Tibetan translation, the *Ḥphags-pa mi-gyo-baḥi rtog-paḥi rgyud-kyi rgyal-po* in the Rgyud-ḥbum (100,000 tantra) section of the Kangyur. This work, was translated into Tibetan by Atuladāsavajra, and Mar-pa chos-kyi dbaṅ-phyug grags-pa (*TM.* No. 432; *ŌM.* No. 71).

This 'unshakable judgement' on deliverance was pronounced by Śākyamuni after his victory over Māra. It contains also instructions for the preparation of maṇḍalas, performance of ceremonies and repetition of mantras (*AMG.* II, 297).

ACALAKRODHARĀJASTOTRA, two Sanskrit texts bearing the above name, composed by Dīpaṅkaraśrījñāna (Atiśa: Mar-me-mdsad ye-śes). They were translated into Tibetan by the author himself and Tshul-khrims rgyal-ba of Nag-tsho, and as such are found under the title *Khro-boḥi rgyal-po ḥphags-pa mi-gyo-ba-la bstod-pa* in the Rgyud-ḥgrel (tantra-commentary) section of the Tengyur (*Cordier*, II, p. 356, Nos. 121, 122; *TM.* Nos. 3060, 3061).

ACALAMAHĀGUHYATANTRA, a Sanskrit text which is extant in its Tibetan translation, the *Ḥphags-pa mi-gyo-baḥi gsaṅ rgyud chen-po*, in the Rgyud-ḥbum (100,000 tantra) section of the Kangyur. The name of the translator is not recorded (*TM.* No. 434; *ŌM.* No. 72). It deals with certain ceremonies and mantras (*AMG.* II, 297).

ACALA-MAHĀ-KRODHA-RĀJASYA SARVA-TATHĀGATASYA BALĀPARIMITAVĪRA-VINAYASVĀKHYĀTA-NĀMA-KALPA, name of a Sanskrit work, translated into Tibetan by Ulaśamarakṣita and Glan dar-ma blo-gros under the title *De-bshin-gśegs-pa thams-cad-kyi khro-boḥi rgyal-po ḥphags-pa mi-gyo-ba deḥi stobs dpag-tu med-pa rtul phod-pa ḥdul-bar gsuṅs-pa shes-bya-baḥi rtog-pa.* The translation was revised by Chos skyoṅ-bzaṅ-po (Ānandamaṅgala) and incorporated in the Rgyud-ḥbum (100,000 tantra) section of the Kangyur (*TM.* No. 495).

ACALAMATI, name of a son of Māra, mentioned in the *Lalitavistara* (313). He is depicted as being favourable to the bodhisattva.

ACALA-NĀMA-DHĀRAṆĪ, a Sanskrit text which is extant in its Tibetan translation, the *Ḥphags-pa mi-gyo-ba shes-bya-baḥi gzuṅs,* in the Rgyud-ḥbum (100,000 tantra) section of the Kangyur. This work was translated into Tibetan by Dharmaśrīmitra and Chos-kyi bzaṅ-po (*TM.* No. 631 ; *ŌM.* No. 318).

It contains instructions by Śākyamuni regarding the preparation of his maṇḍala and the completion of the connected ceremonies, such as the various positions of the fingers during the ceremony, offerings to be made, various mantras to be recited and their efficacy (*AMG.* II, 326).

Another work bearing the above title is also extant in its Tibetan translation, the *Ḥphags-pa khro-bo mi-gyo-baḥi gzuṅs shes-bya-ba,* in the Gzuṅs-ḥdus (dhāraṇī) section of the Kangyur. This work was translated into Tibetan by Dharmatāśīla and Chos-kyi bzaṅ-po (*TM.* No. 963).

ACALA-PĀTĀLA, one of the seven lower regions, enumerated in the *Dharmasaṅgraha* (123 ; var. Acana).

ACALA-SĀDHANA. As many as five texts bearing the above title are found in their Tibetan translations under the title *Ḥphags-pa mi-gyo-baḥi sgrub-thabs shes-bya-ba,* in the Rgyud-ḥgrel (tantra-commentary) section of the Tengyur. One was composed by Gser-gliṅ-pa (probably Mitra-pa Chos-grags, i.e., Mitrapāda Dharmakīrti) and translated into Tibetan by Dīpaṅkaraśrījñāna (Atiśa) and Dbaṅ-phyug rgyal-mtshan or Īśvaradhvaja (*Cordier,* II, p. 356, No. 120 ; *TM.* No. 3059). Another was both composed and translated by Dānaśīla of eastern India (*Cordier,* II, p. 357, No. 126 ; *TM.* No. 3065). The third work was written by Aśokaśrī (Mya-ṅan med-paḥi dpal) and translated into Tibetan by Dharmaśrīmitra and Chos-kyi bzaṅ-po (i.e., Dharmabhadra) of Ḥgar (*Cordier,* II, p. 280, No. 19 ; *TM.* 2609). Yet another work bearing the above title was composed by Prabhākarakīrti and translated into Tibetan by Don-yod rdo-rje (Amoghavajra) and Ba-ri, i.e., Khams-pa Rin-chen grags or Ratnakīrti (*Cordier,* III, p. 13, No. 52 ; *TM.* No. 3357). The fifth work is recorded by Cordier (III, p. 253, No. 20) but the names of its author and translator are not mentioned.

ACALASKANDHA, a bodhisattva whose name occurs in a list of future Tathāgatas enumerated by Māyādevī (*Gvyū.* 443). He tells the noble youth Sudhana that inasmuch as she was the Buddha Vairocana's mother she was also the mother of all past Buddhas, and will be of future Buddhas such as Maitreya, Acalaskandha and others (ibid. 438.8 : *Sarvabodhisattvajina-janetrī*).

ACALAŚRĪ, name of one of many hundred thousand kiṃnara maids who had assembled with many other classes of beings at Jetavana, the grove of Anāthapiṇḍada in Śrāvastī, when the Buddha was residing there (*Kvyū.* 6. 2).

ACALAṬAKKIRĀJA, name of a *krodha.* See ACALA (3).

ACALA VIDYĀRĀJA, Fudō Myōō, one of the five great Venerable Ones. See ACALĀGRA VIDYĀRĀJA.

ACALENDRARĀJA, a bodhisattva mentioned in a list of names of bodhisattvas headed by whom about five thousand bodhisattvas reside in Śrāvastī along with the Bhagavat in the pinnacled dwelling of great splendour in Jetavana, the hermitage donated by Anāthapiṇḍada (*Gvyū.* 4.7).

ACALITASUMANA(S), name of a former Buddha. Some time after the cremation of the Buddha a 'council of dharma' was held in the Saptaparṇa cave on the northern slope of Mount Vaihāya (*Mhvu.* I, 70). Now, in the course of the proceedings at this meeting, Mahā Kāśyapa asked Mahā Kātyāyana what were the names of the Buddhas under whom the Buddha Śākyamuni acquired merit while he was advancing from the first to the seventh bhūmi. Mahā Kātyāyana replied, giving the names of the powerful and renowned Buddhas under whom this Exalted One of the Śākyan royal family acquired the root of virtue. A list of names, most of which seem to occur only here, now follows (ibid. 136.13 – 141.16). This list is not confined to the Buddhas of the first seven bhūmis, but goes on to enumerate those of the eighth and ninth as well (*Mhvu.,* trsl. Jones, I, p. 108, n. 3, 4).

The name Acalitasumana occurs in the enumeration immediately following that of the second hundred of the host of Āryans in the ninth bhūmi (*Mhvu.* I, 141.16).

ĀCĀMADĀYIKĀ. The story of the 'rice-scum giver' occurs in the *Stories of the Mansions* (*Vvu.* 17).

In the time of the Buddha a family in Rājagaha was afflicted with plague (*ahivātaroga*). Everybody in that family died, except one woman. She fled through a breach in the wall, that being the customary method of avoiding the infection. She went to a friend's house and stayed at the back of it. The inmates of the house gave her scraps of food that were left over.

At that time Mahā Kassapa, arisen from a seven-day trance, saw with his divine eye (*dibba-cakkhu*) this woman who was approaching death and about to be born in hell. He appeared before her, asking for alms. Thereupon Sakka, king of the gods, came in disguise and offered him divine food (*dibbāhāra*) which he rejected. The woman, seeing the thera and thinking that the food she had was not good enough, asked him to go further. Then the inmates of the house brought him alms which, too, he declined. Then she knew that the thera had come there to help her and with a glad heart offered him the rice-scum which was all she had. Mahā Kassapa ate it and said that she had been his mother in the third life before the present one.

She died during the first watch of that same night and was reborn in a *vimāna* among the Nimmānarati (*VvuA.* 99 ff.).

ACARAṬARKIRĀJA (var. Acalaṭakkirāja), name of a *krodha*. See ACALA (3).

ACARIN SUTTA occurs in the *Catutthavagga* of the *Dhātu-Saṃyutta* (*S.* II, 171), and was preached by the Buddha to the monks in Jetavana. Therein the Buddha declares that, as he walked about in quest of the satisfaction (*assāda*) and misery (*ādīnava*) of the earth element (*pathavī-dhātu*) and the escape (*nissaraṇa*) from it, he found them and saw them well through his wisdom (*paññā*). He also fully comprehended that the satisfaction, the misery and the escape similarly exist in the other three elements also, of water, of heat and of air.

ĀCARIYA, teacher. See ĀCĀRYA.

ĀCARIYAVĀDA, literally, 'teachers' expositions'. In the post-canonical commentarial literature the term is frequently employed to mean the body of expositions, interpretations and opinions of well-known teachers of the past, i.e., orthodox and traditional commentarial matter. But, paradoxically enough, it later came to mean varieties of teachings and interpretations, considered heterodox and sectarian from the Theravāda point of view. This is evident from the fact that in the Pali commentaries and Ceylon chronicles which uphold the Theravāda tradition, all the Buddhist schools except Theravāda are called *ācariyavādas* (schools of teachers).

According to Buddhaghosa *ācariyavāda* is but another name for the commentaries—*ācariyavādā nāma aṭṭhakathā* (*DA*. II, 567). This commentarial matter had been preserved mainly in the Sinhalese language (*Sīhalaṭṭhakathā*). Its beginnings can be traced to the earliest stratum of Buddhist literature. It is not the work of a single author but the final product of a continuous process of growth and accretion. Its authorship, therefore, has to be attributed to a long line of distinguished teachers. This is evident also from the fact that *ācariyavāda* in the *Milinda-pañha* is explained as *ācariyavaṃsa*, which means the line of teachers.

The Theravādins attached great importance to *ācariyavāda* as embodying the most authentic interpretation of the Buddha's teachings. Thus, according to *Milinda-pañha* it constitutes the third of the five criteria which should be adopted in judging the meaning of a term. Moreover, in the *Sumaṅgalavilāsinī* (*DA*. p. 568) Buddhaghosa opines that in regard to the degree of authenticity, it is second only to canonical texts. But, if any views expressed in the *ācariyavāda* do not agree with the suttantas, they are to be rejected.

Similar in significance to *ācariyavāda* are *ācariyamata*—opinions of teachers which are individual opinions advanced by well-known teachers distinguished for their scholarship in the Dhamma. They are different from the *ācariyavāda* which represents the whole body of orthodox commentarial matter, handed down from generation to generation. In degree of authenticity, therefore, *ācariyavāda* is given priority over *ācariyamata*. Buddhaghosa says categorically that if the individual opinions of the teachers are not corroborated by the text or the commentary, the former are not to be regarded as correct.

Y. KARUNADASA.

ĀCĀRYA. Where man reached a certain stage of cultural development, even in very early times, some sort of educational system was evolved. Such systems came into existence in the spheres of religion, science, or of arts and crafts. In India, where religion always played a predominant role, a remarkable system of education took shape within the religious circles, and detailed records of its development have come down to us.

An educational system naturally involves social relations between teacher and pupil, between companions, and so on. Besides these social relations education is also concerned with the content, scope, method and financial requirements of such method. In India, the terms used for 'teacher' or 'master' and 'pupil' or 'disciple' have acquired in the course of history special significance. Words like *ācārya* (Pali, *ācariya*) and *upādhyāya* (Pali, *upajjhāya*) were used not only in Brāhmanism but in Buddhism, too, and were introduced through Buddhism into central Asia and China, and then from China into Japan, where they are still used in their original form.

The Japanese language contains a number of ancient Vedic words, and *ācārya* is one of them. The meaning of this word is indeed simple, but a study of the cultures in which it has been used will give us a survey of the historical development of some important Buddhist practices such as the receiving of precepts and the cultivation of religious virtues.

Ācārya and Upādhyāya in Brāhmanism. Yāska (circa 500 B.C.), in his book *Nirukta* (I, 4), explains the term *ācārya* as "he who makes the student understand the proper course of conduct (*ācāra*), or he who collects wealth from the student, or he who increases one's intelligence." Here, Yāska derives the first meaning from *ācāra*, an Aryan word meaning 'good conduct', the other two definitions being based on the results of teaching. The *Āpastamba* (I, 1, 13), the oldest of the *Dharma-sūtras*, says, "He from whom the pupil gathers (*ācinoti*) the knowledge of his religious duties is called the *ācārya*."

The Code of Manu (II, 140) distinguishes three spiritual teachers: *ācārya*, *upādhyāya* and *guru*. "A twice-born who initiates his disciple and instructs him in the way of the *Veda*, *Kalpa*, and *Yahasya* is called the *ācārya* (of that disciple)." "One who teaches the Veda in part, or the Vedāṅga, to make his living, is called the *upādhyāya*" (II, 141). And, "one who administers sacraments such as the impregnation ceremony (*garbhādhāna*) according to the manual of rites, and brings up disciples providing for their material wants is the *guru*" (II, 142). *Upādhyāya* in this case is a noun derived from *upa* + *adhi* + *i*, and means one who is gone close up to, that is, a sub-teacher. *Guru* literally means 'heavy' and here it means 'father and master'. Manu, in making this distinction, holds the *ācārya* in particular esteem. In general, however, the three words are used as synonyms.

The Code prescribes in detail, among other things, what requirements these teachers should meet, how disciples should serve, how the yearly Vedic term should be observed, and how offences committed by teacher or pupil should be dealt with.

Ācariya and Upajjhāya in early Buddhism. The Buddhist fraternity (*Saṅgha*) consisted of seven groups: (1) bhikṣu, (2) bhikṣuṇī, (3) śikṣamāṇā, (4) śrāmaṇera, (5) śrāmaṇerikā, (6) upāsaka, and (7) upāsikā. The first two of these were adult members of the Order of either sex over twenty years of age, who had received the higher ordination (*upasampadā*); the third was the śrāmaṇerikā at the age of eighteen; the fourth and the fifth were minors of either sex respectively, aspiring to full ordination, but who have not received the *upasampadā*; the sixth and the seventh were devout laymen and laywomen, respectively.

These components of the Saṅgha got their names from the fact that they received for observance their respective precepts, 227, 10, 8, 5 in number. One who administered these precepts to them was called *upajjhāya*. In Brāhmanism, as we have seen, the *ācārya* occupied the chief place. But in Buddhism it was the *upajjhāya* who held this rank. Now, in the chapter-meeting at which the precepts were administered, the ancient rule was that in the central regions, the presence of ten monks was required, but in the outlying areas, five would do. Of the ten monks the first was the *upajjhāya*; the next was the *anusāsaka*, the reciter of the *kammavāca*; and then a person who taught the rules of the ceremony. These three were regarded as being especially important. The remaining seven were only witnesses.

Gishō Nakano.

In Pali Buddhism. The term *ācariya* has a wide connotation in Pali Buddhism, firstly as a 'teacher' and next a spiritual teacher in specific application. An *ācariya* is a guide in general, a friend and counsellor, a teacher who guides the younger members of the Order giving them instruction in Buddhist doctrine and practice. The texts also give numerous instances of the term being used with reference to teachers of heterodox schools, to heretical teachers, to scholars in general or applied to an authority on any form of sacred lore or tradition or one versed in secular arts requiring skill of any sort, in short, to any one who trains pupils in his special art and is looked upon as a master in his own field. However, *ācariya*, as an important member of the close-knit Buddhist monastic organisation, is of special significance here. The texts abound in references to him, particularly the *Vinaya Piṭaka*, while the *Samantapāsādikā*, its commentary, (as well as the Vinaya Ṭīkā literature consisting of its sub-commentaries) and the post-canonical Vinaya literature, such as the *Vinaya Vinicchaya* and *Uttara Vinicchaya*, shed a good deal of light on the precise rôle of the *ācariya* as the teacher par excellence in monastic life. He is the one who trains a pupil in good conduct and ethical behaviour (*VinA*. 985; cp. *Sāratthadīpanī*, I, 124; *PvuA*. 252; *JA*. IV, 179; etc.), and in transcendental virtues (*VinA*. 964; *MA*. II, 189; *ApA*. 238). He is the custodian of the traditional knowledge ensuring its safe transmission and continuity (*Vism*. 80). He is the one who teaches the doctrine leading to emancipation (*DhpA*. I, 90). He guides one on the path to emancipation and is looked upon as a 'noble companion' (*Miln*. 373) whose guidance a pupil receives as long as he lives (*Vin*. I, 302). The person who receives the guidance is called *antevāsī* (q.v.) which term has a secular origin in the resident apprentices under a master craftsman. The term *ācariya* is defined (at *VinA*. 48) as he who establishes one in the principles that one should have a training in, in this *sāsana*, while the parallel term *upajjhāya* is defined as: he who urges one on and makes one remember (correctly) when he sees one's continued wrong behaviour (ibid. 47). The *ācariya* is the special instructor and guide chosen by a younger monk in addition to the *upajjhāya*, 'a preceptor' who generally takes precedence over the *ācariya*. The *Mahāvagga* (*Vin*. I, 60) states that sometimes when the *upajjhāyas* had gone elsewhere or left the Order, or had died or had gone over to a heretical sect, the monks themselves being denied the benefit of having a teacher and receiving no friendly advice or counsel went about their duties ill-clad, ill-robed, lacking in mien and deportment, which all led to the disapproval of the laity. It was under these circumstances that an *ācariya* was sanctioned by the Buddha. The relationship between teacher and pupil is that between father and son. Both attain to progress, growth and prosperity in the *sāsana*, living with mutual respect and confidence, sharing a common ideal (loc. cit).

The above instance, dealing with the conditions under which an *ācariya* is sanctioned, suggests that the *ācariya* is in effect a substitute for the *upajjhāya* and leaves room to believe that the 'teacher' who mattered most in the monastic organisation was the *upajjhāya*. Furthermore, the account in the Vinaya (loc. cit.) of the procedure for obtaining an *ācariya*, the relationship that exists between him and the *antevāsika*, consisting of the *nissaya* (q.v.), 'the guidance' prescribed for ten years, the mutual duties and obligations between teacher and pupil, etc., are all modelled on the section dealing with the *upajjhāya* (*Vin*. I, 44 ff.). The special duties of the *ācariya* and the *upajjhāya* are more or less taken for granted in the Vinaya but the commentaries represent the *ācariya* as teaching and interpreting the sacred texts, while the *upajjhāya* functions as the chief disciplinary authority. The seemingly inferior position of the *ācariya* to the *upajjhāya* was the essential outcome of the emphasis laid on the moral precepts in the Buddhist coenobium.

This emphasis continued to remain so throughout the history of Theravāda Buddhism, but other extraneous circumstances, entirely beyond the control of the Saṅgha, necessitated the monks taking adequate steps to ensure the preservation of the teaching. In the early centuries it was a matter that was more or less taken for granted. The competition from other sects, political upheavals, famines and other natural calamities, and the lack of sympathy towards Buddhism on the part of some

kings made the handing down of the teaching by oral tradition a difficult task. Under these circumstances the rôle of the teacher who interpreted and transmitted the teaching became as important as that of the *upajjhāya* whose speciality was the disciplinary aspect of monastic life. As a rule, the *ācariya* is a *dhammadhara* or an *ābhidhammika*, while the *upajjhāya* was a *vinayadhara* (*DhpA.* I, 298 etc.). The repetition of the general pattern of rules regarding an *ācariya* in more or less the same words as those for an *upajjhāya* in no way places the former in an inferior position to the latter. The Vinaya, in describing their more general, paternal duties to a pupil, in identically the same words, accepts by implication their equality of status in spite of the fact that, to begin with, the *ācariya* was meant to deputise for an *upajjhāya* (*Vin.* I, 60 ff.). Though their special duties are taken for granted in the texts, by the time of the commentarial epoch, for the aforementioned reasons, there is an open acceptance of the equality of status of the *ācariya* with the *upajjhāya*. The transmission of the teaching loomed so large in the eyes of the monastic community that the commentaries have given a special place to the *ācariyaparamparā* (see the introductory chapters of *VinA.*, *DhsA.*, etc.). The scope and content of the teacher's rôle had by this time become almost unlimited as may be seen in frequent references to him in the commentaries and in the *Visuddhimagga* (for references see *CPD.* s.v.). In fact, the picture presented by the *Visuddhimagga* is that of the entire monastic life centering round the *ācariya* who assumes a rôle even superior to that of the *upajjhāya* in the particular context of a *yogāvacara's* progress in the *sāsana* (*Vism.* 81, etc.) [1].

The relationship that exists between the *ācariya* and *antevāsika* is termed the *nissaya*; it is an essential link between them and consists of the guidance the pupil receives (*Vin.* I, 60 ff.). The *nissaya* should be given by a competent monk who possesses various sets of five attributes (*Vin.* I, 62 ff.) and not be given by one who has the shortcomings consisting of their absence. There are also six nullifications of guidance mentioned in the same context (also cp. *VinA.* 986 ff.). There are also conditions under which the *nissaya* can be refused (*Vin.* III, 25 ff.).

Ācariyas are described in different terms. For the distinction between various types of *ācariya* see *VinA.* 1085 (4 kinds), ibid. 1379 (5 kinds); *AA.* II, 194 (8 kinds), ibid. 205 (4 kinds); *Vism.* 76 (4 kinds), cp. *VinA.* 985.

N. A. JAYAWICKRAMA.

In Mahāyāna Buddhism. As Mahāyāna Buddhism developed, some precepts and rules of its own appeared and underwent certain changes. It must be said that neither Mahāyāna nor the esoteric doctrines that came later has left any *Vinaya-piṭaka* like that of original Buddhism, and it is not known as yet whether the one or the other ever possessed an independent fraternity in India. Nevertheless, in Mahāyāna, precepts came to be administered and practised, especially as a means of spiritual enhancement.

The Mahāyāna precepts and rules were handed down in a number of traditions, although in later times there were complications and syntheses of various kinds. One outstanding authority we may cite is Maitreya's *Yogācārabhūmi-śāstra.* This book in its 40th chapter explains three sorts of precepts (*trividhāni śilāni*): (1) *saṃvara-śīla*, or the formal precepts numbering 5, 8, 10, and the rest; (2) *kuśala-dharmasaṅgrāhaka-śīla*, or precepts aiming at goodness; and (3) *sattvārtha-kriyā-śīla*, or precepts meant for the welfare or salvation of sentient beings. Of these three, the first comprises those disciplinary rules which the seven groups of the Saṅgha were required to observe, and would seem to be a transplantation of the Theravāda precepts, but the attitude adopted towards them was said to be Mahāyānist. The second and the third are evidently pertinent to the bodhisattvas of the Mahāyāna.

The present article is not concerned with the precepts and rules in their detail. Its scope is limited to a description of the teacher and the pupil, especially the former. The Mahāyāna rite of administering the precept is traditionally based on the *Kuan-p'u-hsien-p'u-sa-hsing-fa-ching* and certain other writings. In these, the 'three masters' are as follows: the Śākyamuni is regarded as the preceptor (*upādhyāya*); the bodhisattva Mañjuśrī is in the position of the master of procedure (*karma-ācārya*); while the bodhisattva Maitreya is the teaching *ācārya*. Besides, all the Tathāgatas are regarded as the witnesses, and all the bodhisattvas the candidate's companions in study. It is to be noted that here the actual names of the masters are introduced. The rôle of *upādhyāya*, however, is assigned to a real, not a fictitious, teacher.

In Esoteric Buddhism. As Buddhism gradually developed into esotericism, it came to have, like the Mahāyāna, a particular type of precept formed on the synthesis of earlier precepts. This new precept was called the *samayaśīla*, the implication being that the mind, the Buddha, and the mortal are one and equal. In what manner its rite was conducted in India is not clear, but presumably in a manner not much different from what Śubhākarasiṃha propagated in Chang-an, China. That is to say, the three masters are invited as follows: (1) four Buddhas, namely, Akṣobhya, Ratnasambhava, Amitābha, and Divyadundubhimeghanirghoṣa, as the *upādhyāya*: (2) four bodhisattvas, namely, Samantabhadra, Maitreya, Mañjuśrī, and Sarvanīvaraṇa-viṣkambhin, as the *karma-ācārya*: and (3) Samantabhadra-vajra and Avalokiteśvara as the teaching *ācārya*. Besides, all the Tathāgatas in the ten directions are invited as witnesses. It is needless to add that an actual living *ācārya* is required to be present.

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1 In chapter 13 of the *Ta-chih-tu-lun* (the *Mahāprajñā-pāramitā śāstra*, *Nanjio*, No. 1169), a work of the second century A.C., it is stated, "If any devout layman comes and wishes to be ordained, two masters should be asked to attend. The first is the *upādhyāya* and the second is the *ācārya*. The former is like the father and the latter is like the mother."

In esoteric Buddhism, another usage of the word *ācārya* is that it is applied to all those who have received the Dharma-transmission *abhiṣeka* after being instructed in the knowledge of the maṇḍalas, the mudrās and the mantras of the Honoured Ones. Regarding the qualifications of the *ācārya*, the *Mahāvairocana Sūtra* in its Chü-juan chapter (No. 2) enumerates thirteen virtues. Some of these are in common with the virtues required of Buddhists in general: firm aspiration for enlightenment, possession of wisdom and love, keeping in faith, constant practice in yoga, etc. Others are characteristically specific requirements of esoteric teachers: understanding the true meaning of mantras, receiving the Dharma-transmission *abhiṣeka* and understanding the pictures of maṇḍalas deeply, attaining to firm conviction in the practice of mantras and the rest. It may be added that sometimes the term *ācārya* was applied, by extension, to Buddhas and bodhisattvas, and there were instances where Vajrasattva and even Vairocana were called by this name.

In China. Although the *Vinaya-piṭaka* of the Vibhajjavādins in Ceylon was not introduced into China, all the *Vinaya-piṭakas* of what we call the five Hīnayāna schools were brought to China and translated into Chinese. Of these, the Dharmaguptaka version was the one most popularly studied, and by the effort of the vinaya-master Tao-hsüan there arose the Lü-tsung (Vinaya school) in China. This school exercised its influence over China and Japan for a long time. A study of the Dharmaguptaka version throws much light on the understanding of the Pali *Vinaya-piṭaka* because of the close similarity that lies between them.

The treatises of Tao-hsüan and his disciples on the Dharmaguptaka version contain some passages which enumerate the various types of *ācārya*. One passage mentions five kinds of *ācārya*: a caretaker of novices, an administrator of precepts, a teacher of ceremony, a teacher of texts and a 'master for dependence'. Another passage gives six kinds: (1) the *ācārya* for shaving (the head of the candidate), (2) the *ācārya* for ordination, who administers the ten precepts to the candidate at the time of his ordination, (3) the *ācārya* for teachings who reads or explains sūtras, and from whom the disciple receives and learns a four-phrase *gāthā*, (4) the *ācārya* for instruction, who teaches discipline at the time when the candidate receives the higher ordination (*upasampadā*), (5) the *ācārya* who performs the ceremony, i.e., conducts the meeting at the upasampadā ordination, and (6) the '*ācārya* for dependence', the master on whom the disciple can depend and under whose roof he can have a night's lodging. It would seem that this list of *ācāryas* has disregarded the *ho-shang* (*upādhyāya*). The Chinese word *ho-shang* seems in its origin a transliteration in Chinese through *pwajjhaw*, a corruption of *upādhyāya* in the Kuccha language, or else through *zosa*, another corruption found in the Uigur language.

The Mahāyāna Precepts and Rules. The *Trividhāni śīlāni* (three types of śīla) of the *Yogācāryabhūmi-śāstra* was introduced, translated and practised in China, and there were, parallel with it, other Mahāyāna precept-sūtras in use, such as the *P'u-sa-ying-lo-pên-yeh-ching*, the *Chan-ch'a-shan-ko-yeh-pao-ching*, and the *Fan-wang-ching*. Above all, the ten major and forty-eight minor precepts of the *Fan-wang-ching* exercised a great influence on later times.

The rite of administering the Mahāyāna precepts, particularly in China, is said to have been conducted in accordance with Chan-jan's *Shou-p'u-sa-chieh-i*. Since, in Mahāyāna, the rôles of the *upādhyāya*, the *karma-ācārya*, and the *ācārya* for instruction are all held by invisible hosts of Buddhas and bodhisattvas, some actual teacher is asked to attend and preside. Quite naturally, such a teacher is required to have such virtues as the following five: observing the precepts himself; having been in the holy order for more than ten years; being able to understand the vinaya; being well-practised in meditation; and having attained to profound wisdom.

The Esoteric Samaya Precept. It is true that the idea and the rite of the esoteric samaya precept took shape in India, but they were most clearly expounded in China, chiefly by Śubhākarasiṃha in his commentary on the *Mahāvairocana-sūtra* (*Ta-jih-ching-shu*) and the 'Principles of Meditation' (*Ch'an-yao*). The 'three masters' invited are as mentioned above. The precepts are the three types of *śīla*, the four all-embracing virtues, the rejection of four grievous sins, the ten grave prohibitions. These precepts are in name the same as the precepts of the Hīnayāna and the Mahāyāna, but there is a great difference in substance and in attitude. The actual teacher should be an *ācārya* who has received the Dharma-transmission. And, at the rite of receiving the esoteric precept, mudrās are formed and mantras are recited, practices which are lacking in the case of the Hīnayāna or Mahāyāna.

Introduction of the Lü-tsung (Vinaya school) in Japan. It was in 754 A. C. that a formal rite of administering precepts was conducted for the first time in Japan. It took place at the Tōdai temple, Nara. The visiting Chinese monk Chien-chên presided, his disciples were witnesses, and the higher precepts (of *upasampadā*) as well as the bodhisattva-precepts were those taken from the Dharmagupta *Vinayapiṭaka*; the 'three masters' and 'seven witnesses' did not fail to make due inquiries of the candidates about the 'thirteen hindrances' and the 'ten obstacles'. This strict method was followed all through the Heian period.

The Fan-wang bodhisattva-precept adapted from the *Brahmajāla Sūtra* was also administered by Chien-chên for the first time to Japanese monks and laymen. The purpose was originally to accumulate merit or turn delusion to enlightenment. Properly speaking, this precept was not meant for ordained monks. It was Saichō who gave independence to the 'Complete and Immediate Bodhisattva Precept' as the precept for monks in the Mahāyāna, and decisively forswore Hīnayāna precepts. This was a step unprecedented in the history of precepts and rules. He followed Chan-jan in the matter of the rite, and in idea Chi-i's 'Commentary on the Bodhisattva Precept'. The Jōdo sect also is said to follow this method in administering the precepts. Further, the presence of an actual precept-giver was essentially required, but when such a person could

not be found anywhere in the region, it was permissible to undertake the precepts for oneself before an image of the Buddha.

The Precepts in the Zen Sect. The discipline for receiving the precepts in the Zen sect is expounded in Dōgen's *Shōbōgenzō*, in its chapter of Receiving Precepts. At the meeting, the candidate is made to promise observance of the three refuges, the three types of *śīla*, and the ten grave prohibitions. For attaining Buddhahood by witnessing one's own nature, which is the essential characteristic of Zen, a master's guidance is of course necessary, and for that matter the relationship between master and disciple is extremely close.

The Precept rite in the Nichiren Sect. The method followed in the Nichiren sect is totally different from those mentioned above. In this case, the *upādhyāya* is the Śākyamuni of Eternal Presence in the Great Mandala made by Nichiren; the *karma-ācārya* is the Tathāgata Prabhūtaratna; the *ācāryas* for instructions are the Viśiṣṭacāritra-bodhisattva and Nichiren; the witnesses are all the manifestations of the Śākyamuni in the ten directions; the companions are the bodhisattvas here and elsewhere, and saints and mortals in the netherworld. First the candidate reverently prays to the Great Mandala. Then the precept-giver reads the commentaries on the chapter on Eternal Life or on other chapters of the *Saddharmapuṇḍarīka Sūtra*, and asks the candidate to undertake the observance of the precept never to kill, thereby assuring him the spiritual status of becoming a Buddha with this very body.

The Ācārya in the Tai-mitsu and the Tō-mitsu. The Tai-mitsu is the esoteric teaching of the Tendai sect whose chief temple is on Mt. Hiei, and the Tō-mitsu is the esoteric doctrine of the Shingon sect developed around the Tō temple in Kyōto. These two originate from Saichō and Kūkai respectively. In the Tai-mitsu, the *samaya* precept is based on the 'Principles of Meditation' (*Ch'an-yao*) of Subhākarasiṁha. In the Tō-mitsu, Kūkai's precept-rite, a slight modification of the above, is followed. There is not much difference between the two.

Formerly, there had been different ways of attaining the status of *ācārya* by the practice of esotericism, but they were brought to synthesis in the Tai-mitsu and Tō-mitsu. By practising the 'four kinds of practice' and then receiving the *abhiṣeka*, one becomes an *ācārya*. Then, by setting up his platform and administering the precepts on others, he is called a great *ācārya*. The 'four kinds of practice' are: (1) worship by eighteen consecutive courses, (2) worship of the Mandala of Garbhadhātu, (3) of Vajradhātu, and (4) the Homa, or fire oblation. These four practices have been an established rule since the middle of the Heian period (994–1192). When one has completed them and become rich in religious experience, one is regarded as able to instruct others as freely as should be desired.

It is to be noted that, as mentioned above, the precept-giver, who is present in person, holds an important position. In esotericism, further, the *ācārya* of Dharma transmission is held in high esteem. Whenever discrepancies are found among sutras and manuals, as they often are, and there is no knowing which authority to follow, the *ācārya*'s way of thinking is usually taken as final. Incidentally, Lamaism has the *lama* in addition to the three treasures of the Buddha, the Dharma, and the Saṅgha, and holds firmly that when this *lama* is lacking, the three treasures themselves would be unable to exercise their spiritual power. *Lama* is a Tibetan word standing for the Sanskrit *guru*.

Additional Remarks. *Upādhyāya* and *ācārya* are sometimes used as respectful appellations applied to ordained monks, apart from any function in the administration of precepts. In this sense, *upādhyāya* seems to be the one used in most of the Buddhist sects, and *ācārya* in esotericism. In Japan, the word that corresponds to *upādhyāya* has various pronunciations. In Nara, it is pronounced *wajō*; on Mt. Hiei, *kwashō*; and in the Zen sect, *oshō*. All these pronunciations are corruptions of *upajjhāya* through Uigur.

Ācārya was sometimes the title of certain government officials, although in India there does not seem to have been any such practice. An instance in Japan was that in 836 A. C. *ācāryas* were appointed by the government and placed on the 'seven high mountains' to offer up prayers for good crops. *Ācāryas* of this kind were placed in various districts of the country and their vacancies duly filled.

As a result the importance given to the Dharma-transmission-*abhiṣeka*, another category of government-appointed *ācāryas* came into being. To take a few examples, Shinshō was appointed Dharma-transmission *ācārya* in 843 A. C.; Shōun was appointed *ācārya* of the Three Great Sorts of Law (*San-bu dai-hō dai ajari*) in 876 A. C.; and Jōsai, *ācārya* of the Two Great Sorts of Law (*Ryō-bu dai-hō dai ajari*) in the same year. There was also *Isshin ācārya*. This was an appellation attached to monks who, hailing from the aristocratic class, were appointed *ācārya* of Dharma-transmission *abhiṣeka* for the duration of their lives.

Upādhyāya, too, was used as a name for some government officials. The title of *Great Upādhyāya* was conferred on Chien-chên, mentioned earlier. Three grades of *upādhyāya* were instituted in 846 A. C.

In the countries east of India, there seems to have been a great number of personages called by the venerable name of *ācārya*, but very few who bore it as a fixed title as, for instance, in the case of Śaṅkara Ācārya. The same thing may equally be said of the great masters of esotericism in the past. Wu-wei (Subhākarasiṁha) and Pu-k'ung were *San-tsang*[2]; I-hsing was *Zen-ji*[3]. One outstanding

2 *San-tsang* is a literal translation of *Tri-piṭaka*; but in this case it is used as an honorific to a monk who is well versed in the *Tripiṭaka*.

3 *Zen-ji* in Japanese, or *Chan-shih* in Chinese, literally meaning 'teacher in dhyāna' (meditation), is used in the sense of 'superior monk'.

example was Hui-kuo (Amoghavajra), who was *ācārya*. Yet, when we think of the fact that the life in Buddhist fraternities hinges on the administration of precepts, on the ceremony of Dharma-transmission, and on the master-disciple relationship, it would be quite possible to say that there was practically no one who was not an *ācārya*.

GISHŌ NAKANO.

ĀCĀRYA-KAMALAŚĪLA-PRAṆIDHĀNA-DVAYA-VIDHĀ, name of a Sanskrit work ascribed to Kamalaśīla, which in its Tibetan translation under the title *Slob-dpon ka-ma-la-śī-laḥi smon-lam mu-gñis-ma* has been incorporated in the Sna-tshogs (miscellaneous) section of the Tengyur (*TM*. No. 4393).

ĀCĀRYA-NĀGĀRJUNA-BHĀṢITA-AVABHEṢAJAKALPA, a Sanskrit text composed by Klu-sgrub (Nāgārjuna) and extant in its Tibetan translation, the *Slob-dpon klu-sgrub-kyis bśad-pa sman a-baḥi cho-ga*, in the Gso-rig-pa (medicine) section of the Tengyur. The translator's name has not been recorded (*TM*. No. 4308 ; *Cordier*, III, p. 469, No. 3).

ĀCĀRYA-VĪRAVAIROCANA-GĪTIKĀ, a Sanskrit text which is extant in its Tibetan translation, the *Ātsārya-dpaḥ-bo-rnam-par snaṅ-mdsad-kyi glu*, in the Rgyud-ḥgrel (tantra-commentary) section of the Tengyur. The names of its author and its translator are not recorded (*Cordier*, II, p. 233, No. 25).

ACCAYA (1), death. As with all (ancient) religions and philosophies the teaching of the Buddha, too, is greatly concerned with the problem of death. Sometimes death is personified, generally as Māra (q.v.), but most often it is described as a phenomenon, as part of the process of life, the cessation of the natural functions of life. According to the Buddha, to a human being life is the most precious possession and also the most difficult to obtain (*dullabha* [1]). Yet old age and death are moving along like a great mountain high as the sky, crushing every living thing in the way. What is there that one could do in the face of such mighty destruction but to live righteously and justly and work good deeds ?

" None can evade, or play the truant here
Th' impending doom o'erwhelmeth one and all. " [2]

The inevitability of death, however, is never shown as an event externally imposed as punishment but as a necessity forming an integral part of the process of existence. "Even the Blessed One's life was suddenly quenched by the avalanche of death, as a great mass of fire is extinguished by a downpour of water . . . . ,

Not due to fear, nor due to shame
Did death hold over him his sway.
For, all, though free from guilt and dread,
Are crushed, (and none can stay)." [3]

Death is the end of the present life, but not a complete cessation of everything. It is a going beyond (*accaya*) certain limits, hence a fulfilment of time (*kālakiriyā : M.* II, 108 ; *A.* I, 22), a dissolution of the combination which constituted life (*jīvitakkhaya : J.* I, 222) or a laying down of the bodily form (*deha-nikkhepana : Vism.* 195), the ending of this physical existence (*maraṇa*). When birth is seen as manifestation (*upapatti*), death is considered as a falling-away (*cuti : D.* I, 162 ; *S.* II, 3, 42). It is the end of a season, like the end of the rainy season (*vassānaccaya*) or of the winter (*himaccaya*), holding within its folds the promise of a new spring. For, as birth leads to death, so death is the condition for new life. There is no punishment, but only a loss, which for many may be greater than the loss of wealth (*atthaccaya : J.* III, 158, 25), but for some, very few indeed, the solution of the problem, the laying down (*nidhāna*) of a burden at the completion of the task (*kataṃ kattabbaṃ*), for those " who in cessation have found deliverance, in victory leaving death behind " (*nirodhe ye vimuccanti, te janā maccuhāyino : Sn.* v. 755). The solution of the mystery of death lies in the solution of the problem of birth. For death is as natural to anything that is born, as disintegration is to whatever is composed (*sabbe saṅkhārā aniccā*). It is the inherent nature of the process of existence to arise and to cease. " Death is inevitable for what is born . . . . Just as the risen sun moves on towards its setting and never turns back even for a little while . . . . . so a living being travels on towards death from the time he is born ".[4] And once the process of becoming (*bhava*) has been set in motion through the functional activity of the mind (*kamma-bhava*), the ensuing process of rebirth (*upapatti-bhava*) is but the conditional result. The cessation of this resultant process (*bhava-nirodha*) will be final only if the flame of passion is not being fed anew. Without the addition of new karmic activity the process of existence will run its course to its natural end, when death indeed will be a vanishing (*cuti*). Death, therefore, is but a natural function of life. But as long as life is being revitalised by its own reproductive activity, death will be the ending of this physical existence (*pāṇaccaya*), only to become the threshold of a new lease of life, a passing over, but not a final passing away.

The last thought of a living being is considered to be of very particular importance in respect of the immediately following life-span, for it is this last dying thought which provides the rebirth-condition to its successor. Hence, if the last thought lingers over a wholesome object, its effect will be felt in the new thought-process, inaugurating the new life, in a wholesome (*kusala*) manner. The reverse, of course, also holds good : a dying thought clinging to an undesirable object is the condition inducing an occasion for the arising of undesirable circumstances in the resultant, immediately following life-span. This does not mean that only the last thought of a dying man is

1 *Kosala Saṃyutta*, *S.* I, p. 101.
2 *Kindred Sayings*, I, 127.
3 *Vism.* viii, § 23, p. 193.
4 *Vism.* viii, §§ 10–11, p. 190.

effective, for previous actions of intentional commission and omission retain their accumulative power, awaiting the opportune occasion to produce their effect. For details see under KARMA.

Life, existence, is so full of activity that it cannot be viewed as static; it is always a coming into being, a process of becoming, without a finality of attainment in existence. The fullness of life is in living, not in being, but in becoming. It is dynamic actuality. And within that process, the aspect which is called death is but a phase of becoming; it is the passing over, the transition of a series of phenomena. At death this transition is more phenomenal, but in actuality the same passing over occurs at every thought. "It is the continually repeated dissolution and vanishing of each momentary physical-mental combination, and thus it takes place every moment".[5] "In the ultimate sense (*paramatthato*) the life moment of living beings is extremely short, lasting just for one single moment in the evolution of a thought (*ekacittappavattimatto*). Just as a cart-wheel, whether rolling or standing, touches the ground only at one point of its circumference, so the life of living beings is measured by only one conscious moment (*ekacittakkhanikaṃ sattānaṃ jīvitaṃ*). And when that thought has ceased, that being also is said to have ceased (*tasmiṃ citte niruddhamatte satto niruddho 'ti vuccati*). In a past conscious moment a being lived; in a future conscious moment one will live; but it is only in the present conscious moment that one does live . . . . When consciousness dissolves, the world is dead" (*cittabhaṅgāmato loko : Vism.* viii, § 39 p. 197). In the ultimate sense, when a process of thought reaches its dissolution after the vanishing of the impulsive moments (*javana-citta*) in the process of consciousness (*citta-vīthi*, q.v.) it has the same position as death-consciousness (*cutiviññāṇa*). And hence, in the ultimate sense, life lasts but for the duration of a thought.

But, as regards the major change in the process of existence, which involves the breaking up of the body (*kāyassa bheda*) and the abandonment of the mental aggregates of clinging (*upādinnakkhandha-pariccāga*), death is the termination of a life, a dissociation of the constituent physical and psychical elements. Because their previous association, which formed a so-called individual, was of an impermanent nature, for "every composition is decomposable" (*sabbe saṅkhārā aniccā*), this dissolution is a natural phenomenon, not produced by any external agency, but by the inherent nature of any compound. "For the born there is no such thing as not dying" (*n'atthi jātassa amaraṇaṃ :* [illegible]). And so death comes about as the natural exhaustion of a life-span (*āyukkhayena maraṇa*), i.e., through termination of the destiny attained (*gati-*) or through expiry of the time-limit (*kāla-*) or through termination of the process of nutrition, (*āhārādi-sampattiyā abhāvena*). Life will also end when the moral conditions of reproductive karma (*janaka kamma*) which brought forth this particular existence are running out, i.e., through cessation of moral force (*puññakkhayena*). All this is a natural or timely death (*kālamaraṇa*). But, although death is always a natural result of being born, it may occur prematurely. Such an untimely death (*akālamaraṇa*) comes about through karma interrupting other life-producing karma (*kammupacchedaka kammavasena*), i.e., karma cutting off the prevailing vitalising karma. Thus a life-process (*santāna*), which still has sufficient energy and vitality to make one move and act, may be cut off through some external exertion which overtakes one in consequence of former actions.[6] Accidents, homicides, suicides, fatalities in war are cases of such untimely death. In all cases, however, it is the breaking up of the aggregates which is known as death.

It is this contemplation that "only formations break up; it is the death of formations; there is nothing else" [7] which leads to insight and ultimate deliverance.

No study of the concept of death can be complete without a contrasting study of the concept of life. (For this, see JĪVITA and JĪVITINDRIYA.) This faculty of vitality has nothing in common with a principle of life or soul, for it is one of the seven general mental properties (*sabba-citta-sādhāraṇa-cetasika*) which, together with contact (*phassa*), sensation (*vedanā*), perception (*saññā*), volition (*cetanā*), one-pointedness of mind (*ekaggatā*) and attention (*manasikāra*), are common to every class of consciousness and every single act of thought. It is the dynamic principle without which no thought-concept could evolve, in a similar way as no evolution of matter could take place without the constituent physical element of caloricity (*tejo*). But, in Buddhist terminology death is the opposite not of life but of birth, being the other extreme of an individual process of existence. With the advent of death, life does not come to an end, for it spells the beginning of a new life. Death is merely the ending of this combine of physical and psychical factors, which in dissolution will recombine with variations and permutations, reproducing certain essential characteristics with equally essential modifications. From another view-point, death may even be said to be identical with birth, as the exit from one life-span is the entrance to a new one. And, with regard to final deliverance, birth, old age and death are just suffering, woe, conflict, which is the process of life.

A physical death is but a phase in that process, leading on to the next phase. By the severance of the ligatures of the joints in all the limbs, the body at death gradually withers like a green palm leaf wilting in the heat of the sun. When the faculties of the physical senses have ceased to function, the faculties of mind and life stil remain as inner consciousness focussed on some action which presents itself owing to its importance or weightiness, or to the frequency of former repetition, or to the proximity of the performance of such action. When, at this stage, craving and ignorance have

5 [illegible]

6 cp. *Vism.* viii, §§ 2-3, p. 189.

7 *Vism.* xxii, § 118, p. 598: *saṅkhārā va bhijjanti, saṅkhārānaṃ maraṇaṃ, na añño koci atthi.*

not been fully abandoned, craving bends the stream of consciousness in further grasping the familiar object, the dangers of which are concealed by ignorance. Thus, this dying consciousness " abandons its former support, like a man who crosses a river by hanging on to a rope tied to a tree on the near bank ". The act of letting go is death, the act of grasping to cross over the gap is the beginning of the next existence.[8] The chief characteristic of the phenomenon of death is a passing away or falling off (*cutilakkhaṇa*). The function is to separate (*viyogarasa*). And it manifests itself in the absence of the sphere in which rebirth took place (*gati-vippavāsa-paccupaṭṭhāna*).[9] It is, therefore, an entirely negative aspect, which is best expressed as a passing away (*accaya*).

H. G. A. van Zeyst.

ACCAYA (2), offence. The literal meaning of the word indicates a passing over (*acceti*), but has acquired a figurative meaning of 'transgression' of the law. Thus in the formula used by Buddhist monks on Uposatha days they confess in public in general terms their physical transgressions (*accayo maṃ accagamā : D.* I, 85). It is not used for a karmic unwholesome action (*akusala-kamma*) which may be an evil thought, but only for a breach of the rules of discipline (*Vin.* I, 315).

Once the offence is confessed, i.e., the transgression acknowledged as such, it will be accepted by the congregation (*accayato paṭiganhāti : D.* I, 85) and thereby pardoned. There is no absolution of sin or wrong intention, for the law of karma is one's own individual responsibility. The transgression in as far as the community is involved is rectified by the acceptance of the admission of the fault.

ACCAYA AKODHANA SUTTA. In this sutta the Buddha condemns the person who does not accept an apology (*S.* I, p. 239).

Two monks have a dispute in the course of which one monk gives offence to the other. Realising this he confesses his transgression to the other and asks for forgiveness but the latter refuses. When the incident is reported to the Buddha he declares that there are two types of fools in this world, one who does not recognise his offence and the other who does not accept an apology. They are wise men who recognise their offence and accept another's apology. The Buddha also quotes the words of Sakka to the Tāvatiṃsa devas advising them against giving way to anger and evil speech.

This sutta typifies the Buddha's attitude in the case of a transgression. One should confess one's guilt and refrain from such conduct in the future. Hence the formula of confession met with in the canon : *Accayo maṃ bhante accagamā* .... *Tassa me bhante bhagavā accayaṃ accayato paṭiganhātu āyatiṃ saṃvarāyā 'ti* (Transgression has overcome me, Sir, ... May the Blessed One accept this my confession for restraint in the future : See *D.* I, p. 85 ; *M.* I, p. 440 ; *S.* II, p. 205 ; *Vin.* II, p. 192).

In the *uddāna* (list of titles at the end of the chapter) this sutta is referred to as *Accayena-akodhano* (gentleness at offence).

L. R. G.

ACCĀYIKA SUTTA occurs as the 91st sutta in the *Tika-nipāta* (*A.* I, 239) and deals with the three urgent duties (*accāyikāni karaṇīyāni*) of the cultivator : ploughing, sowing and irrigating. But, however efficiently and quickly he may perform these duties and complete them (*sīghasīghaṃ*), it is not within his power to ripen the crop in a day. This requires the course of the season (*utuparināma*).

Likewise the monk has three urgent duties to perform : he has to cultivate a threefold code (*sikkhā samādāna*), of high living (*adhisīla*), of high thinking (*adhicitta*) and of deep insight (*adhipaññā*). And the monk, too, should not expect his mind to be released within a day. But he must awaken a keen desire (*tibbo chando*) and apply that to his course of training.

ACCENTI SUTTA, included in the *Naḷa Vagga* of the *Devatā Saṃyutta* (*S.* I, p. 3). Once a deva appeared before the Buddha in Jetavana and declared that hours pass by and the stages of life in turn overtake and desert man. Seeing this fear of death one should do meritorious deeds that would bring happiness. The Buddha agreed that time does pass by, but his advice to the one who observes this approach of death is to reject worldly gain and strive after the final peace, Nibbāna. The sutta is named after the first word of the stanzas. The first two lines of the stanzas in this sutta are found in the verse portion of the *Hatthipāla Jātaka* (*J.* IV, No. 509).

L. R. G.

ACCESS CONCENTRATION (*upacāra samādhi*). During the transitional period from normal consciousness to the supernormal there occur usually four moments of apperception (*javana*), namely, a preliminary moment (*parikamma*) of preparation, followed in turn by approximation (*upacāra*), adaptation (*anuloma*) and regeneration (*gotrabhū*). The concentration of thought including these four moments which precede the supernormal state of consciousness known as mental absorption (*jhāna*) is collectively known as access concentration (*upacāra samādhi*). For explanation of the entire process see s.v. JHĀNA.

ACCHAGALLA, a vihāra at which king Vaṭṭagāmaṇi of Ceylon (1st cent. B. C.) had a festival celebrated in honour of the Buddha. In this he received the aid of the thera Mahātissa of Kuppikala Vihāra (*Mhv.* xxxiii, 67). It was founded by Marupiyatissa (i.e., Devānampiya Tissa, 3rd cent.

8 cp. *Vism.* xvii, § 163, p. 473.
9 *Vism.* xvi, § 47, p. 427.

B. C.) and was situated southwards from Anurādhapura near an Ākāsa Cetiya (*MhvA.* 424). Kurunegala District has been suggested as the location; here, at Paramākanda, there are inscriptions which are ascribable to the time of founding. The inscriptions refer to the place as *Acagirikatiśapavata* (Acchagirika-tissa-pabbata); one of the two towns mentioned in them is *Acanagara* (*CJSc.* II, 93 and Müller: *Ancient Inscriptions in Ceylon*). Accha Vihāra in Rohana has also been suggested as another name for it (*JCBRAS.* New Series, II, p. 140, and VI, Special No. p. 64).

D. T. D.

ACCHAGALLAKA (or Acchagiri), a vihāra founded by king Sūratissa (*circa* 200 B. C.) to the east of Anurādhapura, Ceylon, near Rahagallaka (or Rohagallaka). Later, it came to be called *Puriveṇacchagallaka*, in order to distinguish it from the Accha Vihāra built by Devānampiya Tissa, an earlier king (*Mhv.* xxi, 6; *MhvA.* p. 424). See also ACCHAGALLA.

ACCHARĀ, the Pali equivalent of the Vedic apsarases, celestial nymphs inhabiting the heaven of Sakka. Sakka is shown in the canonical literature as sending them to earth to seduce ascetics who by the force of their virtue, threaten his suzerainty in heaven, e.g., in the *Alambusa Jātaka* (V, 152). In the *Guttila Jātaka* (II, 253) they are depicted as being sent by Sakka to aid the bodhisatta in a musical contest, by dancing to the tune of his lyre. They figure frequently in Jātaka tales. See APSARAS.

ACCHARĀ SUTTA, a *gāthā* in the *Samyutta Nikāya* (I, 33) consisting of four couplets, the first of which is addressed to the Buddha, the other three being the Buddha's reply to the question raised therein. The commentary (*SA.* I, 85) connects the question with a bhikkhu, who dies while meditating. He is reborn in a state of meditation in the heaven of the Thirty-three Gods (*Tāvatimsa*) and is received as their lord by the nymphs of that world. In spite of their celestial song and music-making, he still remains unaware that he has ceased to be a bhikkhu and is now a god, until he is shown his divine figure in a full-length mirror. Disappointed with his new world, he comes, accompanied by his heavenly retinue, to the Buddha and, telling him that its delights are mere delusions, asks him the way to release therefrom. The celestial park named Nandana, the bhikkhu-god says, is hardly what its name signifies, 'delight', but a veritable haven of deceptive joys, illusions, which could more fitly be called *mohana*—meaning 'delusion'. Its inhabitants are nymphs but they, he says, are in truth, fiends—perhaps because they bar the way to salvation. "From this world of delusion", he asks, "how shall there egress be?"

The Buddha's answer is couched in an elaborate image of a traveller upon a chariot. The road to salvation, the Buddha replies, is the straight one whose destination is called 'Free From Fear', i.e., 'The Fearless State'. To reach this goal, the chariot must run silently upon the wheels of righteous effort (*dhammacakkehi samyutto*, so interpreted by Buddhaghosa), driven by the chariteer, the Dhamma, and piloted by right views (*sammādiṭṭhipurejavam*). The image of the chariot is extended to include a number of Buddhist virtues: conscience or modesty is the leaning-board (*apālamba*), heedfulness is the drapery (*parivārana*), etc. "And be it woman, be it man," the Buddha says, "for whom such chariot doth wait, by that same car into Nibbāna's presence shall they come" (*Kindred Sayings*, I, 45).

According to Buddhaghosa the road and the chariot are both to be interpreted as the Eightfold Path.

An interesting comparison of this sutta, particularly with reference to the bhikkhu-god's comments on Nandana, is found in the *Nandana Vagga* of the same Nikāya (*S.* I, 2, § 1). Compare also *S.* I, 3, § 9.

B. J.

ACCHARIYA-ABBHUTA-DHAMMA SUTTA. There are in all five discourses bearing this name. Of these, four are in the *Aṅguttara Nikāya* and one in the *Majjhima Nikāya*. The subject with which they are all concerned is that of the wondrous and miraculous (*acchariy' abbhutadhamma*) as applicable to qualities or incidents connected with the life of a great being such as a Buddha, or one of his worthy disciples, or a world-ruler. In the Mahāyāna, however, as recorded by the Tibetan historian Bu-ston[1], this class of discourse has for its subject-matter the miraculous faculties of śrāvakas, bodhisattvas and Buddhas. In the Theravāda these suttas refer to a bodhisatta. They are concerned only with the last birth of Siddhattha who became Gotama the Buddha.

Of the four discourses in the *Aṅguttara Nikāya* the first[2] enumerates four wondrous and miraculous happenings in regard to the appearance of a fully enlightened one. An incomparable splendour fills the universe when the bodhisatta descends from the Tusita realm and enters the womb of his mother consciously. Even in the Lokantarika hells, which are normally engulfed in total darkness, beings born there see one another and find consolation in the thought that there are others as well. Similar miracles occur when the bodhisatta issues from the womb of his mother, when he attains complete enlightenment as a Tathāgata, and when the Tathāgata "turns the Wheel of Righteousness", i.e., preaches the doctrine for the first time.

The next discourse[3] enumerates four other wondrous happenings consequent to the appearance of a fully enlightened one. Of these, the first is that people attached to pleasures and delighting in pleasures give ear to the Tathāgata when he

1 *The Jewellery of Scripture*, p. 33.
2 *Ahaya vagga, catukka nipāta*, sutta No. 127.
3 ibid. sutta No. 128.

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preaches, with the result that their minds become established in knowledge. The same is said of people attached to or steeped in pride, non-tranquillity and ignorance.

The third discourse[4], though supposed to deal with four wondrous qualities possessed by Ānanda, the attendant of the Buddha, mentions only three. The first is that the sight alone of Ānanda was sufficient to make any congregation feel happy and delighted. Secondly, if Ānanda were ever to preach the doctrine, it would certainly delight any congregation. Thirdly, if the congregation is dissatisfied, then Ānanda would remain silent.

The fourth discourse[5] is a repetition of the above but with this difference, that the qualities possessed by Ānanda are compared with identical qualities residing in a world-ruler.

The fifth, which is a discourse in the *Majjhima Nikāya*[6], enumerates twenty-two wondrous and miraculous qualities possessed by a Tathāgata. It is said that the first nineteen of these qualities were recalled by Ānanda in the presence of the Buddha, and the last three were added on the Buddha's own instructions. And of these qualities, what strikes one most is that nineteen pertain to the period immediately prior to the enlightenment of the bodhisatta.

The wondrous qualities as recalled by Ānanda are as follows: (1) The bodhisatta, at the time of his birth in the Tusita realm, enters it knowingly and consciously. (2) He is also conscious and aware while he remains there. (3) He remains there for the full span of his life. (4) Consciously and knowingly, he leaves the Tusita realm and descends into the womb of his mother. (5) An incomparable splendour arises at the time of his entry into the womb of his mother and illumines even the Lokantarika hells. (6) Once the bodhisatta has entered the womb of his mother four devas keep guard on the four sides. (7) The mother, from the entry of the bodhisatta into her womb, becomes virtuous and abstains from evil deeds. (8) She entertains no lustful thoughts in respect of men. (9) She becomes the recipient of objects belonging to the five senses. (10) She is not afflicted by any ailment, but is happy and unfatigued. She even sees the bodhisatta in her womb. (11) She dies seven days after the birth of the bodhisatta and is reborn in the Tusita realm. (12) Unlike other women, she gives birth only after ten months of pregnancy. (13) She gives birth standing. (14) The bodhisatta is first received by devas and then only by men. (15) As soon as the bodhisatta is born he alights on the ground. Four devaputtas then receive him and place him before the mother saying, "Be happy, queen, that a great son is born to you." (16) The bodhisatta is pure and clean at the moment of his birth and is not smeared with physical impurities. (17) Two streams of water, one hot and the other cold, rain down from the skies and bathe him and his mother. (18) He stands firmly on his feet and walks seven steps to the north. He looks round in all five directions while a white canopy is held over his head, and says the following words, "I am the chief of the world, the noblest of the world, the greatest of the world. This is my last existence, there shall be no more rebirth for me." (19) An incomparable splendour arises also at the time of the bodhisatta's birth and the ten thousand world systems quake and tremble.

To the above, the Buddha is said to have added three other qualities, which are as follows: All feelings (*vedanā*) have always been successively experienced by him. And the same is then said of percepts (*saññā*) and discursive thoughts (*vitakkā*).

The *acchariy'abbhutadhammā* are, however, not confined to the five discourses here discussed. Such wondrous and miraculous qualities occur in other discourses as well, as for example in the *Bakkula Sutta*[7] where a number of such qualities are attributed to the thera Bakkula. Then, in the *Udāna*[8], for instance, eight wondrous and miraculous qualities of the great ocean are compared with eight similar qualities of the *Dhammavinaya.* This fact, that qualities of the *Dhammavinaya* have also been admitted in the category of the wondrous and miraculous, indicates that the *acchariy'-abbhutadhammā* were not confined to qualities pertaining to individuals. The contents of these other discourses, however, will be discussed under their respective titles.

H. S. Cooray.

ACCHARIYA SUTTA, contained in the second *vagga* of the *Asaṅkhata Saṃyutta* of the *Saṃyutta Nikāya* (IV, 371). The Buddha preaches on the Wonderful (which refers to Nibbāna) and the Path leading thereto. This sutta, in forty-five sections, is a reiteration of the rest of the suttas of the *vagga* starting with *Asaṅkhata Sutta*

ACCHA VIHĀRA, in Ceylon. See ACCHAGALLA.

ACCHILA, name of a nāga king mentioned in the *Mahāmāyūrī* (274 : *BHS.* s.v.).

ACCHIMATĪ (var. Acchimutī), one of the five daughters of Vessavana. She was married to Sakka along with her four sisters Latā, Sajjā, Pavarā and Sutā.

ACCHINNADHĀRA. In a confused account of the origin and decay of the four elements, which shows some influence of the genesis story of the Pali suttas (e.g., *Aggañña Sutta*), the Sanskrit work, *Sikṣāsamuccaya*, refers to Acchinnadhāra (247) as one of four rain-deities, who, each for a period of five ages (*kalpa*, q.v.), cause rain to fall from the clouds which gather over the world at the beginning of its existence. These deities are thus responsible for the element of water on earth. To Acchinnadhāra belongs the third period of the five ages, the

4 Ibid. sutta No. 129.

5 Ibid. sutta No. 130.

6 *M.* sutta No. 123.

7 *M.* sutta No. 124.

8 *Ud.* 53–4.

first, second and fourth belonging to Īśādhāra, Gaḍaprameha and Sthūlabinduka, respectively. The result of this activity of theirs is that the earth expands up to Brahmaloka, covered with water.

It is interesting that, literally, the word Acchinnadhāra means 'unbroken flow' and the word Sthūlabinduka, 'large drops'.

B. J.

ACCIMANTASELA, a mountain in Suraṭṭhajanapada of ancient India. It occurs in a story (No. 21) of the *Sīhaḷavatthupakaraṇa* written by Dhammanandi thera some time prior to Buddhaghosa. The location of the mountain is unknown but would appear to have been near Ujjeni, whose king (unnamed) is one of the chief persons in the story.

As the text is extremely rare and was published in Ceylon only in 1959 (by A. P. Buddhadatta thera), the story is briefly given here: An arahant lived in a cave in Accimanta rock which was surrounded by an animal-infested forest. A she-elephant which lived in this forest gave birth to a young one, but a she-goblin who had been an enemy in a previous birth ate up the calf. The same thing happened several times. The mother elephant, thereupon, came to the mouth of the cave, when her next baby was due, dropped it in the sight of the monk and picking it up laid it before him. The goblin came again for her prey, but the monk prevented her. The young one thus saved grew up and became a constant companion of its saviour. A hunter who noticed this mentioned it to the king of Ujjeni. At the king's command he trapped the animal and brought it to the king. The monk, discovering the loss, presented himself before the king and pleaded for the release of the animal, giving as his reason that he considered the animal his pupil and it would surely die if parted from him. The king was greatly impressed by the tale and released the beast.

D. T. D.

ACCIMUKHĪ (variant Accimukhī), a nāga princess mentioned in the *Bhūridatta Jātaka* (*J.* VI, 157 f.) as the daughter of the nāga king Dhataraṭṭha and the half-sister of the bodhisatta Bhūridatta. When the snake-charmer Ālambāna took the bodhisatta into captivity, his brother Sudassana was assisted in the rescue by Accimukhī, who assumed the shape of a frog and, accompanying her brother, terrified Ālambāna by shooting flames from her mouth and spitting the deadliest poisons.

The Buddha identifies Accimukhī with the bhikkhunī Uppalavaṇṇā of his own time.

ACCOMPLISHMENT. When referring to the accomplishment (*sampadā*) of an individual in the course of his religious development, it may relate to his moral attaintment (*sīla-sampadā*) by which is understood the whole body of morality (*sīlakkhanda*) which forms the first constituent of the entire range of attainments, virtues of observance and of avoidance, either temporary or lifelong, mundane or supramundane, belonging to the discipline of a noble disciple, a layman or an adept (*asekha*), to the discipline of monkhood, of sense restraint, of pure living, or to the various degrees of purification. (Details see s. v. SĪLA.)

The accomplishment of concentration (*samādhi-sampadā*), although defined as onepointedness of mind (*cittassa ekaggatā : M.* I, 301), comprises the guarding of the senses, self-control, spiritual contentment, emancipation from the five hindrances and attainment of the four states of mental absorption. (Details s. v. JHĀNA, NĪVARAṆA, SAMĀDHI.)

The accomplishment of insight (*paññā-sampadā*) is the blessing of higher knowledge, the code of intellectual duties and practice of the attainment of the highest cognition, connected with supernormal faculties, leading to arahantship and culminating in final emancipation and the extinction of all causes of rebirth. (Details s.v. IDDHI, NIRODHA, PAÑÑĀ.)

The accomplishment of deliverance or emancipation (*vimutti-sampadā*) is the attainment of release of will and mind, or heart and intellect (*ceto-vimutti, paññā-vimutti*), which is the state of arahantship whilst alive in this human existence.

And finally, there is the accomplishment of the knowledge of the attainment of emancipation (*vimutti-ñāṇa-dassana-sampadā : A.* III, 118).

Except perhaps for this last accomplishment, these attainments cannot be called perfections in the true sense. To speak of religious *successes* would be more accurate though less usual, but the idea of *achievement* would agree well with the underlying thought of effort in the working out of one's own salvation (cp. *appamādena sampādetha*).

Different sets of accomplishments are met with in the canonical writings, when they are sometimes not so much a success attained as a profit or blessing obtained : kin, wealth, health, virtue, and right views (*ñāti, bhoga, ārogya, sīla, diṭṭhi : D.* III, 235 ; *A.* III, 147). These right views (*diṭṭhi*) are frequently interchangeable with insight (*paññā*) of the earlier set, whereas the earlier concentration (*samādhi*) is sometimes replaced by mind (*citta : A.* I, 269), with the result of two parallel sets of three accomplishments : *sīla, samādhi, paññā*, and *sīla, citta, diṭṭhi*. Three others are found as faith, virtue and insight (*saddhā, sīla, paññā : A.* I, 287) which are enlarged as a set of five : faith, virtue, learning, charity and insight (*saddhā, sīla, suta, cāga, paññā : A.* III, 118) ; and as a set of eight achievements in alertness, wariness, good company, right living, in faith, in virtue, in charity and in insight (*uṭṭhāna, ārakkha, kalyāṇamittatā, sammājīvitā, saddhā, sīla, cāga, paññā*), the first four bringing worldly happiness, and the last four leading to future bliss.

In his commentary on the *Dhammapada* (*DhpA*. III, 93-4) Buddhaghosa speaks of four blessings (*sampadā*), of a foundation for merit (*vatthu-s°*), of means of salvation (*paccaya-s°*), of good intentions (*cetanā-s°*) and of a high degree of virtue (*guṇātireka-s°*). And a completely different set of seven is found in the introduction to the *Junha Jātaka* (No. 456)

where Ānanda is said to have gained by his continually attending upon his Master the following seven blessings: the blessing of the doctrine (*āgama-sampadā*), of the knowledge thereof (*adhigama-s°*), of the knowledge of past causes (*pubbahetu-s°*), of enquiring into one's own good (*attatthaparipucchā-s°*), of dwelling in a convenient place (*tiṭṭhavāsa-s°*), of methodical attentiveness (*yoniso-manasikāra-s°*) and of the assurance of enlightenment (*buddhūpanissaya-s°*).

Depending, therefore, on the context, the term *sampadā*, which has the basic meaning of obtaining (Skt. *prāpti*), acquiring, gaining, has to be rendered as accomplishment, attainment, profit, merit, blessing, success, good fortune.

Thus, we find a series of suttas in which the possession of virtue (*sīla-sampadā*), of desire to do good (*chanda-s°*), self-possession (*atta-s°*), the possession of right understanding (*diṭṭhi-s°*), of earnestness (*appamāda-s°*) and of systematic attention (*yoniso-manasikāra-s°*) are spoken of as forerunners and harbingers of the arising of the Noble Eightfold Path, just as the dawn is the harbinger of the rising sun (*S.* V, pp. 30-8). For, with such possessions, headed by a noble friendship (*kalyāṇamittatā*), one may be expected to cultivate the Noble Path, based on seclusion, on dispassion, on cessation leading to self-surrender, ending in the restraint of lust, hate and delusion.

H. G. A. v. Z.

ACCUMULATIVE ACTION (*kaṭatta-kamma*, q.v.) is a species of karma, classified according to its efficacy (*pākadāna-pariyāsena*). Its grouping occurs only in mediaeval Pali literature, e.g., the *Abhidhammattha-saṅgaha* (p. 23), although it is mentioned in the *Dhamma-saṅgaṇi* (§ 431) as karma which has been stored up, and explained by Buddhaghosa in the *Atthasālinī* (p. 262), as referring to the heaping up of karma, the development thereof, as a cause of the arising of cognition, but he makes no attempt at classification. See KARMA.

ACCUTA (1), was one of the two chief attendants of Buddha Kakusandha, the other being Sumana (*Buv.* xxii, 35). He was a wealthy treasurer and built a monastery about a league in extent for the Buddha on the site where later Anāthapiṇḍika built the Jetavanārāma for Gotama Buddha. Accuta purchased the site for as many golden tiles as were needed to cover the land (*DA.* II, p. 424; *J.* I, p. 94; *ApA.* p. 98; *VmA.* VI, 1221).

ACCUTA (2), name of a paccekabuddha mentioned in the *Isigili Sutta* of the *Majjhima Nikāya* (III, sutta 116). It is again referred to in the commentary (*MA.* IV, 129) to this sutta as well as in another list of such names contained in the commentary to the *Apadāna* (*ApA.* 129).

ACCUTA (3), an ascetic, a previous incarnation of Sāriputta (*J.* VI, 593). He lived in a hermitage in the Vaṅka forest. The brāhman Jūjaka (Pl. XXV) was directed to him by Cetaputta, the beguiled forest guard, to ask the way to Vessantara's dwelling in Vaṅkagiri. Suspecting his evil intentions, Accuta rebuffed Jūjaka at first, but when the latter lied to him that his mission was well-intended, he showed him the way. Accuta is described as having 'dirty teeth, a dusty head and matted hair, hide-clad, sleeping on the ground and worshipping the fire (*J.* VI, 532-40).

ACCUTĀ, name of a devatā mentioned in the *Mahāsamaya Sutta* and its commentary as one of many celestial beings who visited the Tathāgata and the community of monks (*D.* II, p. 260; *DA.*II, 690).

ACCUTADEVĀ, a class of gods mentioned as being among the assembly of divine beings who came to hear the Buddha's preaching in the *Mahāsamaya Sutta* (*D.* II, 260). They are referred to as Acyuta in the *Mahāsamayasūtra* (Waldschmidt, *Kl. Turf.* 185: 18).

ACCUTAGĀMA occurs in a nominal list of paccekabuddhas given in the commentary to the *Majjhima Nikāya* (*MA.* IV, 129). But the *Apadāna* commentary gives it as Accutagāmi (*ApA.* 129). The former reading would be correct if this name is to be traced to the combination of two names Accutagāma and Byāmaka that appears as Accutagāmabyāmaka.

ACCUTAGĀMABYĀMAKA, mentioned in a versified list of names of paccekabuddhas contained in the *Isigili Sutta* of the *Majjhima Nikāya* (III, No. 116). The versification precludes us from determining whether this consists of one or two names. But the commentary (*MA.* IV, 129) to this sutta construes it as a combination of two names of paccekabuddhas, Accutagāma and Byāmaka, while in the romanised edition of the *Apadāna* commentary (*ApA.* 129) these have been separated as Accutagāmi and Byāmaka. The Sinhalese edition, however, has regarded it as just one name.

H. S. C.

ACCUTA VIKKANTA, a king of south India of the 5th century A.C. He is described as a Kaḷabhra, a title given to Kali kings. ('Kalambakula', suggested as Kadambas, *BM.* 140.) He was most probably the king who is reputed to have kept three others in confinement (*Tamil Nāvalar Caritai*, *vv.* 154–7; see also K. A. Nilakanta Sastri, *The Colas*, I. 121 and 129). Some songs about him are quoted by Amitasāgarar, a tenth century author. Accuta Vikkanta was the Buddhist patron of Buddhadatta who was probably the first *ācariya* of that name.

D. T. D.

ACELAKA (or *acela*) literally means 'unclothed' and refers to an ascetic who took on the practice of nudity. The references to the Acelakas in the Buddhist literature would indicate that they were naked heretical ascetics practising severe austerities.

There is no account of the Acelakas as a separate sect and the references to them are vague and conflicting. This has led to the promulgation of different theories. Jacobi [1] expressed the opinion that by the term Acelaka the Buddhists mean the Ājīvikas (q.v.). In more recent times, however, Barua and Basham have given a wider connotation to the term and their view seems more acceptable.[2] They are inclined to believe that the word Acela is used quite loosely and refers to any naked ascetic rather than a member of any single organised religious sect.[3]

An analysis of the references shows that, whereas in a few instances the word Acelaka is used synonymously with a member of a definite religious body like the Ājīvikas, for the most part the Acelakas referred to are individual and independent naked ascetics.[4]

The references to Acelakas in Buddhist literature in the main fall into three types :

(i) There is a stock description of the austere ascetic practices beginning with *acelako hoti, muttācāro hatthāpalekhano*, etc. (he goes naked, he has unrestrained habits, he licks his hands clean, etc.) which occurs in two contexts in the Nikāyas. In the first it is applied to (*a*) individual naked ascetics, (*b*) to the Ājīvika leaders, Nanda Vaccha, Kisa Saṅkicca and Makkhali Gosāla, and (*c*) to the Buddha himself before his enlightenment, in the *Mahāsīhanāda Sutta*.[5] The Buddha is describing to Ānanda his fruitless austerities in search of the truth, and there occurs this passage with reference to the ascetic practices he pursued.

The other context is where on several occasions the Buddha classifies people into broad groups and the same passage is employed in describing one of them. Thus, it is applied to people who are self-tormenters,[6] to those who undertake *dhamma* that brings suffering both in the present as well as in the future,[7] and to those who are pierced by the arrow of false views.[8]

(ii) There are references to individual naked ascetics often with the appellation of Acela, rather than Acelaka, before their names, e.g., Acela Kassapa, Acela Guṇakassapa. There were also among them some who took on further austerities such as the 'dog vow' and 'cattle vow' (behaving like a dog and a bull respectively). Such were Acela Seniya Kukkuravatika and Acela Korakkhattiya Kukkuravatika.[9] Incidentally, the two last-named Acelakas would definitely fall outside the pale of the Ājīvikas as the 'dog-vow' and 'cattle-vow' have not been advocated by Makkhali Gosāla.

(iii) Next, there are references to various religious groups among which figure the Acelakas. These references are often contradictory and conflicting, sometimes the word Acelaka being used synonymously with other religious groups like the Ājīvikas and at other times clearly distinguished from them.

Thus, in the *Vinaya* (in *Pācittiya* xli) Acelaka and Ājīvika are used synonymously.[10] But in the *Dhammapadaṭṭhakathā*, a person with an unsettled mind is compared to one who starts as an Acelaka, then in turn becomes an Ājīvika, Nigaṇṭha and Tāpasa.[11] In the same work is related an incident where the monks consider the Nigaṇṭhas who wore a piece of cloth as better than the completely unclothed Acelakas.[12] Further a record in the *Udāna* of a visit to the Buddha by Pasenadi Kosala says that there were near the Buddha seven Jaṭilas, seven Nigaṇṭhas, seven Acelas, seven Ekasāṭas and seven Paribbājakas.[13] In the *Mahavyutpatti* the Acelakas seem to be distinguished from the Nigaṇṭhas in the list of heretics, while no mention is made of Ājīvikas.[14] But, in the *Dhammapadaṭṭhakathā*, the naked ascetics, whose devotee Migāra was before he became a follower of the Buddha, are called indiscriminately Acelaka, Nigaṇṭha and Ājīvika.[15] Again, in the *Mahānārada-kassapa Jātaka*, Acela Guṇakassapa is described as an Ājīvika and called an *ucchedavādin*.[16] But, in the *Neru Jātaka*, people respect in turn a bhikkhu, some *sassatavādins*, *ucchedavādins* and *acelakas*.[17] Thus, there is no consistency in the use of the term Acelaka and it seems to have had a very wide connotation including various groups of naked ascetics of different religious practices, but not confining itself to any one of them.[18]

The stock descriptive passage of the self-mortifying ascetic practices already referred to has *acelaka* as the key-word. It is the first of several adjectives applying to the self-tormenting ascetic in general, but it may be assumed that the ascetic, who took such an austere attitude regarding clothing and gave it up altogether, had a similar outlook

1 *SBE*. Vol. 45. (*Jaina Sūtras*—Part II) pp. xxix f.

2 Barua; *Pre-Buddhistic Indian Philosophy*, p. 297. Basham. *Ājīvikas*, pp. 96, 107.

3 This conclusion is also borne out by the definitions of *acela* found in Pali literature. These broadly explain the meaning as naked ascetic with no mention of a sect or leader. *Acelako'ti niccelo naggo* (*AA*. II, 383 ; *MA*. II, 354). *Acelo'ti nagga-paribbājako* 43; *DA*. II, (*DA*. II, 349). *Acelako nāma yo koci paribbājakasamāpanno naggo* (*Vin*. IV, 92).

4 e.g. Acela Kassapa (*D*. I, 166); Acela Korakkhattiya (*D*. III, 6); Acela Pāṭikaputta (*D*. III, 12 f.) ; Acela Seniya (*M*. I 387) ; Acela Kosambhiya (*J*. V, 76); Acela Guṇakassapa (*J*. VI, 222).

5 (*a*) *D*. I, 166; (*b*) *M*. I, 238; (*c*) *M*. I, 77.

6 *A*. I, 295; *A*. II, 206.

7 *M*. I, 307.

8 *Mahāniddesa*, II, 416.

9 See n. 4. A striking factor is that in the accounts of the Buddha's meetings with these Acelas, not one of them speaks of his teacher or leader; and this would confirm that they were independent ascetics.

10 *Vin*. V, 19–21, 39–40.

11 *DhpA*. Vol. I, Part II, 309.

12 *DhpA*. III, 489.

13 *Ud*. 65.

14 *Mhvyut*. 51–2.

15 *DhpA*. Vol. I, Part II, pp. 400, 401, 405.

16 *J*. VI, 222 f.

17 *J*. III, 246.

18 The Acelakas are conspicuous by their absence in the list of the Buddha's contemporary religieux contained in *Aṅguttara* III, 276–7.

regarding his food and bedding and other requirements as well. The practices enumerated in this passage show how all forms of decency have been sacrificed in the pursuit of self-torment. His habits are abnormal, he licks his hands clean after meals rather than wash them in water. He is meticulously scrupulous regarding the conditions under which he should accept alms. He refrains from fish, meat, liquor and even rice gruel. He does not take regular meals but "takes food only once a day, or once every two days, or so on up to once every seven days........" He feeds on the most unpalatable, unnutritious and even repulsive food. In spite of his being called an *acelaka* (unclothed) to begin with, there follows a description of various forms of scanty and uncomfortable clothing that he wears. He plucks out his hair and beard. He sleeps on thorns and he remains in the same posture for a long time. He bathes three times a day to wash away his sins. Thus in numerous ways he torments himself.[19]

The strict practice of begging and rules pertaining to food and meals are to be found among the Ājīvikas and the Jains, too. Jacobi has discussed their close resemblance to the practices among the Jains. "All the rules of the Acelakas are either identical with those of the Jains or extremely like them and dictated so to say by the same spirit".[20]

The Ājīvika in the *Lomahaṃsa Jātaka* is unclothed and lives on refuse like the Acelaka of the stock passage. Basham has pointed out that the Ājīvikas followed some of the practices enumerated in the passage, though not all of them, and is of opinion that this passage contains "a catalogue of habits of non-Buddhist mendicants of all types and cannot have applied *in toto* to the Ājīvikas". [21]

There is a reference to lay devotees of the Acelakas. In a passage giving Makkhali Gosāla's *chaḷābhijātiyo*, sixfold classification of human beings (s.v. CHALĀBHIJĀTIYA SUTTA), the fourth category in the order of ascendancy is explained as *gihī-odātavasanā acelasāvakā* (white-clad lay devotees of naked ascetics).[22] The Acelakas themselves do not find a place in the classification and no reference is made to the lay followers of the Ājīvikas. For this reason, and from the favourable position given to the *gihī-acela-sāvakā*, it is very likely that they referred to the lay devotees of Makkhali Gosāla's Ājīvikas.

There is a reference to an *acelaguru* (teacher of the Acelas or naked teacher). This occurs in a fairly late work, the *Śikṣāsamuccaya*, of about the 8th or 9th century A. C.[23] The editor of the text, Bendall, has identified *acelaguru* with Makkhali Gosāla. The correctness of this identification, however, is doubtful in view of the occurrence of the term Ājīvika soon afterwards, which in the context would imply a sect different from that of *acelaguru*.

There are also references to *acelakaladdhi* (view of the Acelakas) and *acelakavāda* (doctrine of the Acelakas).[24] But there is no discussion of the beliefs held by the Acelakas in general (apart from such definite sects as Ājīvikas and Jains): the description is only of their practices.

The Buddha's attitude to Acelakas was one of contempt. He denounced both extremes of self-indulgence and self-torment and in the latter category came the practices of the Acelakas. In the *Cūḷadhamma-samādāna Sutta* [25] the Buddha's opinion of the Acelakas is clear—their conduct leads to suffering both in the present and the future. Again, when he was asked to predict the future bourn of Acela Korakkhattiya Kukkuravatika, the naked ascetic who had taken the 'dog-vow', the Buddha said that he would be born among the lowest of the asura-demons, and so it came to pass.[26] In the *Kukkuravatika Sutta*, too, the Buddha is constrained to predict a very dismal future for Acela Seniya Kukkuravatika, if his 'vow of dog-behaviour' was fulfilled he would be born in the company of dogs, if it was not fulfilled, he would be born in the *niraya*.[27]

This ascetic practice of nudity has come down through the centuries. Naked ascetics of various types are to be found in India even in modern times.[28]

LAKSHMI R. GOONESEKERE.

ACELA KASSAPA, or Kassapa, the naked ascetic, regarding whose conversion to the teaching of the Buddha and ordination differing versions are to be found in the suttas. It is not possible to say whether they refer to more than one Acela Kassapa, or to one and the same in spite of the variations. All Acela Kassapas under reference become arahant theras.

According to the *Kassapa Sīhanāda Sutta* of the *Dīgha Nikāya* (I, 161), he encounters the Buddha at Ujuññā in the Kaṇṇakatthala deer park and asks him whether it is true that the Buddha condemns all asceticism and ascetics leading an arduous life. The Buddha denies this and enters into a discussion on asceticism at the end of which he convinces Acela Kassapa of the superiority of the Buddha's teaching. Kassapa is pleased with his exposition and asks for ordination. As a former member of a heretical school he is kept under probation for four months and then given the ordination and higher ordination in due course. According to the commentary, however, the Buddha, seeing Acela Kassapa's eager desire for ordination, waives this regulation and has him ordained forthwith (*DA*. II, 363). This slight variation is also repeated in the text and commentary of the *Acela Sutta* in the *Nidāna Saṃyutta* (*S*. II, 18 f. and *SA*. II, 37). He becomes an arahant soon afterwards.

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19 This stock passage occurs at *D*. I, 166; *D*. III, 40; *M*. I, 77, 238, 307, 342; *M*. II, 161; *A*. I, 295, II, 206; *Pug*. 55; *Mahāniddesa* II, 416.

20 *SBE*. Vol. 45, p. xxxi.

21 op. cit. p. 120.

22 *A*. III, 383–4; *DA*. I, 162; *SA*. II, 342–3.

23 *Śikṣ*. p. 331.

24 *Acelakaladdhi*—*Ps*. III, 254. *Acelakavāda*—*J*. III, 246.

25 *M*. I, 307.

26 *D*. III, 6.

27 *M*. I, 388.

28 J. Campbell Oman discusses his personal experiences with some naked ascetics in his *Mystics, Saints and Ascetics in India*.

According to the *Acela Sutta* of the *Nidāna Saṃyutta* (II, 18) his conversion and ordination took place after the Buddha had discoursed on *dukkha* and *paṭiccasamuppāda*.

The Acela Kassapa in the *Bakkula Sutta* of the *Majjhima Nikāya* (III, 124) enters the Saṅgha after a discourse from his old friend, thera Bakkula, whose conduct and achievements greatly impress him.

In the *Acela Sutta* of the *Citta Saṃyutta* (IV, 300) Acela Kassapa meets his old friend Citta, who has been a lay disciple of the Buddha for thirty years. He himself had been a wandering ascetic for thirty years but finds that Citta, a lay disciple, is capable unlike him of certain spiritual experiences. He seeks ordination and Citta takes him to a bhikkhu who has him ordained.

L. R. G.

ACELAKA VAGGA (1), the last chapter (*vagga*) of the *Tika Nipāta* of the *Aṅguttara Nikāya*. It consists of thirteen sections and is named after the first of these which deals with the severe austerities of the Acelaka or naked ascetic.

The first two sections mention the three practices —that of the sensualist who held the view that there is no harm in sensual desires, that of the self-tormentor who went about unclothed and followed severe ascetic practices, and the middle path which avoided these two extremes and was the one recommended for the bhikkhu. Certain faculties which should be cultivated by the bhikkhu set on the middle path are explained. These can be identified with the thirty-seven *bodhipakkhiya-dhammas*.

The next ten sections deal in turn with the circumstances that lead to *niraya* (hell) and those that lead to *sagga* (heaven). The former are to be identified with the *dasa akusala kamma* (the ten evil deeds) and the latter with the *dasa kusala kamma* (the ten good deeds).

The last section speaks of the three kinds of *samādhi* (concentration, viz., *suññato* : empty, *animitto* : signless, and *appaṇihito* : aimless) to be cultivated for the full comprehension and destruction of evil tendencies.

ACELAKA VAGGA (2), the fifth of the nine *vaggas* (chapters) of the *Pācittiya* (rules of expiation) of the *Suttavibhaṅga* of the *Vinaya Piṭaka* (*Vin.* IV, p. 108; an abstract is contained in the *Parivāra* at *Vin.* V, 19-21 and 39–40). It includes the ten *pācittiya* rules (41–50), the first of which, dealing with an incident involving an Acelaka (a naked ascetic who in this case is an Ājīvika), has given the title to the entire *vagga*.

As with the other chapters, this *vagga*, too, is not the result of a systematic grouping of the *pācittiyas*. While a connection is seen between some of the *pācittiyas*, others dealing with the same subject or person are found scattered outside this *vagga*. But within the *vagga* itself, rules of a related character are arranged in sequence.

Like the rest of the *Suttavibhaṅga*, this *vagga*, too, has Sāvatthi as the locus of the majority of its rules. Vesāli, Rājagaha and Kapilavatthu are the scene of one rule each.

The critics, as a result of whose complaints the *pācittiya* rules came to be formulated, are in most cases the contented monks (*appicchā-bhikkhū*) who often report to the Buddha what the lay people talk about. But, in the first *pācittiya* (41) the lay followers complain to the Buddha direct.

Of the ten *pācittiyas* included in this *vagga*, the first (41) disallows a monk to give alms with his own hands to a naked ascetic or male or female wandering mendicant, the second (42) deals with a monk's conduct with a brother monk on an alms round, the third, fourth and fifth (43, 44, 45) with a monk's relations with lay families and women, the sixth (46) with a monk's visits to lay families before and after meal-time. The seventh (47) contains various conditions under which a monk may accept a layman's invitation to obtain a requisite. The eighth, ninth and tenth (48, 49, 50) deal with the conditions under which a monk may visit and stay with an army.

Ānanda and an unnamed monk figure in the first *pācittiya*. The erring monk in the next five is Upananda and in the last four the offenders are the 'group of six monks' (*chabbaggiyā bhikkhū*). But these do not exhaust the *pācittiya* offences in which Upananda and the 'group of six monks' are involved. (See 59, 89 for Upananda, 2, 3, 4, 7, 16 etc., for the group of six monks.)

A connection is seen between the fourth and the fifth *pācittiyas* (44, 45) and the two *aniyatas* (undetermined offences).

Throughout the *Pācittiya* instances are common where it has been found necessary to revise the original rule after subsequent events. In this *vagga*, the fastidious adherence to a rule has led to amendments in *pācittiya* 46, 47 and 48. On the other hand, the evasion of an existing rule has resulted in the addition of a new clause in *pācittiya* 46, and the abuse of a concession has given rise to further rules—*pācittiya* 49 and 50.

L. R. G.

ACELA SENIYA, a naked ascetic who later became an arahant thera, mentioned in the *Kukkuravatika Sutta* of the *Majjhima Nikāya* (I, 387 ff.). He was a naked ascetic who also observed the vow of behaving like a dog (*kukkuravata*). With his friend Puṇṇa, who practised the vow of behaving like an ox (*govata*), Seniya met the Buddha at the Koliyan town of Haliddavasana. (The commentary describes how Seniya sat on the ground like a dog and greeted the Buddha in the manner of a dog.) When they pressed the Buddha to declare their future destiny the Buddha said that they would either be born in the company of animals or in *niraya*. Thereupon they both burst into tears. Puṇṇa requested the Buddha to preach the doctrine so that they might give up their useless practices.

The Buddha spoke to them of the four kinds of deeds—the bright with bright results, the dark with dark results, the bright and dark with bright

and dark results, and lastly the neither bright nor dark deed with corresponding results and which conduces to the destruction of deeds.

Puṇṇa became a lay disciple of the Buddha while Seniya asked for ordination.

When the Buddha reminded him of the probationary period of four months that a former member of a heretical school had to undergo before he joined the Saṅgha, Seniya expressed his willingness to be on probation for even four years. But, the commentary states that in view of Seniya's keen desire for ordination, the Buddha waived this requirement and had him ordained by a bhikkhu forthwith and the Buddha gave him the higher ordination. The sutta concludes that soon afterwards Seniya attained arahantship.

L. R. G.

ACELA SUTTA (1) deals with the conversion of a naked ascetic Acela Kassapa to the teaching of the Buddha and his ordination (*S.* II, 13–22). It is not known whether this Acela Kassapa was the same as the famous Acela Kassapa of the *Kassapa-Sīhanāda Sutta* of the *Dīgha Nikāya*, or Acela Kassapa of any of the other suttas, because the stories of their conversions are different (s.v. ACELA KASSAPA).

In this sutta, Acela Kassapa meets the Buddha when the latter enters Rājagaha for alms and begs his leave to ask him a question. But Kassapa is put off for the third time by the Buddha, with the remark that the time is inopportune as he had just entered the village, but, at last, the Buddha agrees to hear him. In the commentary the reason for Buddha's refusal to be readily questioned is given. It was to create respect for the Buddha and his words (*SA.* II, 35).

Kassapa's question is on suffering. In turn he asks the Buddha whether suffering is brought about by oneself, by another, both by oneself and by another or by mere chance. To each of these the Buddha's reply is in the negative. In desperation Kassapa asks him whether in that case suffering does not exist. When the Buddha says that it does exist, Kassapa wonders whether the Buddha does not know or see suffering. The Buddha's reply is that he both knows and sees it.

At Kassapa's request the Buddha gives a discourse on suffering. He declares that he avoids the two extremes, the Eternalist theory that one and the same person both acts and experiences the results and the Annihilationist theory that one acts and another experiences ; his method of teaching the Dhamma is by a middle way. He proceeds to expound the *paṭiccasamuppāda* theory of Dependent Origination and explains the origin and ceasing of suffering.

Kassapa is greatly impressed by the Buddha's discourse and asks for ordination. When he hears that a former member of a heretical school usually has to remain on probation for a period of four months before he is ordained, he offers to wait for four years. According to the commentary (*SA.* II, 37), however, in view of Kassapa's ardent zeal for ordination this condition is waived and he is ordained forthwith. In due course he receives the higher ordination and not long afterwards he becomes an arahant.

L. R. G.

ACELA SUTTA (2) deals with the meeting of the two old friends, Citta the householder and Acela Kassapa the naked ascetic, as a consequence of which the latter enters the Saṅgha (*S.* IV, pp. 300–2). It is not certain whether this Acela Kassapa is to be identified with his namesake figuring in several other suttas, as the accounts differ regarding the circumstances of Acela Kassapa's conversion. (See ACELA KASSAPA.)

The sutta records that Citta the householder, on hearing that his old friend Acela Kassapa has come to Macchikasaṇḍa, goes to meet him. They become engaged in a conversation. Acela Kassapa has been an ascetic for thirty years while Citta has been a lay disciple of the Buddha for about the same period. On Citta's questioning him, Acela Kassapa admits that during the thirty years of his asceticism he had come by no "superhuman experience, nor any truly āryan excellence of knowledge and insight, nor any comfortable life, nothing but nakedness and a shaven crown and dusting away the gravel" (before he sits on the ground). Citta declares that he is capable of attaining the four jhānas (trances), if he so desired, and that there was no fetter left by which he could come back to this world.

Kassapa is amazed that a householder should be capable of such extraordinary achievement and expresses his wish to join the Saṅgha. Citta takes Kassapa to some elders for ordination and offers to supply him with the four requisites of a bhikkhu. Not long after his ordination and higher ordination Kassapa became an arahant.

L. R. G.

A-CH'A-MO-P'U-SA-CHING, a translation into Chinese from the Sanskrit text which is presumably lost. See AKṢAYAMATI-NIRDEŚA-SŪTRA.

A-CH'A-P'O-CHÜ-KUEI-SHÊN-TA-TSIANG-SHANG-FO-T'O-NI-(SHÊN-CHOU-) CHING, a sūtra in the Ching-tsang (Sūtra-piṭaka) section of the Chinese Buddhist Tripiṭaka. The sūtra consists of a dhāraṇī which is said to be the one presented to the Buddha by the general of asuras, A-ch'a-p'o-chü. The sūtra is believed to be of Sanskrit origin. It is not known as to who translated the sūtra into Chinese. However, the translation is assigned to the Liang dynasty, 6th century A.C. (*Nanjio*, No. 474 ; *Taishō*, No. 1237 ; cp. *Taishō*, No. 1238).

A-CHIU-LIU-CHING, a sūtra in the Ching-tsang (Sūtra-piṭaka) section of the Chinese Buddhist Tripiṭaka. The sūtra deals with the merchant Akuru. The Chinese translator of the sūtra is not recorded. But, it is believed that the Chinese translation was done under the Eastern Han dynasty (*Nanjio*, No. 704 ; *Taishō*, No. 259).

A-CH'U-FO-KUO-CHING, a translation into Chinese from the Sanskrit text which is presumably lost. See AKṢOBHYA-TATHĀGATASYA-VYŪHA-NĀMA-MAHĀYĀNA-SŪTRA.

ĀCIṆṆA KAMMA (habitual action) is one of the four kinds of karma when classified in respect of its efficacy (*pākadāna-pariyāyena*). Together with this habitual or chronic action are classed the so called weighty (*garuka*) actions of telling effect, such as the serious crimes of wounding a Buddha, killing an arahant, parricide and causing a schism in the Saṅgha; further, death-proximate (*āsanna* or *maraṇāsanna*) action, immediately preceding death, and residual or accumulative action (*kaṭattā-kamma*).

There is a subtle difference between habitual and accumulative action, for habitual action does not reserve its full strength, awaiting the opportunity to become reproductive (*janaka*), as in the case of accumulative action. Habitual karma merely strengthens an existing tendency thereby facilitating a repetition of a similar act for good or for evil.

It is a psychological distinction which is not found in the early writings on Buddhism, even though the term is sporadically met with. Thus in the *Upāli Sutta* [1], e.g., the word *āciṇṇa* is used merely to denote that "it is not the *custom* of the Nigaṇṭha Nātaputta", "it is not the *custom* of the Tathāgata" to speak of action and of punishment. And again in the *Aṅguttara Nikāya* [2] we find a description of those "who proclaim what was not practised by the Tathāgata as his *practice*."

Even the comparatively late *Visuddhimagga* [3] does not use the word in a special technical meaning, when referring to "the object on which the mind dwelt formerly" (*āciṇṇārammaṇa*).

As an action which forms the main concern in the shaping of the future, the term is found in the *Maṭṭakuṇḍali-vatthu* [4], although not exactly with the significance of habit, but as originating in an action, skilfully performed to perfection (*āciṇṇa-samāciṇṇa-kusalamūlaka*). For, it was a single act of gladdening his mind (*manaṃ pasādesi*) which provided the youth with a celestial rebirth. Still, the efficacy of the act is illustrated, the result being compared to the shadow which never parts (*chāyā va anapāyinī* [5]).

Many are the stories which show the power of habit which might even make a saint act in a manner seemingly incongruous with his supreme virtue and self-control. A *deva* in the celestial world of the thirty-three (*Tāvatiṃsa*) had a voice which carried a distance of sixteen leagues even if he whispered, because in a previous existence he was, as a dog, greatly attached to a paccekabuddha and used to bark loud at him, out of sheer affection, whenever it saw him [6].

Also, the doubt which arose in the Buddha's mind shortly after his enlightenment, when he considered the difficulty of the truth realised by him, the doubt concerning the feasibility of proclaiming this teaching to others, that too is said to arise habitually (*āciṇṇa*) in the mind of every Buddha [7]. And again, when on the occasion of the Buddha's first visit to Rājagaha, he went with his begging-bowl from house to house and was censured on this account by the king, his father, the Buddha replied, "Such is our custom, o king!" (*cārittam etaṃ mahārāja amhākaṃ*), referring to all the previous Buddhas who had made it their habit to live on alms [8].

It is the constant repetition of an act which, indulged in (*ācarati*), becomes a regular pattern of behaviour (*cāra, ācāra*), a manner of conduct (*cāritta*); and the action which is thus indulged in (*āciṇṇa kamma*) becomes a habit. The selfish and callous man is born, as the immediate fruit of his evil, in a despised family, stupid and without enquiring tendency, as is the habit of dogs and the like (*kukkurādivatāciṇṇo* [9]) and such is his companionship. For, it is habitual karma which is usually the decisive factor in this and any subsequent life. Of the sixteen kinds of karma as enumerated and classified in later Buddhist literature [10], habitual karma seems to be the most fearful. For even the weighty action (*garuka kamma*) of parricide with its unavoidable immediate reaction, is but a single action with effect, whereas the accumulative force of habit results in a piling up of deeds and their consequences which would have a truly crushing effect on many lives to come in many aeons. It is this incalculable amassment of dues which causes that agitation (*saṃvega*) of fear and anxiety in anyone who contemplates the miseries of the worldly life with its repeated round of birth, old age, illness and death, the miseries of the sufferings in an unhappy rebirth, the miseries of *saṃsāra* (q.v.), past, present and future.

But, the formation of a habitual action does not necessarily involve a major part of time or practice. In the *Saṅkha Sutta* [11], a certain headman, the son of Asibandhaka, both followers of the Nigaṇṭhas, declared to the Buddha that the doctrine of their leader Nātaputta was that "according as a man habitually lives, so goes he forth to his destiny." The expression used here is *yaṃ bahulaṃ yaṃ bahulaṃ viharati*, indicating a life devoted to certain actions. This doctrine is refuted by the Buddha's remark that as no murderer spends the greater part of time of his life in actually murdering people, and thus cannot be said to be living habitually murdering people, he would not go forth to the destiny he deserves. In fact, nobody would ever go to an evil destiny, as evil is performed only from time to time (*samayā samayaṃ*).

1 *M.* I, 372-5, sutta 56.
2 *A.* V, 74.
3 *Vism.* 269.
4 *DhpA.* I, 30.
5 *Dhp.* v. 2.
6 *DhpA.* I, 173.

7 ibid. 81.
8 ibid. 90.
9 *Sdmp.* 90.
10 *Abhs.* p. 23.
11 *S.* IV. p. 317.

A habit is determined by association of ideas, and hence characters of the lowest level are actuated in their behaviour by habit and routine. The faculty of association of ideas, which is also found in the animal kingdom, does not betray much intelligence. It is, therefore, not correct to suggest that a bad habit should be sublimated by a good habit. Only through understanding can one's life be regulated in such a way as to exclude all habit and routine. This is done in the Buddha's method of mindfulness (*satipaṭṭhāna*) with full conscious awareness of the arising and cessation of every sensory reaction in body and mind, without suppression, without approval, till the very concepts of good and evil, of 'I' and 'mine', vanish, and volitional activity (*kamma*) of the process of grasping has given way to pure action (*kriyā*) which is purposeless, but full of understanding and insight leading to deliverance.

H. G. A. v. Z.

ACINTEYYĀNI. The *Aṅguttara Nikāya* (II, 80) mentions four subjects which should not be thought about (*na cintetabbāni*) ; whoever thinks of them, says the text, would drive himself mad or cause his own ruin. The subjects so tabooed are the range of enlightenment of the Buddhas (*buddha-visayo*), the range of contemplation of one who is in a state of mental absorption (*jhānavisayo*), the fruition of actions (*kammavipāko*) and speculations about the world (*lokacintā*). See also AGNOSTICISM.

Of these, the first is explained in the commentary as meaning both the incidence (*pavatti*) and potency (*ānubhāva*) of such qualities as omniscience that Enlightened Ones possess. The second refers to the range of the higher mental absorptions, while the third applies to the result of actions which, for instance, might have to be experienced in the present life. The fourth is said to comprise such speculations as 'by whom were the sun and moon created, the great earth and the great ocean ; by whom are beings begotten ; by whom are mountains created and by whom trees like the mango, and palms like the palmyrah and coconut ?' (*AA*. III, 108-9).

H. S. C.

ACINTIKA-MADHYABUDDHI-VIKRĪḌITA, name of a bodhisattva (*Mhvyut*, 733), meaning sporting in enlightenment into a circle that is incomprehensible by thought.

ACINTITA SUTTA (*Apaṇṇaka Vagga: A*. II, 80), dealing with the four kinds of unthinkables (*acinteyyāni*), preached at Gijjakūṭapabbata in Rājagaha. The Buddha told the monks that there were four things which should not be thought of, namely, the sphere or scope of the Buddhas (*buddha-visaya*), of one who is in a state of mental absorption (*jhānavisaya*), the fruition of actions (*kammavipāka*) and the thoughts about the world (*lokacintā*). By thinking of these four things one's mind gets distracted (*ummāda*) and distressed (*vighāta*). See also ACINTEYYĀNI.

ACINTYA-BUDDHAVIṢAYA-NIRDEŚA, a Sanskrit text, extant in its Tibetan and Chinese translations. The Tibetan text is the *Bsam-gyis-mi-khyab-pa-bstan-pa*, in the Dkon-brtsegs (Ratnakūṭa) section of the Kangyur. The Indian Pandit Jinamitra, Dānaśīla and a Tibetan translator Ye-śes sde translated the work into Tibetan (*TM*. No. 79 ; *OM*. No. 760.35).

There are two corresponding Chinese works. One is the *Wên-shu-shih-li-so-shuo-pu-szŭ-i-fo-ching-chieh-ching* (文殊師利所說不思議佛境界經), translated by Bodhiruci in 693 A. C. (*Nanjio*, No. 46 ; *Taishō*, No. 340). The other is the 35th assembly of Ratnakūṭa Sūtra, viz., *Shan-tê-t'ien-tzŭ-hui* (善德天子會) by the same translator (*Nanjio*, No. 23.35 ; *Taishō*, No. 340).

ACINTYA-GUṆĀNUTTARADHARMA-GOCARA, a bodhisattva whose name occurs in a list (*Gvyū*. 443.9) of future Tathāgatas enumerated by Māyādevī. She tells the noble youth Sudhana that inasmuch as she was the Buddha Vairocana's mother she was also the mother of all past Buddhas, and will be the mother of future Buddhas such as Maitreya, Acintya-guṇānuttara-dharma-gocara and others (ibid. 348.8 : Sarvabodhisattvajinajanetrī).

ACINTYA-KRAMOPADEŚA-NĀMA, a Sanskrit text extant in its Tibetan translation, the *Bsam-gyis mi-khyab-paḥi rim-paḥi man-ṅag shes-bya-ba*, in the Rgyud (tantra) section of the Tengyur. Its author was Tog-tse-pa (Kuddālīpāda), while Bde-baḥi myu-gu (Kṣemāṅkura) and the Lotsāba of Ḥgos, i.e., Lhas btsas or Devasūta, translated this work into Tibetan (*Cordier*, II, p. 213, No. **13** ; *TM*. No. 2228).

ACINTYA-MAHĀMUDRĀ-NĀMA, a Sanskrit text extant in its Tibetan translation, the *Phyag-rgya chen-po bsam-gyis-mi-khyab-pa shes-bya-ba*, in the Rgyud (tantra) section of the Tengyur. This text was composed at Groṅ-khyer grags-pa skyon (Kīrtipāla-pura ?) by Tilli-pa (Tailikapāda). The translator's name has not been recorded (*Cordier*, III, p. 108, No. 32 ; *TM*. No. 2305).

ACINTYAMATIDATTA, a famous bodhisattva in esoteric Buddhism. The word literally means 'the giver of the unthinkable wisdom'. Tibetan *blo-gros-bsam-yas* is a literal translation of it ; likewise, is Chinese *pu-szŭ-i-hui-pu-sa-ching*.

His position in the maṇḍala differs according to the various sources which explain it. Thus, in the *Mahāvairocana-sūtra* (fasc. V) he is said to occupy the south side of the Garbha-dhātu-maṇḍala. It is there stated as follows : "On the southern side of the maṇḍala is a division called *Sarva-pratihata-praśamita* (Ch'u-hai- chang-yüan 除蓋障院) or the division where every kind of hindrance is excluded . . . (Here) Acintyamatidatta sits on a lotus flower holding a jewel called the Cintāmaṇi in his left hand ".

But, according to the *Hsüan-fa-szü-i-kuei* (玄法寺儀軌) which was composed at the Hsüan-fa temple, and the *Ching-lung-szū-i-kuei* (青龍寺儀軌) which was composed at the Ching-lung temple (both of which, though rather late, are traditional commentaries on the *Mahāvairocana-sūtra*), he sits in the centre of the mandala. The earlier Chinese commentaries such as the *Shê-ta-i-kuei* (攝大儀軌), *Kuang-ta-i-kuei* (廣大儀軌) etc., however, place him at the west end of the above-mentioned division of the mandala.

These changes may be accounted for by the strong faith and high regard in which this bodhisattva was held by his many followers in China and Japan, who thus desired to bring his position up to the centre from the west or the south end of the division of the maṇḍala.

He is represented as bearing the usual features of a Mahāyāna bodhisattva ; features such as long hair, beautiful costumes and keyūras, all of which were, in fact, borrowed from what was considered fashionable by the Indian layman of the upper class. His whole body is yellowish-white in colour. The mudrā in which Acintyamatidatta is portrayed may be described as follows : His right arm which is bent at the elbow has the palm held straight up. The ring-finger and the little finger are bent inwards, while the thumb presses against the ring-finger. This is known as the mudrā of the sword. His left arm which is also bent at the elbow has the hand made into a fist and placed against his chest. It holds a lotus flower on which is kept the Cintāmaṇi gem. But yet another source, the *Tai-tsang-tu-hsiang* (胎藏圖像, 'Illustration of garbha-dhātu-maṇḍala'), describes him differently as follows : His right hand is held in an erect position, with the palm turned inwards and all the fingers stretched out. His left hand, holding in its fist a lotus flower with the cintāmaṇi, is made to rest on his knee. In this, however, he resembles Chandraprabha bodhisattva who occupies the west side of this same maṇḍala.

His *bīja* or 'seed of Buddhahood' is the letter 'ū', while his mantra is *namaḥ samanta-buddhānāṃ sarva-āśa-paripūra svāhā* (i.e., Obeisance to all Buddhas, you who will satisfy our every wish ! Svāhā !). I-hsing, explaining the significance of this *bīja* in his *Ta-jih-ching-i-chieh* (大日經義釋 a commentary on the *Mahāvairocana-sūtra*), states, "The symbolic sound or *bīja* 'ū' of Acintyamatidatta stands for the idea of 'non-genesis samaya' (chi-wu-hsing 極無性 samaya). All phenomena of this world are completely similar. The differences amongst them are only in their appearances and not in their substantiality, if any. This bodhisattva realises and shows us the truth of this fundamental sameness of the phenomena of the world. If one realises this, one could conduct oneself even as a Tathāgata free from all endeavour to shut out *kleśa* and bad actions. Moreover, it is such a one who could receive the Sukhā of the Traidhyāna world. Therefore, it is called the wisdom of the unthinkable (*acintyamati*). If we obtain this wisdom we could even live a secular life in this world without any kind of pain whatsoever." This mantra is further described (fasc. XIII) as being capable of affording the satisfaction of every wish of mankind, in the same way as the Cintāmaṇi, which this bodhisattva is represented as holding in his left hand.

S. KANAOKA.

BIBLIOGRAPHY : *Mahāvairocana-sūtra* (*Nanjio*, 530) fasc. I & V ; *Ta-jih-ching-i-chieh* (commentary on the above by I-hsing) ; *Pi-tsang-chi* (the Esoteric Doctrine of Vairocana) ; *Taizōkai-shichishū* (Seven Studies on Garbha-dhātu) ; *Shosetsufudōki* by Shinjaku, 886–927 A. C. (Comparative Studies in the Figures of Garbha-dhātu-maṇḍala) ; *Taizōkai-nyūrishō* (the Deep Teaching of Garbha-dhātu-maṇḍala), fasc. II ; *Asaba-shō* fasc. CCVII ; *Taizōkai-nenjushidai-yōshūki*, fasc. XI ; *Ryōbu-mandala-gi-ki*, fasc. III ; *Taizōkai-maṇḍala-son'i-genzushō-shi* fasc. IV.

ACINTYA-PARIBHĀVANĀ-NĀMA, also known as *Acintabhavita-paribhāvanā*, a Sanskrit text extant in its Tibetan translation, the ***Bsam-gyis mi-khyab-pa bsgom-pa shes-bya-ba***, in the Rgyud (tantra) section of the Tengyur. Its author was Rāhula (Tib. Sgra-gcan hdsin). The translator's name is not recorded (*Cordier*, II, p. 241, No. 73 ; *TM*. No. 2399).

ACINTYA-PRABHĀSA-BODHISATTVA-NIRDEŚA-SŪTRA or *Pu-szū-i-kuang-p'u-sa-so-shuo-ching* (不思議光菩薩所說經) was originally entered in *Ch'ih-yüan-lu* (至元錄), fasc. 3, fol. 19 a.

It was translated by Kumārajīva of the later Ts'in dynasty, 384–417 A. C. It consists of one fascicule. The Tibetan version is extant in the Sde-dge edition (*TM*. No. 103) under the title of *Hphags-pa khyehu snaṅ-ba bsam-gyis-mi-khyab-pas bstan-pa shes-bya-bahi chos-kyi-rnam-graṅs*. It was translated by Jinamitra, Dānaśīla and Ye-śes sde early in the ninth century.

In the Peking edition the same work occurs under the title of *Khyehu snaṅ-ba bsam-gyis-mi-khyab-pas bstan-pa shes-bya-bahi chos-kyi rnam-graṅs*, translated by Surendrabodhi and Ye-śes sde (*ŌM*. No. 771).

Both Tibetan translations omit the word 'bodhisattva', unlike the Chinese translation by Kumārajīva mentioned above. It agrees with the title of the lost Chinese translation by Dharmakṣetra, i.e., *Wu-szū-i-hai-tung-ching* (無思議孩童經) which entered the word 'boy' (*hai-tung*) in place of 'bodhisattva' (*p'u-sa*). See *Nanjio*, No. 396 & *Taishō*, No. 484.

S. K.

ACINTYA-PRABHĀSA-NIRDEŚA-NĀMA-DHARMAPARYĀYA, a Sanskrit work which is extant in its Tibetan and Chinese translations. The Tibetan text is the *Khyehu snaṅ-ba bsam-gyis-mi-khyab-pas bstan-pa shes-bya-bahi chos-kyi rnam-graṅs*, in the Mdo (sūtra) section of the Kangyur. The Indian Pandit Surendrabodhi and a Tibetan translator Ye-śes sde translated the work into Tibetan. It agrees with the Chinese translation *Pu-szū-i-kuang-p'u-sa-so-shuo-ching* (不思議光菩薩所說經) of Kumārajīva, some time between 402 and 412 A. C. (*Nanjio*, No. 396 ; *Taishō*, No. 484 ; *TM*. No. 103 ; *ŌM*. No. 771).

ACINTYA-PŪJĀVIDHI, a Sanskrit text extant in its Tibetan translation, the *Bsam-gyis-mi-khyab-pahi mchod pahi cho-ga*, in the Rgyud-hgrel (tantra-commentary) section of the Tengyur. The names of its author and its translator are not recorded (*Cordier*, II, p. 310, No. 74).

ACINTYARĀJA (NĀMA-MAHĀYĀNA-) SŪTRA, a Sanskrit Mahāyāna sūtra extant in Chinese and Tibetan translations. A bodhisattva, named Acintya-rāja, explains the various days and aeons (*kalpa*) in the different mansions and provinces of the Buddhas, commencing with the residence of Śākyamuni which is called Saha-loka-dhātu or the universe. Sometimes, however, Brahmā is also called the lord of the universe (*AMG.* II, 272). Of the Chinese translations one is by Hsüan-tsang of T'ang dynasty (A. C. 618–907), the *Hsien-wu-pien-fo-t'u-kung-tê-ching* (顯無邊佛土功德經 : *Nanjio* No. 95, *Taishō*, No. 289). According to Nanjio this is a translation similar to chapter 26 of *Mahāvaipulya-buddhāvataṃsaka-sūtra* (*Nanjio*, No. 87), and chapter 31 of the other translation of the same work (*Nanjio*, No. 88). The other is the (*Fo-shuo-*) *chiao-liang-i-chich-fo-ch'a-kung-tê-ching* (佛說) 較量一切佛刹功德經 (*Nanjio*, No. 881 ; *Taishō*, No. 290) by Fa-hsien (Dharmabhadra). Nanjio points out the difference between the above two works, viz., the principal speaker of the former is the Tathāgata and that of the latter is the bodhisattva Acintyaprabhāsarāja. The Tibetan translation is named *Bsam-gyis-mi-khyab-pahi rgyal-pohi mdo*. Neither the author's, nor the translator's names are given (*ŌM* No. 934 ; var. *Bsam-gyis-mi-khyab-pahi rgyal-po-shes-bya-bahi mdo* : *TM.* No. 268).

ACINTYAŚRĪ, a bodhisattva whose name occurs in a list of future Tathāgatas enumerated by Māyādevī (*Gaṇḍ.* 443 7).

ACINTYASTAVA (var. Acintastava), a Sanskrit text extant in its Tibetan translation, the *Bsam-gyis-mi-khyab-par bstod-pa*, in the Bstod-tshogs (stotra, hymns of praise) section of the Tengyur. It was composed by Klu-sgrub (Nāgārjuna) and translated into Tibetan by Tilaka and Pa-tshab Ñi-ma grags or Sūryakīrti (*Cordier*, II, p. 6, No. 19 ; *TM.* No. 1128).

ACIRAVATA, a novice to whom the *Dantabhūmi Sutta* (*M.* III, No. 125) was preached by the Buddha.

When Aciravata was in a forest-hut near Veḷuvana Jayasena (the son of king Bimbisāra, according to the commentary) visited him and asked him if it was true that the diligent and ardent bhikkhu could achieve concentration. On Aciravata replying it was so, the prince requested him to teach the doctrine. But the novice was reluctant, fearing the prince might not understand him. On being pressed, however, Aciravata preached the doctrine but it was lost on Jayasena who went away protesting that it was not possible for a bhikkhu, though active and earnest, to attain concentration. The novice reported the matter to the Buddha who remarked that there was no good in preaching to Jayasena whose heart was set after pleasure. Then the Buddha preached the *Dantabhūmi Sutta*. Aciravata rejoiced in the Buddha's exposition.

Both the Buddha and Jayasena address him as Aggivessana, the name of his clan.

L. R. G.

ACIRAVATĪ, one of the five great rivers (*pañca mahā-nadī*) mentioned in Buddhist texts, the others being Gaṅgā, Yamunā, Sarabhū and Mahī (*Vin.* II, 237). In the *Aṅguttara Nikāya*, these rivers are said to originate from the region of the five great lakes which constitute their joint source (*A.* IV, 101), but in the commentaries all of them are traced to a single source, the lake Anotatta (*AA.* IV. 197 ff.). From the Himālayas these rivers flowed eastwards into the ocean (*S.* V, 39). The Chinese pilgrim Hsüan-tsang refers to the Aciravatī as A-chi-lo and ascribes to it a south-east course past the city of Śrāvastī (Watters, *On Yuan Chwang*, I, 398 f.). The river could be seen from the terrace of the palace of king Pasenadi of Kosala (*Vin.* IV, 111 f.). At Sāvatthi an *udumbara* (*ficus glomerata*) grove grew on its banks (*SnA.* I, 19) and to the north of the Kosalan village of Manasākaṭa was a mango grove where the Buddha preached the *Tevijja Sutta* on the futility of mere knowledge. The Aciravatī is used here in three similes to point out the folly of pursuing the wrong path to reach the goal : invoking the gods for this end is as futile as it is for a man wishing to cross the Aciravatī, to stand on one bank and invoke the other bank to come over (*D.* I, 235 ff.). Once Pasenadi arranged for a religious discourse with Ānanda on the bank of the Aciravatī (*Bāhitika Sutta*, *M.* II, 113 ff.). While on his way to the Himālayas with five hundred bhikkhus Sīvali is said to have stopped on the bank of this river (*AA.* I, 248).

According to the *Saṃyutta Nikāya* the Aciravatī had a vast expanse of water, to measure which was no easy task (*S.* V, 401). History was created on its banks when Viḍūḍabha, the son of king Pasenadi routed the Sakyas (*DhpA.* I, 359 f.). There was great disaster when the river was in full spate, and not long after the slaying of the Sakyas, Viḍūḍabha and his army were swept into the sea (loc. cit.). Despite its being a source of great disaster people were in the habit of burying treasures on its banks. Once during the floods Anāthapiṇḍika, the great benefactor of the Buddha, lost eighteen crores of his wealth that he had buried on its banks (*DhpA.* III, p. 10).

There were many bathing spots in the river where monks and brāhmans used to bathe (*Vin.* IV, 161). An instance is recorded when Sāriputta bathed there (*AA.* II, 127). While staying in the Kosalan village of Daṇḍakappa situated near the river, Ānanda bathed in its waters with several other monks (*A.* III, 402). Other spots there were in which courtesans bathed naked, and some bhikkhunīs including the Chabbaggiya nuns did likewise until a rule was passed making it an offence for a bhikkhunī to bathe unclothed (*Vin.* I, 293 ; IV, 259 f., 278). In this same river the frivolous Chabbaggiya monks went to disport themselves by

clutching the horns, ears, necks or tails of cows that waded across, or by springing on the backs of these animals (*Vin.* I, 190 f.). The Sattarasa-vaggiya monks were in the habit of going to the river for water-sports until a rule was passed prohibiting it (*Vin.* IV, 111 f.).

The people on the banks cast nets for fish (*UdA.* 366). They were in the habit of stowing away rafts they had made, on this river (*Vin.* III, 63). An elephant was once tamed on its banks (*DhpA.* IV, 5). It was in the Aciravatī that Paṭācārā's child was drowned (*DhpA.* II, 264). Two instances are recorded when erring monks hit in the eye swans flying over the river (*J.* I, 418; II, 365). Kapila was reborn as a fish in its waters in consequence of his evil deeds (*DhpA.* IV, 41 ; *SnA.* I, 308). We are told that in the time of Kassapa Buddha the Aciravatī flowed round Sāvatthi and into a vast lake where separate bathing spots were demarcated for the king, the people, the Buddha and the Saṅgha (*MA.* II, 166).

This river has now been identified with the modern Rāpti in Oudh (Law : *Historical Geography of Ancient India*, p. 61). Aciravatī literally means 'short-lived' or 'not lasting long'. In the *Avadāna Śataka* (i, 63 ; ii, 69) the name occurs as Ajiravatī and I-tsing takes it to mean the river of the Aji (dragon : I-tsing, *Travels*, p. 156). Whatever its meaning and however great this river may be, it would endure, according to the *Aṅguttara Nikāya* (IV, 101), until the birth of a third sun, when not only its waters but those of the other great rivers as well would dry up and exist no more.

ACITTAKA, a stage of infatuation, in which one fails to comprehend anything. Tibetan 'sems-med-gñid' is a literal translation of the Sanskrit term. But in Chinese it is translated as *chi-chung-shui-min* (極重睡眠), *chi-shui-min* or *chi-chung-shui*, all of which mean 'extremely sound sleep'. This is one of the five stages of infatuation, in which no kind of consciousness is awakened.

In the Vijñānavāda, sensation or consciousness is supposed to arise on account of the six sense organs (*indriya*), and depending upon their respective objects (*āyatana*). The actual sensation or consciousness which thus arises is called *pravṛtti-vijñāna*, which, however, cannot arise independent of pure consciousness (*ālaya-vijñāna*). This actual consciousness (*pravṛtti-vijñāna*) cannot, however, arise in the next five spiritual stages. The five spiritual stages are as follows : *asaṃjñika*—unconsciousness (wu-hsiang-t'ien 無想天), *asaṃjñi-samāpatti*—attainment of unconsciousness (wu-hsiang-ting 無想定), *nirodha-samāpatti*—attainment of suppression (mieh-chin-ting 滅盡定), *acittaka*—the stage of infatuation (chi-chung-shui-min 極重睡眠), *mūrchā*—the stage of convulsion (chi-chung-mên-chueh 極重悶絕).

It will be seen from the above that *acittaka* is also one of them. In this stage actual consciousness cannot arise at all because of the absence of *ālaya-vijñāna*. See Fasc. VII of the *Vijñapti-mātratā-siddhi* of Hsüan-tsang (*Taishō*, No. 1585; cp. *Nanjio*, No. 1197).

The condition of a person in the *acittaka* stage should be carefully distinguished from that of a sleeping man. In normal sleep, which is one of the five obstacles (*pañca āvaraṇāni*), the sub-conscious remains alive. But in this 'extremely sound sleep' no kind of consciousness can arise. Thus, it is different from normal sleep. Nevertheless, this stage is induced by sleep and bears all the other characteristic features of normal sleep. That is why this stage is translated in China as 'extremely sound sleep'.

S. K.

BIBLIOGRAPHY: *Yogācārabhūmi* (*Nanjio*, No. 1170), fasc. XIII; *Ch'êng-wei-shih-lun-shu-chi* or the commentary on the Yogācārabhūmi by K'uei-chi, fasc. VII ; *Ch'êng-wei-shih-lun-chang-chung-shu-yao*, another commentary on the same work by the same author ; *Jō-yui-shiki-ron-izumi-no-shō* by Zen-nen, completed in 1562 A. C.: *Vijñaptimātratā-siddhi* (*Taishō*, No. 1585 ; *Nanjio*, No. 1197), fasc. VII ; *Triṃsika-vijñapti-kārikā*.

ACTA ORIENTALIA, an oft cited periodical devoted to Oriental studies and issued from publishing houses in the continent of Europe. It originated in the desire of members of several academic societies in Denmark, Norway and Holland for a common medium for their researches. The journal was first issued in 1923 from the press of the firm E. J. Brill (Leiden, Holland). The first editorial board comprised F. Buhl, C. Snouck Hurgronje, Sten Konow and Ph. S. van Ronkel, who had severally specialised in Egyptian, Islamic, Indo-Iranian and East Asian studies. The chief editor was Sten Konow. The articles were in the three most widely current European languages, namely, English, French, German.

Some numbers contained comprehensive articles on Buddhist subjects (or interest), while others invariably made valuable references to Buddhism. In Vol. III, for instance, J. Rahder had a long article on *Daśabhūmika Sūtra* and P. Tuxen another, entitled 'Zür Darstellung der Indischen Philosophie' (on the position of Indian philosophy), where the author had made a comparative study of Buddhism and Indian philosophy ; J. J. L. Duyvendak wrote on the 'Buddhistic festivals of all Souls in China and Japan' (Vol. V), and E. Obermiller (Vol. IX) had translated a work of Ārya Maitreya under the title 'The Sublime Science of the Great Vehicle to Salvation'.

In Vol. XI Johs. Pederson joined the editorial board and it is in this volume that Obermiller had two long articles on the 'Doctrine of Prajñāpāramitā as exposed in Maitreya's *Abhisamayālaṅkāra*'. Three general editors were responsible for Vols. XV—XX. Vol. XV contained a translation (by E. H. Johnston) of eight cantos (Nos. 15–22) of the *Buddhacarita* of Aśvaghoṣa, while Vol. XVII had a valuable article by Rahder on Mahāyāna. After Vols. XVIII (1940) and XIX (1943), occurred an interruption, Vol. XX appearing in 1948, after a lapse of five years. Upon the death of Sten Konow, in the last-named year, K. Grønbech became the editor-in-chief. A new editorial

board consisting of C. C. Berg, Georg Morgenstierne, H. S. Nyberg and Johs. Pedersen, issued Vol. XXI in 1953. From this issue the journal came under the press of the Copenhagen firm, Ejnar Munksgaard. Vol. XXII appeared in 1955 and from XXIII (1959) C. E. Sander-Hansen has continued to be the editor-in-chief, upon the death of Gronbech. In the last-named volume appeared an article from the pen of Eric Haarh entitled 'Contributions to the study of Mudrā and Maṇḍala'; it is of considerable importance in Tantric studies. Vols. XXIV—XXVI were published respectively in 1959, 1960 and 1961.

Acta Orientalia, from its very first number, has been considered a journal of high academic value and it is consulted by writers on Buddhist subjects.

S. K. NANAYAKKARA.

ACTION. General Aspects. From various viewpoints this will be considered under respective headings. For action can be considered in respect of its moral implications: good and evil actions (*kusala-akusala kamma*), which is really not a view of action, but of the consequences of action, the result (*vipāka*).

Apart from good action (*kusala kamma*) there is right action (*sammā-kammanta*) which is a constituent of the Noble Eightfold Path (*ariya aṭṭhaṅgika magga*) and which refers to bodily actions only, right action being the abstinence from killing, stealing and wrong indulgence in the senses. In the wider sense of action as karma, it is also right thought (*sammā-saṅkappa*) and right speech (*sammā-vācā*) which have to be classified under *kusala kamma*; for action in its comprehensive meaning is volitional activity which may lead to mental, verbal or physical activity. This volitional aspect (*cetanā*) is the most essential characteristic of karmic action, and without such intention there would be no karmic responsibility, even if there were physical activity. Action then can be viewed as the cause of the effect (*vipāka*) and will be accordingly classified; for it cannot be a good cause which produces an evil effect. From this point of view, action and its result can be considered from the time-aspect, i.e., the duration required for action to ripen in this life itself (*diṭṭha-dhamma-vedanīya-kamma*), or in an immediately following birth (*upapajja-vedanīya-kamma*), or in some further distant, future existence (*aparāpariya vedanīya-kamma*). Again, without taking into consideration the effect itself, one can discuss the intrinsic efficacy of action, its reproductive force (*janaka-kamma*), its supportive activity (*upatthambhaka kamma*), counteractive (*upapīlaka kamma*) or even destructive force (*upaghātaka kamma*), or in other words the function or power of action to generate, to maintain, to suppress and to destroy.

From the seriousness of the result, action can be classified as weighty (*garuka kamma*) and un-[illegible]lable, as habitual (*āciṇṇa kamma*) or accumulated (*kaṭattā-kamma*), which will bide its own time to produce its fruit, if conditions permit. And if all that fails, it remains mere action spent, action that was (*ahosi kamma*) and that will never bear fruit.

A very special reference must be made here to the identity of the actor and the action, the doer and his deed. For, this constitutes the most essential and characteristic teaching of Theravāda Buddhism, the doctrine of *anattā*, no separate self-entity, which refutes the heresy of individuality (*sakkāya-diṭṭhi*).

Karmic action being always intentional, there is a purely psychological conclusion to be drawn, viz., that only full-grown thoughts with volitional discrimination entail karmic responsibility; while mental processes which have not grown beyond the stage of sensory reactivity (*vedanā*) or perceptivity (*saññā*) and which do not possess the active power of discrimination which moulds (*saṅkhāra*) a thought with likes and dislikes—such processes are not action, but reaction.

Finally, there is known that action which is born from the understanding of a need, and not from the hunger of greed. Action grown from greed (*taṇhā*) and misunderstanding (*avijjā*) is karma which will result in rebirth. But action, which springs from the necessity of understanding, has no further motive and does not project itself into a future existence. It is action, pure and simple (*kriyā*).

All the above aspects of action will be dealt with under the headings of the technical terms which have been mentioned here.

Doctrinal Aspect of Action.[1] One frequently meets in Buddhist writings with two statements which seem to stand in glaring contradiction to one another. One is that there is nothing but movement and change (*sabbe saṅkhārā aniccā*), and the other is that things do not move, because matter and form disappear as soon as they appear (*ruppatīti kho tasmā rūpan ti vuccati*: *S.* III, 86). The contradiction is only apparent as long as things are associated with entities. According to the Buddha's teaching of *anattā* there are no abiding entities, no lasting substances, no permanent existence, no souls; only passing phenomena appear and disappear in a process of impermanence and change; hence there is nothing but movement. Again, this movement does not belong to abiding entities and hence there are no things that move, and whatever movement there is, is not of things; things do not move. Just as existence is not something added to the existing thing, so is motion, or change, not something added to a thing, whereby it moves and changes.

That motion is something different from the thing moving was the view of the Vaiśeṣikas[2] who attributed to existence the three realities of substance, quality and motion. But the orthodox Buddhist view is distinguished from these views by the fundamental theory which denies the existence of any substance. When, therefore, action takes

1 For the moral aspect of ACTION, see s.v. KARMA.

2 *Vaiśeṣika-sūtra* I, 2, 7–8, quoted by Stcherbatsky, *Buddhist Logic* I, p. 99.

a prominent place both in the psychology and in the ethics of Buddhism, it is not a denial of empirical action, but a denial of action as something separate from the actor. "An actor there is not, but only action can be seen" (*kārako na, kiriyā va vijjati* [3]).

> "There is no actor of the deed,
> No reaper of the fruit in sight,
> Phenomena alone flow on;
> This is the only view that's right."
>
> *kammassa kārako n'atthi*
> *vipākassa ca vedako,*
> *suddhadhammā pavattanti,*
> *ev'etaṃ sammadassanaṃ.* [4]

In Buddhism action does not require a medium to act, whereas in science the forces of action in nature are considered as the forces of definite elements, whatever their inherent constitution may be.

Action in Buddhism is not latent, is not a concealed force, awaiting the opportune moment to burst forth into action. For, action is actuality, i.e., arising from moment to moment, dependent on conditions both in arising and in ceasing, but never abiding, subsisting, enduring in any form of energy whatever.

In physics it is not energy which can be observed or measured but the effect in the form of motion or heat. The existence of energy is deduced from phenomena which are considered to have been caused thereby. Similarly action can only be observed in actuality when it is seen as reaction. This reactionary actuality comes into play in dependence (*paṭicca*) on certain conditions, but does not require some static energy behind it to set the chain of reactions going through some ultimate first cause.

It is absolutely essential for the proper understanding of Buddhism that this idea about the intrinsic nature of action being reaction is comprehended, for on this depend the understanding of the Buddhist denial of 'God' and 'soul', the comprehension of the laws of dependent origination (*paṭicca-samuppāda*, q.v.), the doctrine of karma, the infinity of the process of evolution, the entire concept of existence as becoming.

Action, then, is entirely conditional, such as sensation being totally dependent on the function of organs, the proximity of objects and the actual contact of both. This does not mean that sensation is latent in the senses, except in a very wide meaning, according to which it would be equally accurate to say that sensation is latent in the sense-object, too.

The Buddhist concept of energy does not admit the idea of a static body of energy. Action can only be understood in action, never in isolation. It is as a reflection which cannot be observed in itself and apart from the reflecting agency. Thus, action cannot be admitted as result of energy and apart from it; neither can energy be thought of, unless in action. In other words, there *is* no energy, but energy arises in action; and action arises in dependence on conditions which make it reactionary. That these reactions are not purely mechanical is shown by the fact that the conditions on which a certain action recoils may be entirely negative: the dissociation (*vippayutta*), the absence (*natthi*), the disappearance (*vigata*) of conditions are all aspects which negatively influence the arising of mental and physical phenomena.

Action does not operate by latent or static energy becoming dynamic, but by accord. It means that there is not a flow of energy, path or beam, passing on from there to here, but a harmonious adaptation. The readers of this article will react to the ideas here expressed. If these ideas were conveying an impulse, the reaction in the readers ought to be similar. But the various readers may react vastly differently, in agreement or in total dissent, which cannot be inherent in those concepts, but are conditioned by the temperament, education, background, beliefs, etc., etc., of each individual. And thus each one's reaction becomes his own individual action; and it is such individual action which forms the individual.

When reaction is explained by latent energy coming into operation, the door of speculation is opened wide and one illogical supposition is followed by a more absurd contradiction. A 'soul' with all the qualities of 'ether' is invented to explain the opposing phenomena: infinite in the future although with a beginning in the past; a substantial entity, yet entirely spiritual; a principle of thought and life of the body, yet not able to procure eternal physical life, not able to prevent acts of utter thoughtlessness; controlling all actions, and yet subject to the desires and passions of the flesh.

From the Buddha's standpoint, however, there is no actor apart from his action, whether this be physical or mental. Actions are conditions for reactions; and reactions are the events of life as experienced, forming the background and the mould in which further events are cast and shaped. Such are the mental formations (*saṅkhārakkhandhā*), the concepts of consciousness; such are the formations of actuality (*saṅkhārā*) which shape the process of thought, of becoming, and of rebirth.

Right Action (*sammā-kammanta*) is the fourth section (*aṅga*) of the Noble Eightfold Path (*ariya aṭṭhaṅgika magga*) which, together with the second and third sections: right thought (*sammā-saṅkappa*) and right speech (*sammā-vācā*), covers all human activity from an ethical viewpoint. These three sections contain the usual ten skilful or wholesome actions (*kusala kamma*) of thought, word and deed. The right activity of physical deeds is given (*A.* V, x, 28, 176; *M.* sutta 114) as the three abstinences from taking life (*pāṇātipāta*), stealing (*adinnādāna*) and wrongful indulgence of the senses (*kāmesu-micchācāra*), this last one with particular, though not exclusive, reference to prohibited sexual intercourse.

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3 Vism. xvi, § 90, p. 436.
4 Ibid. xix, § 20, p. 517.

ACTIVITY and Passivity. See AFFIRMATION AND NEGATION.

ACTS, Monastic. See SANGHAKAMMA.

ACTUALITY.

The mental and material, both are here in fact,
A human substance though cannot be found;
Void it is, set up like a machine,
A mass of conflict, like a bundle of grass and sticks.

Nāmañ ca rūpañ ca idh'atthi saccato
na h'ettha satto manujo ca vijjati,
suññam idaṃ yantam ivābhisaṅkhataṃ,
dukkhassa puñjo tiṇakaṭṭhasādiso.[1]

With this verse, quoted by Buddhaghosa from 'the Ancients' (*ten'āhu Porāṇā*), the doctrine of actuality is expounded, which together with the doctrine of insubstantiality (*anattā*) forms the basis of the entire structure of the philosophy of Buddhism, psychological as well as ethical. "As a puppet walks and stands through a combination of wood and strings, although it is empty, without life, without impulse, so this contraption of mental and material factors, void, without soul, without free will, can walk and stand, as if it had will and work of its own" (*sa-īhakaṃ sabhyāpāraṃ viya*[2]). In this three concepts are involved: the ideal, the real and the actual.

Idealism considers the two factors, mind and matter, as two ultimate substances in an idealistic dualism of the type of Plato's and Descartes'; or it finds in this dual aspect a synthesis, claiming with Hegel that mind alone is the basic stuff of existence. Idealism is supernaturalism, based on subjectivism.

The reaction to this is a materialistic objectivism, which originated in a naive form among the Greek philosophers of the sixth century B. C., later developed by Democritus and the Atomists. This reaction, too, knows its extremists who have given to matter the status of an independent absolute, whose laws govern the universe. Scientific laws, however, do not govern the world, but are expressions of man's comprehension of natural phenomena, of the behaviour of matter.

Here we have, therefore, a mental conception of the action of matter; and that is actuality. The knowledge of activity is essential for such activity to become actual; without that knowledge there is either speculative idealism or ignorance which in gross materialism endeavours to exclude the mental. Hence it is said that mind is the forerunner of all, that all is made by mind (*manopubbaṅgamā dhammā, manoseṭṭhā, manomayā*[3]). Mind is not a spiritual entity observing the events of a passing world, not a battlefield where conflicting armies clash and are conquered, but it is the battle itself, the actual conflict in which the forces of grasping for an ideal stand revealed in opposition to the reality of nature. Not reality is experienced, but only the mind's reaction to reality; and that reaction is actuality. It is the subject and the object of all Buddhist investigation, not to be grasped at in a purely conceptual analysis, not to be accepted in a dogmatic so-called realistic fashion, but to be actually experienced, over and over again, with each shifting standpoint, with each changing view, till ultimately the futility of all views (*diṭṭhi*) is fully comprehended and the possibility of any standpoint is finally discarded: "Unstayed and unstriving did I cross the flood" (*appatiṭṭhaṃ anāyūhaṃ oghaṃ atari*[4]), declared the Buddha.

Yet, there is no cleavage between the actual and the real. Nowhere in the Buddha's teaching is there a denial of reality. The higher knowledge and insight of reality or the comprehension of the actual state of things (*yathābhūta-ñāṇa-dassana*) is one of the eighteen chief kinds of intuitive understanding which expose the truth of all corporeal and mental phenomena of existence. Even in the further developed doctrine of the void (*suññavāda*) we do not meet with a universal illusion on the Vedāntic lines of *māyā*, as a denial of the existence of the empirical universe, which was necessitated by the conception of an all-pervading *ātman* as the only reality to the exclusion of everything else: "the *ātman* is above and below, behind and in front. The *ātman* is all the world".[5] In Vedānta as a system of non-duality (*advaita*) the phenomenal world does not exist. In the Buddha's teaching the *ātman* is denied both as an individual soul or substance and as a universal spirit. Hence, there is no denial of the world of phenomena, but the universe is deprived of a permanent nature, and hence only phenomena roll on (*suddhadhammā pavattanti*[6]).

The constitution of nature being phenomenal and without abiding essence or substance, it is intrinsically a process of becoming (*bhava-santati*). The viewing of this process as a constant, as an unvarying quantity under the same conditions, has given rise to a concept of a permanent substratum, which remains unchanged even when conditions and phenomena alter. Such a view does not represent the real nature of things, but is the actual response or mental reception, a re-actual perception in a dualistic state of mind. This illusion comes from the mind's attempt to be both itself and its concept of itself. It is thinking with a split mind, one part as the passive observer of actuality, the other part standing aside to interfere with and to control the observed, to assert itself in its splendid isolation, to absorb the observed in admiration and to repel in condemnation. This illusion becomes the great delusion whereby the individual process of life asserts permanency and substantiality, and whereby the ground is prepared for the arising of conflict. To the reality of the void in the process of becoming is given an ideal reality of being, which constitutes the eternal conflict arising in the mind, and created

1 Vism. xviii, § 31, p. 510.
2 Ibid., pp. 509-10
3 Dhp. i, 1.

4 *S.* I, 1.
5 *Chāndogya Upaniṣad*, VII, xxv 2.
6 *Vism.* xix, § 20, p. 517.

by the mind. To bring this delusion to an end, the mind must cease to act upon its stream of experience (*bhavaṅga sota*) from the isolated standpoint of a self or ego. The experience itself is actuality, but there is no ego apart from experience. "Whoever holds views about the body, feelings, perceptions, ideations or consciousness, all of which are impermanent, in conflict and without entity—views such as 'I am better, or equal, or worse' (than others), what else is such a person but blind to actuality?".[7]

Actuality then is the action which is both impression and expression, a communication in the most literal sense of the word, wherein the objective event has become unified with the reactor. It is, however, the appropriation of such a reaction by a misunderstanding subject which causes the conflict. In actuality, the subject is not less phenomenal than the object; through interconditionality they arise, support one another and break up. "The process of becoming with its five constituents of materiality and mentality moves on through interdependency of those factors (*aññamaññaṃ nissāya pavattati*), each one giving the other the support without which both will fall (*ekasmiṃ patamāne itaram pi patati*[8])." This process of actuality, which is life, is like the fire of which the Buddha spoke in the *Ādittapariyāya Sutta*[9], the fire of the senses, their contact, their action and reaction, burning with grasping, fed by the fuel of birth and death in ignorance, resulting in the heat of inflamed passions, leaving behind the charred remains of grief and sorrow, while moving on to further fields to set ablaze, always restless, always grasping, always springing up afresh, drawing all into itself, consuming all, constant in its inconstancy, purposeful in its inconsistency, a living contradiction, because living on death.

This doctrine of actuality is not claimed as a dogma based on the Buddha's authority, for he himself said, "Monks, whether a Tathāgata arises, or does not arise, this fact prevails, regarding that on which all natural phenomena are based and in respect of which they are fixed in the mind, that all phenomena are impermanent, unsatisfactory and without substance"[10]: *uppādā vā bhikkhave Tathāgatānaṃ anuppādā vā Tathāgatānaṃ, ṭhitā vā sā dhātu dhammaṭṭhitatā* (= *sabhāvaṭṭhitatā*[11]) *dhammaniyāmatā* (= *sabhāvaniyāmatā*[11]), *sabbe saṅkhārā aniccā*, °*dukkhā*, °*sabbe dhammā anattā*. In other words it is in the natural composition of all world-events as well as of all individual concepts that they are passing events, that they, therefore, cannot provide lasting satisfaction, and that they have no abiding entity, but arise and cease in dependence of conditions. It is a process of 'conditioned existence' (*paṭicca-samuppāda*), in which 'to be' does not last longer than its actual 'becoming' which is a dependent relationship (*idappaccayatā*[12]). As the natural order of things is thus, whether this truth has been discovered or not, there is no need and, in fact, no scope for authority and dogma. The facts speak for themselves and can be seen by anyone who cares, provided he sees with an unprejudiced mind.

This teaching of actuality, instead of giving cause for mental depression in its negation of everlasting life, is rather the joyous proclamation of deliverance from the bonds of delusion, whereby the misconceived 'I' (*sakkāya-diṭṭhi*) is fettered to conflict and woe (*dukkha*). Thus the twin doctrines of actuality and of no-self are complementary and are frequently but different angles of the one truth.

Actuality is the main foundation on which the doctrine of action (*kamma*) is built. For the *kamma* of the Buddha's word is, unlike its forerunner, the *karma* of the Upaniṣads, not a property of the soul, for no doer (*kāraka*) is discoverable, but only doing (*kiriyā*[13]). There is no experiencer (*upabhuñjaka*[14]) of the fruit of action, no one who feels (*vedaka*[15]). But there is action with volition (*cetanā*) which is the reaction of the individual to actuality. Not all reaction evolves into a future result, but only such which grasps at actuality in ignorance of its true nature. For grasping is self-projection; and when self is a delusion, such projection can only lead to conflict with actuality itself, which is woe.

Existence then is actuality, and as such it is not just being, but action. Action does not arise spontaneously, but in dependence on conditions. The human mind has tried to bind this actuality down to a law of cause and effect, but in doing so made the mistake of postulating a beginning, a first beginning, an origin, a creator, a God. This view originated in the misconception of existence as 'being' instead of 'becoming', as an ideal entity instead of an actual process, which *has* no beginning, but which *is* beginning always. "The beginning of things cannot be known" (*na paññāyati*) just because it is impossible to point out the beginning of an action which grows out of a world of actuality. Actuality is action and reaction; it has no fixity, no limits of time or space; it cannot be considered, therefore, in analysis or in isolation, for that would kill the process. Views, opinions, concepts, all stand condemned as erroneous, because they take up a standpoint which is ideal and not actual. A search becomes possible only if the object of the search is known. Said God to Pascal, "Thou would'st not seek me, if thou had'st not found me". And so a search for truth becomes impossible; it is at most a search for an ideal which is a mere concept, born from desire. And he who only looks for what he wants to find, is a bad truth seeker. For, truth is not a dogma, a view (*diṭṭhi*), an opinion, but a fact, an event, the embodiment of nature (*bhūta-kāya*) as a result of becoming (*bhava*). Hence, truth is not static, but actual; and the realisation of truth is the discovery of actuality (*yathābhūta-ñāṇa-dassana*). But, wherever

7 *S.* III, *Soṇa Sutta*, p. 48.
8 *Vism.* xviii, § 32, p. 510.
9 *S.* IV, xxxv, sutta 28.
10 *A.* I, iii, p. 286.
11 *AA.* II, iii, p. 380.
12 *S.* II, 25.

13 *Vism.* xvi, p. 513; xix, p. 602.
14 ibid. xvii, p. 555.
15 ibid. p. 576.

actuality is discovered it is within the process of thought, not necessarily discursive thought or logic. Thinking itself is the most actual of the entire build-up of actuality, for actuality in word or deed is the mere result of the actuality of thought. And in this process of thinking lie both the entire problem of actuality and its solution. It is the egg within its unbroken shell which contains the germ of life which has to develop within itself and from within, then break its confinement, and live. Reality or nature exists everywhere, but it is known only within the shell of conceptual thinking; or rather, it is only the shell of conceptual thinking about reality, which is known. And whatever may be said or thought about reality, it still remains conceptual thinking, and not reality. The only point where reality can be touched is the shell itself, i.e., the process of thinking, for that, too, is nature. But to think about thinking is mere speculation of thought; it is not grasping the real. Hence the only way to grapple with the problem is not a search for the real, but the understanding of the actual. Again, this understanding cannot be a process of logic, but must be an understanding which is comprehension through insight (*ñāṇa-dassana*). It is not in thinking that the process of thought can be understood; but through patient watchfulness and through minding (*yoniso mana-sikāra*) it will be possible to follow the ways of thinking, the subtle expedients and evasions which constitute the mask (*persona*), the shell, which hides and binds reality, all of which form actuality. For actuality is the form, the pattern of action, a pattern which is made by the mind, a mould in which the mind endeavours to capture and to shape reality, and in doing so gets caught itself. When once a mask is seen to be only a mask, it has no further power to instil fear; it can be seen as a mask, perhaps as a piece of art, but it cannot communicate a living emotion, just because it is an empty shell.

The task of the mind is to understand actuality, and not to seek reality. For a search of the unknown is but a quest for the ideal, which is unreal.

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ACYUTA (1). Some time after the cremation of the remains of the Buddha, says the *Mahāvastu* (113.14), a 'Council of dharma' was held in the Saptaparṇa grotto on the northern slope of the Mount Vaihāya. There, questioned by Mahā Kāśyapa, Mahā Kātyāyana enumerated the names of the Buddhas worshipped by the Exalted One when he was in his fifth bhūmi. Among these was the Buddha named Ratanaparvata, during whose time the Buddha of the present age was the world ruler Acyuta. Having worshipped the Buddha, Acyuta said to him, " O thou elephant among men, I have eighty-four thousand palaces. These in all splendour I give to thee and thy community of disciples." The Buddha Ratanaparvata accepted them and Acyuta made this vow, " By the merit of this good deed may I become an unfailingly strenuous performer of good deeds which heap up merit and a protector of the unprotected."

ACYUTA (2), the name of a class of gods mentioned in the *Mahāsamājasūtra* (*Kl. Turf.* IV, 185), the same as Accutā in the corresponding Pali *Mahā-samaya Sutta* (*D.* II, 259). See ACCUTADEVĀ.

ACYUTA (3), a nāga-king, given as the 65th in a list of names of eighty-one nāga-kings (*Mhvyut.* 3292).

AḌAKĀVATĪ (var. Aṭakāvatī and Alakāvatī), referred to in the *Lalitavistara* (p. 202), the *Suvarṇa-bhāsottamasūtra* (p. 116) and the *Mahāmāyūrī* (228) as the capital of the Yakṣas, is presumably the Alakā of classical Sanskrit and Āḷakamandā of Pali literature. Edgerton prefers Aḍakavatī (*BHS.* s.v.).

ADALIDDA SUTTA, the seventh sutta of the *Cakkavatti-vagga* in the *Saṃyutta Nikāya* (V, 100). The term refers to a rich or well-to-do person. But, in this sutta an attempt has been made to define the term from an ethical point of view. It is said that one is called 'rich' or 'well-to-do' only if one has cultivated and made much of the seven constituents of supreme wisdom (*bojjhaṅga*).

ADAM'S PEAK, a widely current name for the most conspicuous peak in Ceylon, famed for the Buddhist tradition (*Mahāvaṃsa*, 1, 77) of the Buddha having left the imprint of one foot upon it. See SUMANAKŪṬA.

ADANA, name of a nāga king found in the *Mahā-māyūrī* (264.25 : *BHS.* s.v.).

ĀDĀNA-VIJÑĀNA. Sanskrit *ādāna* (same in Pali) literally means 'taking', 'seizing', 'receiving', 'drawing near to one's self', etc., and the Tibetan is a mere literal translation of the word. But, in Chinese, several translations are found for this term, generally meaning: to adhere to. *Ādāna-vijñāna*, however, is the name given to the seventh or the eighth of the categories of consciousness listed by the Vijñānavāda.

Many Buddhist commentators are at variance as to whether this particular consciousness belongs to the seventh or the eighth category, and on the whole it is not possible to come to a definite conclusion. For example, in the first fascicule of the *Sandhinir-mocana-sūtra* (*Nanjio*, 247) it is stated, " This consciousness is designated *ādāna-vijñāna*. Why is it so called ? Because this consciousness adheres to the body. Besides this, it is also called *ālaya-vijñāna*. Why is it so called ? Because this consciousness is kept in the body." Also, in the third fascicule of the same work it is further stated. " This *ālaya-vijñāna* is designated as *ādāna-vijñāna*, because it can afford to sustain the seeds (*bīja*) of elements (*dharma*) and can also afford to maintain the sense-organs (*indriya*) and the sense-fields (*āyatana*). " These passages show that *ādāna-vijñāna* was used as merely another name for *ālaya-vijñāna* which, too, has the meaning of 'adherence'.

But, in some other works, *ādāna-vijñāna* is characterised as the seventh consciousness in its own right, and is sharply distinguished from the eighth consciousness, i.e., *ālaya-vijñāna*. Asaṅga, the founder of the Vijñānavāda theory, made this assertion in his works such as the *Vidyāpravartana-śāstra* (*Nanjio*, No. 1214) and the *Vidyānirdeśa-śāstra* (*Nanjio*. No. 1217). In them a distinction is made between *ādāna* and *ālaya-vijñāna* which represent the consciousness of 'corrupt adherence' and the 'pure store-consciousness', respectively. Here, the term *ādāna* is interpreted as 'unintelligible' while *ālaya* is 'intelligible'.

It was this diversity of interpretation that led to much of the confusion or argument among Chinese commentators. The arguments concerning this problem flourished especially among the Chinese translators, who were at the same time the systematists of the new sect in China. Generally speaking, the so-called old translators, such as Paramārtha, Hui-yüan, Chih-i and Tao-chi who belonged to the Ti-lun, the Shê-lun and the T'ien-t'ai sects, respectively, rendered it as the seventh consciousness.

As mentioned above, the term *ādāna* has the meaning of adherence. Thus it was rendered as the seventh consciousness which means the consciousness of self-adherence. On the other hand, the so-called new translators like Hsüan-tsang and K'uei-chi, who were the founders of the Fa-hsiang sect, established a distinction between the seventh and the eighth *vijñāna*. They considered that *ādāna-vijñāna* was only another name for *ālaya-vijñāna*, and that the seventh *vijñāna* ought to be called *manas-vijñāna*.

But it may be briefly stated that the *ādāna* and the *ālaya* must not be regarded as separate because, etymologically, both these words have the meaning of 'adherence' and 'store' at the same time.

S. K.

ADANTA SUTTA. "I do not know, O monks, of any other single thing which, if untamed (*adanta*), conduces to so much harm, namely, the mind. It is the untamed mind, O monks, which leads to extremely great loss" (*A*. I, 6). This is entire sutta (4th vagga, *eka-nipāta*) which is so clear that no comment is necessary. In subsequent suttas synonyms are given for the untamed mind, viz., uncontrolled (*agutta*), unguarded (*arakkhita*) and unrestrained (*asaṃvuta*).

ADANTA VAGGA, the fourth chapter in the *eka-nipāta* of the *Aṅguttara Nikāya* (I, 6–7), comprising ten very short suttas, of which only the first and second deal with *adanta* and *danta*, respectively, the mind untamed and tamed. It is the first sutta which has given its name to the entire chapter.

Other suttas in this chapter differ from one another only in the key-word of the common formula. Thus the mind is discussed as uncontrolled (*agutta*) and controlled, unguarded (*arakkhita*) and guarded, unrestrained (*asaṃvuta*) and restrained.

It is the tamed, controlled, guarded and restrained mind which is said to conduce to great profit (*mahato atthāya saṃvattati*), whereas the Buddha states that he does not know of any other thing which leads to so much harm (*anatthāya*) than an untamed, uncontrolled, unguarded and unrestrained mind.

ADAPTABILITY (*kammaññatā*) is a characteristic common both to body and to mind. Physical adaptability (*kāya-kammaññatā*) is the workableness and wieldiness of matter, such as that of sandalwood (*candana*); and mental adaptability (*citta-kammaññatā*) is compared therewith, when the mind is made pliable in mental culture (*bhāvitam bahulīkatam cittaṃ : A*. I, 9). As a physical phenomenon it is one of the 24 derived (*upādā*) or secondary material attributes. See RŪPA.

As a mental formation (*cetasika*) adaptability (*kammaññatā*) belongs to the group of 19 phenomena which occur in all wholesome mental states (*kusala citta*) and is distinguished in that group as adaptability of the mental faculties working through the physical senses (*kāya-kammaññatā*) and adaptability of consciousness (*citta-kammaññatā*). See CETASIKA.

H. G. A. v. Z.

ADAPTATION, or the moment in which the mind qualifies itself for mental absorption (*jhāna*). See ANULOMA.

Insight of adaptation (*anuloma-ñāṇa*) equips the meditator with mental qualifications for the Path. See ÑĀṆA.

ĀDARŚA JÑĀNA. The wisdom known by the name of *ādarśa*. or, more fully, *ādarśa-jñāna* which in its Tibetan equivalent, reads as 'me-lon lta-bahi ye-ses', was originally conceived by the Vijñānavāda. In China it is commonly called 'the wisdom of a mirror' or 'ta-yüan-ching-chih'.

It is a well known fact that the term 'wisdom' when used in Buddhism conveys a somewhat different meaning from what it usually does when used in modern terminology. In the Buddhist texts it means the application of the mind to the knowledge of the truth, i.e., to the knowledge of what is (*tattva*). By a direct effort it destroys false views concerning self and nature, and its complete possession is identical with the state of Nirvāṇa. Only at the stage of fruition (*phalabhūtā*) do Buddhas possess it; bodhisattvas cultivate its germ (*hetubhūtā prajñā, bījabhūtā* : L. de la Vallée Poussin in *ERE*. II, p. 753). The doctrinal connection with this transcendental wisdom has been examined and established more in detail through the efforts of the Vijñānavāda. In the course of their long history of speculations on the different types of wisdom they arrived at a definite scheme regarding them. According to this scheme four kinds of wisdom are visualised (*catvāri jñānāni*). They are *ādarśa-jñāna, samatā-jñāna, pratyavekṣaṇā-jñāna* and *kṛtyānuṣṭhāna-jñāna*.

A large number of works such as the *Mahāyāna-sūtrālaṅkāra* (*Taishō*, 1604; cp. *Nanjio*, 1190), the *Mahāyāna-saṅgraha* (*Taishō*, 1594; cp. *Nanjio*, 1247), the *Vijñaptimātratā-siddhi* (*Taishō*, 1585; cp. *Nanjio* 1197) and the *Buddhabhūmi-upadeśa* (ibid. 1195) of the Vijñānavāda mention this classification. In it *ādarśa-jñāna* occupies the foremost place and is explained as a pure wisdom gained by the sublimation of the eighth stage of consciousness, or *ālaya-vijñāna*. On attaining this wisdom everything in the world, of the past, the present and the future, appears before one as vividly as in a mirror. Hence its appellation ' mirror-like wisdom '. According to the Vijñānavāda this wisdom appears as the fruition of Buddhahood, and the three subsequent and lower wisdoms are classified as the results of the seventh and the sixth stages of consciousness and of the five physical sensations, respectively.

In the esoteric philosophy, however, this supreme wisdom lost its position of primary importance and was superseded by a new and higher wisdom which is designated as the *dharma-dhātu-svabhāva-jñāna*; and is considered as the wisdom of the ninth stage or *amala-vijñāna* (q.v.) in this esoteric system.

In the *Bodhicitta-śāstra* attributed to Nāgārjuna (*Taishō*, 1665; *Nanjio*, 1319), the five wisdoms (*pañca-jñāna*) of this school are explained thus: Amongst the thirty-seven deities in the Vajradhātu-maṇḍala, the five greatest Buddhas represent the five jñānas respectively. Akṣobhya, the Buddha of the East, is also called the Buddha of *vajra-jñāna* since he realises *ādarśa-jñāna*. Ratnasambhava, the Buddha of the South, is also called the Buddha of the *abhiṣeka-jñāna* since he realises *samatā-jñāna*. Amitābha, the Buddha of the West, is also called the Buddha of the *padma-jñāna* or Dharma-cakra-pravartana since he realises *pratyavekṣaṇā-jñāna*. Amoghasiddhi, the Buddha of the North, is also called the Buddha of *karma-jñāna*, since he realises *kṛtyānuṣṭhāna-jñāna*. Vairocana, the Buddha of the Centre, is the foundation of all since it is he who realises the *dharma-dhātu-svabhāva-jñāna*.

Kūkai in his *Hizōki* gives an interesting illustration of these forms of wisdom using the metaphor of water as follows: The clear surface of water can represent everything in the same way as could a mirror. This will correspond to *ādarśa-jñāna*. The figures of everything reflected on the surface of water are completely equal without a higher or a lower. This will correspond to *samatā-jñāna*.

As stated above, the five wisdoms appear to correspond to the five Buddhas respectively. Later, in the Segaki ceremony (of alms-giving to the pretas), these five Buddhas (or five wisdoms) were given other names and worshipped as the main deities of this ceremony. The following table shows the inter-relation amongst the five wisdoms, the five Buddhas, and the five deities of the Segaki ceremony.

Wisdoms	*Buddhas*	*Directions*	*Deities*
five jñānas	Śākyamuni or Amoghasiddhi	North	Abhayaṅkara
6th jñāna	Amitāyur	West	Amṛtarāja
7th jñāna	Ratnasambhava	South	Prabhūtaratna
8th jñāna	Akṣobhya	East	Surūpakāya
9th jñāna	Vairocana	Centre	Vipulakāya

As is well known, the Segaki ceremony has become popular especially in China and Japan. Sources for its practice, however, could not be found in India, although a fragment of the *Ullambana-sūtra* (*Taishō*, 685; *Nanjio*, 303) was found in central Asia. Nevertheless, in some of the later Indian Tantric works (e.g., *Sādhanamālā*) we do find an almost identical classification as follows:—

Buddha	*Colour*	*Gesture*	*Vehicle*	*Symbol*
Amoghasiddhi	green	abhaya	garuḍa	viśva-vajra
Amitābha	red	samādhi	peacock	lotus
Ratnasambhava	yellow	varada	horse	jewel
Akṣobhya	blue	bhūsparśa	elephant	vajra
Vairocana	white	dharma-cakra	dragon	cakra

S. KANAOKA.

ĀDARŚAMAṆḌALANIRBHĀSĀ, name of a world-region (*lokadhātu*), occurring in a list of regions, the Tathāgatas in which are said to come within the range of the vision of the guild-leader Muktaka as he strives for and accomplishes the Tathāgata-salvation (Tathāgatavimokṣa) named Asaṅgavyūha. In this world-region he sees the Tathāgata Candrabuddhi (*Gvyū.* 82.10.).

ĀDARṢAMUKHA (1), the bodhisattva in a previous birth as the youngest of the five sons of a king named Ānanda (*GM.* Vol. III, pt. I, 114 f.). He had gentle and endearing qualities while his four elder brothers were all rough and ill-mannered. Ādarśamukha could solve many difficult problems through his wisdom, but none of the others could do so. Ānanda therefore, wished Ādarśamukha to be his successor and devised a plan to get his wish fulfilled. Speaking to his ministers about his successor the king stipulated that the successor should have a pair of bejewelled sandals and a crown to fit him exactly. He also gave a set of six problems which the future king should be able to answer. After the king's death, only Ādarśamukha came successfully through all the tests and was consecrated.

One day a brāhman named Daṇḍin was brought before the king by five persons, each of whom charged him with some injury done by him

unwittingly. In an ingenious way he secured the acquittal of Daṇḍin and also answered six questions sent through Daṇḍin by six persons who had met him on the way.

To distribute alms to the needy he had halls built at each of the four city gates. During a famine that lasted for twelve years several lakhs of people received alms from these halls. And that, said the Buddha who related this story, was but the tiniest fraction of what he had done to realise supreme Buddhahood.

For the Pali version of the story see s.v. GĀMAṆICAṆḌA JĀTAKA.

C. W.

ĀDARŚAMUKHA (2), name of a nāga king (*Mhvyut.* 3297), probably the same as Adarśamukha (*Mahāmāyūrī*, 247) which, Edgerton suggests (*BHS.* II, p. 11), is probably a misprint or error for the above.

ĀDARŚANA-JÑĀNA, one of the five kinds of knowledge (*jñāna*) of a Tathāgata. See ĀDARŚA-JÑĀNA.

ĀDARŚAPRASĀDA-NĀMA-TĀRĀBHAṬṬĀRIKOPADESA, a Sanskrit text which is extant in its Tibetan translation, the *Rje-btsun ma sgrol-maḥi man-ṅag me-loṅ draṅs-pa shes-bya-ba*, in the Rgyud-hgrel (tantra commentary) section of the Tengyur. It was composed by Rtag-paḥi vajra (Śāśvatavajra) and translated into Tibetan by the Lotsāba of Ba-ri, i.e., Rin-chen grags or Ratnakīrti (*Cordier*, II, p. 124, No. 62).

ĀDĀSAMUKHA, a prince, the bodhisattva in a previous life, presumably the same as Ādarśamukha (1). See GĀMAṆICAṆḌA JĀTAKA.

ĀDĀSAPAÑHA, a type of divination performed with the aid of a mirror (*ādāsa*). Its method, which is all that the commentary has to say about it, is to cause a god to descend into a mirror and then question him (*DA. Brahmajālasutta-vaṇṇanā*, section : *Mahāsīla*). It is mentioned in the *Dīgha Nikāya* as an occupation practised by certain recluses and brāhmans as early as the time of the Buddha (*D.* I, p. 11). But the Buddha condemned it as a low kind of art (*tiracchāna vijjā*) and a wrong means of livelihood (*micchājīva*).

A somewhat similar form of divination ('light-foretelling') is practised by some people in Ceylon. Here, instead of a mirror, some ointment smeared on a flat surface is used, and the god Hanuman is generally invoked.

The *Dīgha Nikāya* also mentions other systems of divination akin to *ādāsapañha*, such as *kumāripañha* and *devapañha*. According to the commentary earlier referred to, the former involved the questioning of a god through a maiden who could serve as medium, while in the latter the medium always had to be a *devadāsī* or nautch girl.

In Buddhism, the abstinence from each of these occupations constitutes a *mahāsīla* or a virtue highly rated.

H. S. C.

ADASSANĀ SUTTA occurs in the *Vacchagotta Saṃyutta* of the *Khandha Vagga* of the *Saṃyutta Nikāya* (III, 260). The wandering mendicant Vacchagotta asked the Buddha why such diverse speculative views as whether the world is eternal or not, whether the Tathāgata exists after death or not, etc., should arise in this world. The Buddha answers that it is because of the failure to see (*adassanā*) each of the five aggregates (*khandhas*), viz., body (*rūpa*), feeling (*vedanā*), perception (*saññā*), mental formations (*saṅkhārā*) and consciousness (*viññāna*)—their origin, their cessation and the path leading to their cessation.

This sutta forms a group of five where the five aggregates are dealt with individually.

ADATTĀDĀNA, stealing. See ADINNĀDĀNA.

ADBHUTADHARMA (Pali *abbhutadhammā*, q. v.), one of the limbs (*aṅga*), containing descriptions of marvellous phenomena, included in the ninefold or, according to the Sanskrit tradition, the twelvefold division of the teachings of the Buddha. See AṄGA.

ADBHUTA-DHARMA-PARYĀYA, a text extant in Chinese and Tibetan.

Its Chinese translations are three, viz., (1) the *Shên-hsi-yu-ching* translated by Hsüan-tsang of the Tang dynasty in 649 A.C. (*Nanjio*, 261; *Taishō*, 689), the *Wei-ts'êng-yu-ching* translated under the Eastern Han dynasty (25–220 A.C.) by an unknown scholar (*Nanjio*, 260; *Taishō*, 688), and the first chapter of the *Wu-shang-i-ching* or the Sūtra of the Highest Reliance translated by Paramārtha of the Liang dynasty 502–56 A.C. (*Nanjio*, 259; *Taishō*, 669).

The Tibetan translation is the *Ḥphags-pa rmad-du byuṅ-ba shes-bya-baḥi chos-kyi rnam-graṅs* in the mdo-sde (sūtra) section of the Kangyur division. Jinamitra and Surendrabodhi of India and Ye-śes sde of Tibet translated the text into Tibetan. It is preserved both in the Sde-dge and the Peking editions (*TM.* 319; *ŌM.* 985). The Ōtani catalogue shows us a corresponding table of the two Chinese translations and two editions in Tibetan, as follows :

Tibetan :	Peking ed.	203a⁶–206a⁷
	Sde-dge ed.	folio Sa 194a¹–196b⁷
Chinese :	by Hsüan-tsang	782a–783 ult.
	by an unknown translator	781a–782c ult.

The original title of the work can be gauged only from that which was preserved in the Tibetan translation, where the word *sūtra* is not found at the end of the title and, instead of that, *nāma* is added. Therefore, here is shown only the body of the title, leaving out both the *nāma* and the first *Ārya* for the sake of simplicity.

This sūtra stands on the level of Mahāyāna idealism or Vijñānavāda. The third translation in Chinese is often quoted in Vasubandhu's and Sthiramati's work and has helped to form their Buddhakāya and Buddhatā theories.

According to the text, for sentient beings the highest reliance is nothing but the world of the Tathāgata, which is neither rebirth nor decease, which exists in the very body of all sentient beings. In order to understand the reality of *bodhi*, the text offers the idea of the original purity of the mind (*cittaviśuddhi*) and identifies defilement and truth. In short, the fundamental idea of the text is the identification of noumena and phenomena, sacred and mundane.

S. K.

ADBHUTA-HETU-PARYĀYA SŪTRA, a text which is extant in Chinese and Tibetan translations. The Chinese translation is known as the *Wei-ts'êng-yu-yin-yüan-ching*, translated by T'ang ching of the Chi dynasty (479–502 A.C.). It is in two fascicules. It agrees with the Tibetan version (*Nanjio*, 400).

ADDHABHŪTA SUTTA occurs in the *Sabba Vagga* of the *Saḷāyatana Saṃyutta* of the *Saṃyutta Nikāya* (IV, 20–1), preached by the Buddha at Kalañkanivāpa in Veḷuvana. It declares that everything is afflicted—the sense-organs of sight, taste and touch, their sense-objects, consciousness, contacts and sensations, and the mind and all that is connected with it—afflicted with birth, decay, death, sorrow, grief, woe, lamentation and despair. Seeing this, the learned disciple is repelled by the sense-organs and the mind, and all that has to do with them, becomes detached from them, is freed from them and attains arahantship.

The commentary has the title *Addhabhūta* while the text has *Andhabhūta*, blinded. In the Burmese manuscripts of the text, too, throughout the sutta the word *addhabhūta* appears instead of *andhabhūta*.

L. R. G.

AḌḌHACANDIYA, an arahant thera who in a former life offered a bunch of *dharaṇīruha* flowers in the shape of a half-moon (*aḍḍhacandaṃ*) at the *bodhi*-tree of the Buddha Tissa. As a result of this good deed he knew of no woeful existences. Twenty-five *kappas* ago he was born a *cakkavatti* king by the name of Devapa (*Ap.* I, No. 363).

AḌḌHACELAKA, an arahant thera whose personal name is not known. In a previous birth he was born into a poor family and he offered half a garment (whence the name) to the Buddha Tissa. As a result of this good deed he knew much happiness after death. He enjoyed heavenly birth and was thirty-two times born as *cakkavatti* king under the names of Samanta and Odana (*Ap.* I, No. 93). The commentary gives his past lives in greater detail and adds that in this Buddha-age he was born in a rich family and, having heard the Buddha preach, he entered the Saṅgha and before long became an arahant.

AḌḌHAKĀSĪ. During the lifetime of Kassapa Buddha she had been a bhikkhunī. Once she had found fault with an elder bhikkhunī, who was already an arahant, and abused her, calling her a prostitute. After a due expiatory period she was born in the dispensation of the Buddha Gotama. But although she was born in a well-to-do family, the persistent effect of her former slanderous remark made her become a street-walker herself. Still, she was able to restrain herself from sin and began to lead a life of renunciation. When, however, she wanted to go to Sāvatthi to receive the higher ordination from the Buddha himself, certain men of low behaviour blocked her road. The Buddha came to hear of this and allowed, as a very special case, the ordination to be conferred by a single bhikkhunī as a representative of the Saṅgha, if she were learned and competent (*Vin.* III, *Cullavagga* 22), although the ordinary rule required not less than ten persons of senior age. She developed a disgust for all beauty, and in dispassion rejected all further life in saṃsāra. In due course she became an arahant. Her verses are recorded in the *Therīgāthā* and the *Apadāna* (*Thīg. vv.* 25–6; *Therī-Apadāna*, 37).

AḌḌHAMĀSAKA, a king identified as Ānanda in a previous birth. His story is contained in the *Gaṅgamāla Jātaka* (*J.* III, No. 421).

He was born a poor man in Bārāṇasī and earned his living by carrying water. He had saved a half-penny (*aḍḍhamāsaka*) which he concealed among the bricks in the northern gate. His wife, too, had saved a half-penny. Once there was a festival in the city and they decided to take part in the revelry with their joint savings. The northern gate was twelve leagues away but the water-carrier cheerfully set out to fetch his half-penny. At mid-day he had covered half the distance and reached the palace court. The reigning king Udaya was amazed to see him walking on the burning sand, singing happily. Udaya had him summoned and enquired whether the scorching heat did not affect him. His reply was that it was not the sun but desires that burnt him. The king was surprised to learn that the treasure he was undergoing all this hardship to fetch was only a half-penny. He offered the man that amount requesting him to give up his journey in the hot sun. But while accepting the king's money he would not give up his own half-penny. Udaya increased his offer to a penny and then gradually to great treasures and high posts, even up to the position of viceroy, if only the man would not proceed further. Only when the king raised his offer to half the kingdom did he agree. It is said that through love for his half-penny he chose the northern half of the kingdom. He became known as king Aḍḍhamāsaka. The two kings ruled amicably. Once while sporting together in the park, Aḍḍhamāsaka was seized by a wicked thought to kill Udaya and gain the entire kingdom for himself, but thinking of his deep debt to Udaya he checked himself. Again and again the thought arose and fearing that the desire might get the better of him, he threw away the sword and asked Udaya for forgiveness for his murderous thought. Udaya not only forgave him but even offered his whole kingdom agreeing to become the viceroy. But Aḍḍhamāsaka, realising the danger of craving, rejected the offer and declared his intention to renounce the world. He handed over his half of the kingdom to Udaya, preached to the people of

the evils of desire and left for the Himalayas. He became an ascetic and attained *jhāna* (mental absorption) and *abhiññā* (higher knowledge).

This episode forms part of the *Gaṅgamāla Jātaka*. The Buddha identifies Aḍḍhamāsaka as Ānanda and Udaya as himself. A variation of this is found in the *Gaṅgapāla Jātaka* of the *Mahāvastu*, but with major differences (III, pp. 182 f.). There Aḍḍhamāsaka figures as Upaka. There is also a reference to king Aḍḍhamāsaka and his curbing of desire in the *Kāma Jātaka* (*J.* IV, No. 467, p. 174).

L. R. G.

AḌḌHA SUTTA. Two suttas of this name occur in the *Sotāpatti Saṃyutta* (*S.* V, 402). The Buddha preached them to the monks at the Nigrodhārāma in Kapilavatthu.

The noble (*ariya*) disciple who is endowed with the four qualities of perfect faith (*aveccappasāda*) in the Buddha, in the Dhamma and in the Saṅgha, and virtues which are held in esteem by the noble disciples, is rich (*aḍḍha*), is of great wealth (*mahaddhana*), of great resources (*mahābhoga*) and of great fame (*mahāyasa*).

The two suttas are identically the same and sometimes go by the name of *Mahaddhana Sutta*.

ADDHA VAGGA. The seventh chapter of the *Devatā Saṃyutta* of the *Saṃyutta Nikāya* (I, 39–41). The text calls it *Addha Vagga* evidently after the word *addhabhavi* of the first sutta while the commentary has *Anva Vagga* and *anvabhavi*.

It consists of ten suttas, uniform in style, each comprising a pair of verses, the first being a query and the second its answer.

A connection is seen in the subject-matter of the suttas, too, particularly in suttas two to ten. They each deal with an item by which the world is affected. The first sutta is not unconnected with the rest. for here, too, the subject is that which overrides everything (in the world, it is to be understood). Repetitions are also found in the different suttas.

Two methods appear to have been followed in naming the suttas. Where the sutta deals with a single subject it has been named after that item, e.g., (1) *Nāma*, (2) *Citta*, (3) *Taṇhā* and (9) *Icchā*. Where there is more than one subject, the first verb or its derivative has given the title to the sutta, e.g., (4) *Saṃyojana*, (5) *Bandhana*, (6) *Abbhāhata*, (7) *Uḍḍito*, and (8) *Pihito*. But neither of these two methods has been adopted in the last sutta which is named *Loka*, a title which could equally well apply to any of the suttas from two to nine. The only reason that may be adduced for this deviation is that the last sutta forms the climax and deals with the very arising of the world, while the preceding ones deal with an aspect in which the world is affected.

AḌḌHA VAGGA, the thirty-eighth chapter of the *Jātakaṭṭhakathā* and the third and last section of the *Pañcanipāta* (*J.* III, pp. 211–27). It includes the five jātakas, Nos. 371 to 375 (***Dīghitikosala, Migapotaka, Mūsika, Culla-dhanuggaha*** and ***Kapota***). Unlike in the case of most of the vaggas where the first jātaka—often its title and sometimes a word contained in its verse or narrative—has given the name to the vagga, the title of this vagga shows no connection with its first jātaka. It has been named Aḍḍha (half) probably because it contains only half the number of jātakas that a vagga usually contains.

ADEPT (*asekha*), one who does not require any further training (from: *sikkhati*) and who is, therefore, perfect, very often in the meaning of an arahant. He has abolished the five hindrances (*nīvaraṇa*, q.v.) of sensuous desire, ill-will, physical and mental sluggishness, excitement plus worry, and perplexity; whereas he possesses the five qualities of an adept, viz., his morals, his proficiency in concentration, insight, emancipation, together with knowledge and vision pertaining to the insight of an accomplished one (*S.* I, 99). In the Vinaya *Mahāvagga* (I, 62) this same group of five qualities is required in a monk, if he is to receive someone as a novice in the Saṅgha, that he may give instruction to him, and be attended on by him. In the same chapter several more groups of five qualities are mentioned, all of which go into the making of a teacher. Thus, apart from the qualities which have made him an adept, he should be a man possessed of and inspiring confidence, ashamed of doing wrong, cautious, energetic and full of mindfulness; he also should uphold moral habits, good habits, right views, be well informed and intelligent; he should know when an act is a transgression of discipline, and when not, when it is a slight or a serious offence, and have been a fully ordained monk himself for at least ten years.

Ceasing to be a learner, such a monk passes, beyond the realm of Māra, for after this life there will be for him no further birth and hence no death; and in respect of the group of virtue, concentration and insight (*sīla-samādhi-paññā*) he is regarded as a Master (*asekha*: *It.* 51).

The *Saṅgīti Suttanta* (*D.* III, 218) mentions without explanation three kinds of persons, to wit, the learner (*sekha*), the adept or accomplished one (*asekha*) and the person who is neither, i.e., the average person or man of the world (*puthujjana*). This distinction is repeated in the *Puggala Paññatti* (I, 23–5). The seven types of learners are called those restrained through fear, whereas the accomplished arahant has completely uprooted fear and is, therefore, not restrained from sin through fear (*abhayūparato*: ibid. 11–12).

The clearest distinction between a learner (*sekha*) and an adept (*asekha*) is given by Buddhaghosa, when he associates the virtue of a learner with the four paths (*magga*, q.v.) and the first three fruitions (*phala*) of sainthood, whereas the virtue of an accomplished one (*asekha*) is associated with the fruition of arahantship, the final stage on the path of sainthood (*Vism.* i, § 37, p. 12).

H. G. A. v. Z.

ĀDESANĀ-PĀṬIHĀRIYA, the marvel of thought-reading or, literally, of declaring (another's mind). This is the second of three 'marvels', enumerated as the marvel of psychic power (*iddhi-pāṭihāriya*), the marvel of thought-reading (*ādesanā-pāṭihāriya*) and the marvel of teaching (*anusāsanī-pāṭihāriya*).

The marvel of thought-reading consists in declaring what is in someone else's mind (*citta*), the contents thereof (*cetasika*), mental reflections (*vitakkita*) and considerations (*vicārita : D.* I, 213). This thought-reading is actual reading of a fourfold manifestation of the other person's thought through some visible sign (*nimittena*), through some sound, human or non-human (*manussānaṃ vā amanussānaṃ vā devatānaṃ vā saddaṃ sutvā*), through hearing a rational sound made intelligently and deliberately (*vitakkayato vicārayato vitakkavipphāra-saddaṃ sutvā*), or through concentration which is free from discursive thinking (*avitakkaṃ avicāraṃ samādhiṃ : D.* III, 103 f.). In other words, thought-reading takes place through deduction, through inspiration, through inference or through intuition.

When the Buddha asked the brāhman Saṅgārava what he thought of this marvel of thought-reading, the reply was that it appeared to him to be of the nature of an illusion (*māyā-sahadhamma-rūpaṃ : A.* I, 171). An unbeliever might not accept this power of thought-reading as a spiritual development, but as a performance through the efficacy of a charm (*maṇiko nāma vijjā : D.* I, 214). And for that reason, although the Buddha acknowledged possessing this power, and not he alone but also more than five hundred of his monks (*A.* I, 172), at the same time perceiving danger in the practice thereof, the Buddha said that he was disturbed, vexed and that he disapproved of this marvel of thought-reading (*ādesanā-pāṭihāriyena aṭṭiyāmi harāyāmi jigucchāmi : D.* I, 214).

Nevertheless it was Sāriputta who exhorted and instructed the monks with dhamma-talk by means of an instruction on the wonders of thought-reading, and Moggallāna who exhorted and instructed the monks with dhamma-talk by means of an instruction on the wonders of psychic power (*Vin.* II, *Cullavagga*, vii, 199). As a result of these talks by the two chief disciples five hundred schismatic monks who had been siding with Devadatta returned to the Buddha.

H. G. A. v. Z.

ĀDEYYA-VACANA, acceptable speech or words to be taken up (from *ādāti*). Such were the words of Anāthapiṇḍika which 'carried weight' (*Vin.* II, 158), for his speech would he taken up by many people thinking, 'It seems he should be heard' (*VinA.* 1220). The term is used again by Nāgasena (*Miln.* 110) in describing a man who was high in office near the king, of great reputation, wealth and property, whose word was held of weight (*ādeyya-vacana*) and whose influence was great [1].

[1] The reference of *PED.* to *J.* VI, 243 seems without grounds, as does also the note of T. W. Rhys Davids in the *Questions of King Milinda* (p. 166, n. 2), *Puggala Paññatti* (iii, 12), loose talk (*vikiṇṇa vāca*), paraphrased as thoughtless talk (*asaññata vacana : PugA.* 217).

ADHAMMA (1) the negation of *dhamma*. The two terms are frequently used together in opposition as good and evil : the evil deed leads on to hell, the good one wins a happy birth (*adhammo nirayaṃ neti, dhammo pāpeti suggatiṃ : Thag.* 304).

Adhamma is also used in opposition to *dhamma* in the meaning of wrong and right doctrine, together with wrong and right discipline, when wrong doctrine (*adhamma*) and wrong discipline (*avinaya*) are mentioned as causes of schism in the Saṅgha (e.g., *A.* V, 73).

When qualifying passion as unholy (*adhamma-rāga*) it is synonymous with lawless lust (*visama-lobha : D.* III, 71). Adverbially also it is frequently found in the meaning of unjustly (*adhammena* : e.g., *S.* I, 57), or against the rule, e.g., (*Vin.* IV, 37) not properly, falsely. He who is reproved unjustly (*adhamma-cudita*) should yet maintain himself without regret, but he who rebukes without fairness (*adhamma-codaka*) has fivefold reason to repent (*A.* III, 196–7).

In the *Dakkhiṇā-vibhaṅga Sutta* (*M.* III, 257) *adhamma* is used synonymously with *pāpadhamma* and *dussīla* : evil and vice ; while in the *Cakkavatti-Sīhanāda Sutta* (*D.* III, 61) the ariyan (noble) duty of a world ruler is, among others, not to let wrong prevail (*mā te vijite adhammakāro pavattittha*).

One who sees evil in what is right is called a fool, but he who sees evil in what is wrong (*adhamme adhammī : A.* I, 85) is said to be wise. Wise men blame one for evil deeds towards one's parents (*adhammacariyāya mātāpitūsu paṇḍitā.......... garahanti : A.* II, 5) ; and the unrestrained in lusts are said to be led by evil (*adhammagāravā : A.* II, 19).

ADHAMMA (2), a deity of the sense-sphere (*kāma-loka*), Devadatta in a previous birth. On full moon days he went about in his chariot named Adhammayāna and admonished the people of Jambudīpa to practise the ten evil deeds. There was another deity named Dhamma (the bodhisatta) who in the like manner admonished the people to practise the ten good deeds. Once, going in opposite directions, their vehicles met and, in mid-air, the two deities had a discussion as to which of them should have the right of the way. At the end Adhamma fell from his chariot and plunged headlong into hell (*Dhamma Jātaka : J.* IV, 100–3).

ADHAMMA SUTTA. A series of three suttas describing *dhamma* and *adhamma* and their different qualities, in the *Paccorohaṇi Vagga* of the *Aṅguttara Nikāya* (V, 222 ff.).

The Buddha addresses the monks on the bank of the lotus pond at Gaggarā in Campā and admonishes them ; they should understand what is dhamma and what is not dhamma, and aim and not-aim. Knowing dhamma and not-dhamma, and aim

and not-aim, one should live according to dhamma and aim. This being the theme of all the three suttas, the Buddha repeats it in all three places.

The first sutta describes not-dhamma and not-aim, as being the ten detrimental deeds, namely, wrong view, wrong thinking, wrong speech, wrong action, wrong living, wrong effort, wrong mindfulness, wrong concentration, wrong knowledge and wrong release. Dhamma and aim are the tenfold virtues which are the opposites of the former, i.e., right views, etc.

In the second sutta, the Buddha explains in detail that the ten detrimental deeds are *adhamma*, by the practice of which one will be subject to diverse evil and unprofitable states. On the other hand, by practising the tenfold virtues there will be diverse good and profitable states.

In the third sutta, having admonished the monks for the third time the Buddha departs. Thereupon the monks, not knowing the detailed meaning of the Buddha's pronouncement, go to Ānanda to have it explained. After listening to him they approach the Buddha and convey to him Ānanda's explanation. Then the Buddha approves it and asks the monks to bear it in mind.

I. K.

ADHAMMA VAGGA. The tenth chapter of the *Eka-nipāta* of the *Aṅguttara Nikāya* (I, pp. 16–9), consisting of 42 suttas preached at Jetavana. They deal chiefly with the harm (*anattha*) that would arise, if the monks were to declare what is not *dhamma* as *dhamma* and *vice versa*.

In the first thirty-two suttas the Buddha says that negligence (*pamāda*), indolence (*kosajja*), wanting much (*mahicchatā*), discontent (*asantuṭṭhitā*), unsystematic attention (*ayoniso manasikāra*), discomposure (*asampajañña*), friendship with the evil (*pāpamittatā*) and devotion to things evil (*anuyoga-akusala-dhamma*), and non-devotion to good things (*ananuyoga-kusala-dhamma*), are conducive to great loss. Also, they bring about confusion (*sammosa*) and disappearance (*antaradhāna*) of the true dhamma (*saddhamma*).

On the other hand, the practice of their opposites, such as earnestness (*appamāda*) and energetic effort (*viriyārambha*), is conducive to great gain. These factors are conducive to the establishment and the permanence of the true Dhamma.

In the last ten suttas the Buddha says that there will be disappearance of the true Dhamma, if monks were to point out, what is not dhamma as dhamma, what is not discipline as discipline, what is discipline as not discipline, what is not uttered and proclaimed by the Buddha as having been uttered and proclaimed by him, what is not practised by the Buddha, as having been practised by him, what is practised by the Buddha as having not been practised by him, what is not ordained by the Buddha as having been ordained by him and what is ordained by the Buddha as having not been ordained by him.

Such conduct by the monks would not benefit people and would be a cause of misery to devas and men. Further, such monks would accumulate great demerit and cause the disappearance of the true Dhamma.

I. K.

ADHAMMIKA SUTTA of the *Catukka-nipāta* in the *Aṅguttara Nikāya* (II, 74) speaks of the causes and consequences of unrighteousness and sums up in verse form: If those who are leaders among men do not live rightly, the others, too, will go astray, as the herd follows the bull when crossing a ford. But, if he who is reckoned best among men lives righteously, his ministers will live likewise; and so the brāhmans and householders in town and in village. And there will be happiness and prosperity in the entire realm, for the devas will be pleased; they will send rain in the proper season to make the crops ripen in time, whereby men become strong and free from illness.

The concluding verses are found also elsewhere (*J.* III, 111).

ADHAMŪRDHAVA, (*adha* + *ūrdhava*), upside down, name of a *lokadhātu* (*Gvyū.* 518; *Laṅk.* 28).

ĀDHĀRADĀYAKA, an arahant thera, who in a previous birth offered a stool (*ādhāraka*) to the Buddha Sikhī, whence his designation. Twenty-seven *kappas* ago he was born as *cakkavatti* king four times, by the name of Samantavaruṇa (*Ap.* I, No. 209).

ĀDHĀRA-MUDRĀ, name of a samādhi. Sometimes it is also written as *ādhāraṇa mudrā*. It difficult to determine which term is original or older in its strict sense. One may, however, say that the majority of the older texts represent this samādhi as *Ādhāra-mudrā-samādhi*, while the somewhat later texts use the word *Ādhāraṇa*. For example, an old *Prajñāpāramitā Sūtra* (i.e., *Śatasāhasrikā-prajñāpāramitā*, 1416.20) uses Ādhāra and not Ādhāraṇa.

But, generally speaking, there is not much difference in their meanings, especially when these are viewed in connection with their translations from the Chinese. Ādhāra (or Ādhāraṇa) means 'bearing', 'holding', 'supporting', but, more closely, in this case, it means that which is holding *dhāraṇī* or spell. Mudrā is, as well known, the name of particular positions or intertwinings of fingers commonly practised in tantric worship, in Buddhist as well as in non-Buddhistic sects. Therefore, the term *Ādhāra(ṇa)-mudrā-samādhi* can be rendered as a concentration of a condition which can be compared with that of practising the mudrā of spell.

This samādhi is included in the third and fifth fascicules of the *Pañcaviṃśati-sāhasrikā-prajñāpāramitā Sūtra* (*Nanjio*, No. 1), and repeated in the forty-third and forty-seventh fascicules of the *Mahāprajñāpāramitā-śāstra* (*Nanjio*, No. 1169). There, it is mentioned as one of the 108 kinds of samādhi. Later on, this samādhi is also included into the *Mahāvyutpatti* (No. 525).

Concerning its detailed contents, however, these sources do not give any references. They only mention a list of names without stating their meaning or contents just as the other Mahāyāna sūtras do, e.g., fifty-one kinds of samādhi of the same work, more than one million kinds of samādhi of the *Avataṃsaka Sūtra* (only some of the names are given), 103 kinds of samādhi of the same work, ten thousand kinds of samādhi of the same work and so on.

Thus we can only conjecture about the varieties of concentration stated in the system of Buddhist psychology.

S. K.

ĀDHĀRAṆĪ, name of a goddess in the *Mahāvyutpatti* (525).

ADHAŪRDHVADIGJÑĀNĀVABHĀSA, a Tathāgata whose name occurs in a list (*Gvyū.* 309. 18–19) of hundred names of Tathāgatas who, while leading (*tadbuddhaśataṃ pramukhaṃ kṛtvā*) all the Tathāgatas in the world-region Dharmārcinagaramegha in the world-age Vimalaprabha, equalling in number the particles of dust in Sumeru, were propitiated by the night-goddess (*rātridevatā*) Sarvanagararakṣāsambhavatejaḥśrī.

ADHICCA-SAMUPPANNA, arisen without a cause (*D.* I, 28) in the sense of neither self-originated nor created by others (*Ud.* vi, 5). See OPAPĀTIKA.

ADHICCA-UPPATTI, spontaneous origin, i.e., without visible cause (*DhsA.* 238). See OPAPĀTIKA.

ADHICCHATTIYA, an arahant. The *Apadāna* (I, No. 141) and its commentary contain the following information about him. In the time of the Buddha Atthadassī he was born a householder but failed to see the Buddha. At the passing away of the Buddha he repented of his lapsed opportunity and in order to make his life fruitful he offered a series of parasols (*chattādhichattam*—literally: parasols one on top of the other) at the thūpa containing the Buddha's relics. From time to time he worshipped at the thūpa and again offered a canopy of flowers over the parasol. As a result of this good deed he enjoyed happiness among devas and men. (This is according to the commentary. The *Apadāna* has it that he was not born among men.) For one thousand seven hundred *kappas* he was king of the devas. In this Buddha-age he entered the Saṅgha. Firmly set on meditation, before long he became an arahant. He is called Adhicchattiya in the *Apadāna* while the commentary has the variant forms Chattādhichattiya and Adhichattiya.

He is to be identified with Sāmidatta of the *Theragāthā* (*v.* 90), whose previous life, as described in the *Theragāthā Aṭṭhakathā*, agrees with that of Adhicchattiya. We have the following further information in the *Theragāthā Aṭṭhakathā*. In his last life he was born in a brāhman family in Rājagaha and was named Sāmidatta. After he entered the Saṅgha he did not readily strive towards the goal. Because his knowledge was immature, he remained slack for a while, but later, on listening to the Buddha preach he became alert and attained arahantship.

L. R. G.

ADHICITTA, higher thought in the sense of more intensified application of thought in concentration and contemplation. In the process of developing this higher consciousness (*adhicittaṃ-anuyutto* : *A.* I, 254) one discovers the impurities in one's deed, word and thought, abandons them and takes precautions that they do not recur. And again it is said (*A.* I, 256) that the monk who is devoted to developing higher consciousness must attend to the characteristic of concentration by preserving his energetic grasp of mind (*paggāha*) without faltering, and yet with equanimity (*upekhā*), not allowing it to contract or to expand. Exclusive attention to the developing of higher consciousness might lead the mind to indolence ; exclusive attention to the growth of energetic application might lead to distraction ; exclusive attention to the maintenance of equanimity might not keep the mind perfectly poised for the destruction of the mental intoxicants (*āsava*). But timely attention, properly directed, will make the mind pliable, radiant and not stubborn, but perfectly poised for the destruction of the mental intoxicants. And to whatever branch of special knowledge he may direct his mind, he has personally within him the power of realisation (*A.* I, 257).

Adhicitta is usually found in combination with *adhisīla* and *adhipaññā*, which form together the course of training and spiritual discipline (*sikkhā*), comprising the observance of the precepts (*sīla saṃvara*), culture of mind concentration (*samādhi*) and spiritual insight (*paññā*). This trilogy is frequently referred to in the Vinaya texts (e.g., I, 70 ; III, 23) and in various discourses (*D.* I, 181 ; *D.* III, 219 ; *A.* I, 229 ; *S.* III, 83 ; etc.). Throughout *adhicitta* is the mind under discipline, which makes it of a higher order than the uncontrolled thought-process of the average man (*puthujjana*). It is the concentrated mind of the monk who, with hands and feet properly washed, after his meal sits down in the cool shade intent on higher thought (*sudhotahatthapādaṃ manuññaṃ bhojanaṃ bhuttāviṃ sītāyā chāyāya nisinnaṃ adhicitte yuttaṃ* : *M.* I, 451).

H. G. A. v. Z.

ADHICITTA SUTTA forms in the text (*A.* I, 256) part of the sutta concluding the *Loṇaphala Vagga* in the *Tika-nipāta* of the *Aṅguttara Nikāya*, but is treated in the commentary as a fresh sutta. It deals with the three characteristics to be attended to from time to time by the monk who devotes himself to developing higher consciousness (*adhicitta*, q.v.). These are concentration (*samādhi*), energetic application (*paggāha*) and equanimity (*upekhā*). Exclusive attention to any one of these

three would probably make the meditator liable to indolence, to distraction and to unpreparedness respectively. Hence all three characteristics have to be attended to 'from time to time', to keep the mind pliable, workable, radiant, not stubborn, but perfectly poised for the destruction of the mental intoxicants (*āsava*).

He should be like a goldsmith in the act of purifying gold, who from time to time blows on it through a blow-pipe in the crucible, but not continuously, lest it burn up. Then from time to time he sprinkles water on the gold, but not all the time, for that would make it cold. And again, from time to time he will take the gold out of the crucible to examine it closely. But if he would be examining it all the time, the gold would never become purified.

ADHIGAMA signifies attainment in the widest sense of 'coming into possession of' (*adhi + gacchati*). Hence, acquisition of skill (*kusala dhamma : D.* I, 224), of understanding and distinction (*visesa : D.* I, 229), attainment of Nibbāna (*S.* I, 22) and the deathless (*amatapada : Pvu.* iii, 7). Sometimes, even the process of acquisition of learning, i.e., study itself, is indicated, as well as the knowledge or information acquired thereby : One should grow .... in knowledge of the texts and study (*āgamādhigame .... vaddhitabbaṃ : Miln.* 388). It is also said that the decline of attaining an intellectual grasp of the doctrine is one of the ways of disappearance of such doctrine ; for, with the cessation of attainment of an intellectual grasp even the man with right conduct has no clear understanding thereof, and without such understanding even the outward form of conduct will decline (ibid. 133–4).

Attainment is frequently to be understood as the process of progress which is not a final attainment of the ultimate goal, but rather an actual attainment at every stage. And as such, progressive attainment is frequently contrasted with decline. Hence, the energy (*viriya*) to acquire, to attain the unattained, to realise the unrealised (*appattassa pattiyā, anadhigatassa adhigamāya, asacchikatassa sacchikiriyāya : D.* III, 255 ; *A.* II, 145 ; IV, 332 ; *S.* I, 217 ; II, 29) is as a basis of alertness (*akusīta vatthu*) an attainment in itself.

But attainment in the highest and most perfect sense is, of course, the attainment of the Noble Path, of perfect insight, the supreme attainment of the fruits of arahantship (*arahattaphalādhigamam anuttaraṃ : Miln.* 358), which is the highest and best of the attainments to be gained in the world (*loke adhigama-vipulavara sampattiyo* : ibid. 362).

H. G. A. v. Z.

ADHIGAMA SUTTA occurs in the *Chakka-nipāta* of the *Aṅguttara Nikāya* (III, 431) and deals with attainment (*adhigama* q.v.) of skill in the Dhamma and increase of that skill, if already attained. In this connection there are six things which will prevent such attainment or the increase thereof, namely, if a monk is unskilled in entering, in leaving and in approaching, if he has no wish to attain, or does not preserve the skill already acquired, or does not take the necessary action to persevere. But the contrary also holds good, for if a monk is not possessed of these six things, he is sure of attaining skill and the increase thereof.

ADHIJAYĀJITĀ-SĀDHANA, a Sanskrit text which is extant in its Tibetan translation, the *Lhag-par rgyal-ba mi pham-maḥi sgrub-thabs*, in the Rgyud-ḥgrel (tantra commentary) section of the Tengyur. The names of the author and the translator are not given. In *TM.* the author's name is given as Śes-rab skyoṅ, and the translator is stated as Dānaśīla (*Cordier*, II, p. 185, No. 47 ; *TM.* 2065).

ADHIKARAṆA, subject of discussion or dispute : a legal question. Four kinds of legal questions are enumerated in the *Cullavagga* of the *Vinaya Piṭaka*, viz., *vivādādhikaraṇa* (legal questions arising from disputes) ; *anuvādādhikaraṇa* (legal questions arising from censure) ; *āpattādhikaraṇa* (legal questions arising from offences) ; and *kiccādhikaraṇa* (legal questions arising from obligations).

All disputes arising out of certain specified subjects which may be summarised as doctrine (*dhamma*), discipline (*vinaya*), teachings, practices and ordainments of the Tathāgata, and the nature of an ecclesiastical offence (*āpatti*) are called *vivādādhikaraṇa*. Friendly and family disputes are excepted. If a monk is charged for falling away from morals (*sīla-vipatti*), conduct (*ācāra-v°*), right views (*diṭṭhi-v°*) or right livelihood (*ājīva-v°*), any question arising from it is called an *anuvādādhikaraṇa*. Again friendly and family disputes are excepted. A legal question arising from any of the five classes (*pañca-āpattikkhandha*) or the seven classes of offences (*satta-āpattikkhandha* —See ĀPATTI) is an *āpattādhikaraṇa*, while a *kiccādhikaraṇa* is that arising out of a formal act of the Saṅgha (*saṅghakamma*) or from any of the duties and obligations of the Saṅgha. However, the duties of an *ācariya* (teacher), *upajjhāya* (preceptor) or a fellow pupil cannot be a subject for a *kiccādhikaraṇa*.

The six sources of disputes (*vivādamūla*), the three roots of unskilled action (*akusala-mūla*) and the three roots of skilled action (*kusala-mūla*) are named as the source of *vivādādhikaraṇa*. The six sources of disputes are anger (*kodha*) and ill-will (*upanāha*) ; hypocrisy (*makkha*) and malice (*palāsa*); jealousy (*issā*) and avarice (*macchariya*) ; treachery (*saṭha*) and deceit (*māyā*) ; evil desire (*pāpiccha*) and wrong views (*micchā-diṭṭhi*): worldliness (*sandiṭṭhiparāmāsa*) and stubbornness (*ādhā-agāha*). If a monk, overcome by any of those evil qualities, shows no respect to the Teacher, the Doctrine or the Saṅgha and does not fulfil his training, then that can become the source for a legal question, which will be of great harm to the many. A covetous mind (*luddhacitta*), a corrupt mind (*duṭṭhacitta*) and an erring mind (*mūḷhacitta*) are the three roots of unskilled action, while the opposite states of mind are the three roots of skilled action. The same factors, together with the body (*kāya*) and the speech (*vācā*) are the source of *anuvādādhikaraṇa*. By 'body' is meant all sorts of bodily defects, such as bad colour, blindness, a lame foot or a

paralysed side. A hoarse, surly or stuttering speech, which may give rise to comment, is meant by the word 'speech'. The sources for *āpattādhikaraṇa* are six in number, namely, body, speech and mind taken singly and in pairs. Only the Saṅgha can be the source for a *kiccādhikaraṇa*. Further, it is said that legal questions of dispute, censure and obligation can be wholesome, unwholesome or indeterminate, depending on the motive of the person who raises the question. But, a legal question of offence can be only unwholesome or indeterminate and never wholesome.

Seven methods have been prescribed for the settling of these four kinds of legal questions (See ADHIKARAṆA-SAMATHA). Of them, two, *sammukhāvinaya* (verdict in the presence of) and *yebhuyyasika* (majority decision), can be used in settling a *vivādādhikaraṇa*. Here, *sammukhāvinaya* alone or it together with *yebhuyyasika* may be used. It should be noted that *sammukhā-vinaya* is a necessary condition in the settling of any legal question even when other methods are used. When a legal question of dispute arises in a monastery the monks there should try to settle it among themselves by *sammukhā-vinaya* for which these four things should be present: (1) The presence of the Saṅgha, i.e., as many monks as are competent for a formal act (*kammappatta*) have arrived, the consent (*chanda*) of those monks entitled to send their consent is brought, and when face to face they do not protest (*napaṭikkosanti*). (2 & 3) The presence of the *Dhamma* and *Vinaya*, which means the settling of a legal question in accordance with the *Dhamma*, the *Vinaya* and the words of the Teacher (*satthusāsana*). (4) The presence of the individuals (*puggala*), i e., both parties in a dispute.

A verdict of *sammukhā-vinaya* is not legally valid if it is settled by unrighteous monks against the righteous, but if the righteous settle it against the unrighteous then it is legally valid. Any one who tries to re-open a case that is legally settled or who criticises it after giving the consent is guilty of a *pācittiya* offence.

If the monks in the monastery cannot settle the case, then it should be taken to another monastery where there are more monks. They have yet another chance of settling it, while on the way, which also is legally valid. When the monks of the other monastery are requested to settle a case they must take it over only if they can settle it according to the dhamma, vinaya and the words of the Teacher and only if the others are ready to inform them of the facts regarding the origin of the case. They also must make the others agree to accept their decision. In case no decision is arrived at by this method, the case can be handed over to a committee (*ubbāhikā*).

To be appointed to a committee a monk should possess ten qualities, which in brief would be: virtue (*sīla*), knowledge of the doctrine preached by the Buddha, knowledge of both *pāṭimokkhas*, cleverness in discipline, competence to reconcile rival factions, skill in settling a legal question, knowledge of what a legal question is, its origin, its settlement, and the course of action leading to its settlement. In appointing a committee, first the monks should be informed, and then their names should be placed before the Saṅgha in the form of a resolution (*ñatti*, q.v.) for its approval. If there be in a committee a monk who is an instructor in the dhamma (*dhamma-kathika*) but who does not know the rule (*sutta*) and the analysis of the rule (*sutta-vibhaṅga*), or who knows the rule but not the analysis, and he holds back the meaning (*attha*) under the shadow of the letter (*vyañjana*) in his ignorance, such a person can be removed by means of a *ñatti*, before carrying out the business. Apart from this, no other rules regarding the working of a committee are forthcoming. But we find an account of the working of the committee of eight monks appointed at the historic Second Council in Vesāli.[1] There the thera Revata questioned the thera Sabbakāmi on each of the controversial points and when the latter decided them Revata announced each decision to the others and cast the ballot accordingly (*idam paṭhamaṃ salākaṃ nikkhipāmi*, etc.). At the end Sabbakāmi was again questioned amidst the whole Saṅgha and the case was settled. In all these cases the settlement is by *sammukhā-vinaya*.

Upon failure to reach a settlement by *sammukhā-vinaya*, resort can be had to *yebhuyyasika*. The voting is done by the distribution of voting tickets (*salāka*) which are made distinct by different marks. A polling officer (*salāka-gāhāpaka*), who should be of unimpeachable character, as the post carries with it a heavy responsibility, has to be selected by means of a *ñatti*. He should be a person who will not fall into a wrong course of conduct through lust (*chanda*), hatred (*dosa*), delusion (*moha*) or fear (*bhaya*) and he should know how to conduct a ballot (*gahitā-gahitaṃ*). He can conduct the ballot in one of three ways—secret ballot (*gulha*), whispering in the ear (*sakaṇṇa-jappana*) or the open ballot (*vivaṭa*). The commentary says that the first method is resorted to when the majority are unconscientious (*alajjussanna*), the second when the Saṅgha is composed of unintelligent monks (*bālussanna*) and the third when the modest monks are in majority (*lajjussanna*). When the secret ballot is used the polling officer can call upon the members to take the marked voting tickets, telling them the significance of the marks and asking them to keep the ballot secret. In the second method the instructions are whispered in the ear. But according to the commentarial view, here the polling officer can try to influence the monks who have voted with the unrighteous by advising them to take the voting tickets of the righteous. At the end the tickets are counted and the decision announced, but the polling officer can reject a whole voting if he finds the unrighteous have won. This he can do thrice, says the commentary, each time announcing that the improperly taken (*duggahita*) ballot should be rejected. At the end of the third time if he still finds the unrighteous in majority he can postpone the voting to another day. The method of open ballot is used when the majority are righteous.

1 *Vin*. II, pp. 305 f.

There are ten instances when the distribution of voting tickets is not valid, viz., when the legal question is trifling (*oramattaka*), when it has not gone its due course (*nagata gataṃ* [2]), when it is not remembered or caused to be remembered (*na sarita saritaṃ* [3]); when it is known that the unrighteous are in the majority; when the polling officer thinks that the unrighteous may be in the majority; when he knows that the Saṅgha will be divided; when he at least thinks that the Saṅgha may be divided; when the tickets are not taken according to rule (*dhammena*), e.g., one person takes two tickets; if, in groups (*vaggā*) [4], they take the tickets or when the tickets are not taken according to the views (*yathādiṭṭhāya*)—changing the views to be on the winning side. If the opposite conditions are present then the ballot is legally valid.

An *anuvādādhikaraṇa* can be settled by *sammukhā-vinaya, sati-vinaya* (verdict of innocence), *amūḷha-vinaya* (verdict of past insanity) or *tassa-pāpiyyasika* (act of specific depravity). A *sati-vinaya* is granted to a monk, who is accused of an unfounded offence and, being fully conscious of his innocence (*sati-vepullappatto*), repudiates the charge, and pleads for a grant of a verdict of innocence. Only when a person is accused of an offence and he pleads for a *sati-vinaya* and not otherwise should it be granted. Once the request is made it has to be placed before the Saṅgha in the form of a *ñatti*. For a *sati-vinaya* to be legally valid five conditions must be fulfilled; the monk should be pure (*suddha*) and free from offence (*anāpatti*), they should charge him (*anuvadenti*), he should request (*yācati*) for a *sati-vinaya*, the Saṅgha should be ready to grant it, and it should be by *dhamma* and by a full assembly (*samagga*). According to the commentary only an arahant and not even an *anāgāmin* is entitled to a *sati-vinaya*.

Accused of an offence committed while he was out of his senses, and which he cannot remember, a monk can ask to a grant of *amūḷha-vinaya*. The procedure to be adopted is as in the case of *sati-vinaya*. In three cases such a verdict is not legally valid, i.e., when a person, while remembering, says he cannot remember an offence committed by himself, or says that he can remember it as though from a dream, or not being mad, he pretends to be mad and asks others to imitate him. In case of opposite conditions being present, the *amūḷha-vinaya* becomes legally valid.

When a monk, interrogated at a trial, prevaricates, e.g., when charged with an offence, having denied he again acknowledges it, or having acknowledged he again denies it, or tries to shelve a question by another or tells a conscious lie, an act of *tassa-pāpiyyasika* can be passed against him. As in the other cases, the approval of the Saṅgha has to be obtained by means of a *ñatti*. The act becomes legally valid only if the monk is impure (*asuci*), unconscientious (*alajjī*), fault finding (*sānuvāda*), and if the Saṅgha carries out the act, according to the dhamma, in full assembly. An act of *tassa-pāpiyyasika*, carried out in his absence (*asammukha*), without interrogation (*appaṭipucchā*) and without acknowledgement (*apaṭiññāya*), is not legally valid. If the Saṅgha so desires, an act of this type can be passed against a monk who is a maker of disputes and legal questions, who is a fool and inexperienced, and who lives in unbecoming association with the laity. A person, against whom an act of *tassa-pāpiyyasika* has been passed, should not grant higher ordination (*upasampadā*) or give guidance (*nissaya*). He should not be attended by a novice, nor should he consent to an agreement to exhort nuns or even if he is agreed upon, he should not exhort nuns and, lastly, he should not quarrel with monks.

An *āpattādhikaraṇa* can be settled by *sammukhā-vinaya*, by *paṭiññā* (acknowledgement) or by *tiṇavatthāraka* (covering up with grass). On the one hand, a monk accused of an offence must acknowledge it before an act of censure (*tajjanīya*), guidance (*nissaya*), banishment (*pabbājanīya*), reconciliation (*paṭisāraṇīya*) or suspension (*ukkhepanīya*) is passed against him. A monk cannot also be punished for an offence other than the one he is charged for, even though he acknowledges it. On the other hand, a monk guilty of a light (*lahuka*) offence can confess it to a single monk, a number of monks or a Saṅgha and ask for absolution. In all three cases the monk can be discharged with a warning against future occurrence of the same nature. The *ñatti* form is not resorted to in these three cases and in the second and third cases a single monk out of the group has to carry out the act of absolution with the permission of the others.

An *āpattādhikaraṇa* that might lead to harshness (*kakkhala*), trouble (*vāla*) or schism (*bheda*), when dealt with by *paṭiññā*, can be settled by *tiṇavatthāraka*. After informing the Saṅgha, a representative from each of the rival factions should inform his side that he will confess his own offences and those of his colleagues before the Saṅgha and thus settle their legal question by *tiṇavatthāraka*. Then the request for a settlement by *tiṇavatthāraka* should be placed before the Saṅgha in the form of a *ñatti*, which should be preceded by a confession of the offences. Once the verdict is given all the monks present become absolved of their sins—committed from the moment of *upasampadā*, says the commentary—except of grave offences (*thulla-vajja*), those involving laymen (*gihipaṭisaṃyutta*), and those of persons who make open confession (*diṭṭhāvi-kamma*) of their dissatisfaction. Those persons who remain in their cells after giving their consent are also not absolved. The act should be carried out in an assembly where all the monks are present. Even the sick monks have to be brought to the assembly, says the commentary, and they cannot merely send their consent.

A *kiccādhikaraṇa* can be settled solely by *sammukhā-vinaya*.

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[2] Vin. A. VI. p. 1192: *na ca gatigatanti dve tayo āvāse na* [illegible] *tattha tattheva vā dvattikkhattuṃ avinicchitaṃ.*

[3] Loc. cit. *na ca sarita sāritanti dvattikkhattuṃ tehi bhikkhūhi* [illegible] *sāritaṃ vā aññehi sāritaṃ vā na hoti.*

[4] Ibid. p. 1193: *Vaggā gaṇhantī'ti dve dhammavādino* [illegible] *dhammavādī salākaṃ gaṇhonti.*

ADHIKARAṆA-SAMATHA, eighth and final section of the *Pātimokkha.* It consists of seven rules for the settlement of legal questions (*adhikaraṇa*). Thus the *Sutta Vibhaṅga* (*Vin.* IV, p. 351) says that for the deciding, for the settlement of legal questions arising from time to time, a verdict in the presence of the offender (*sammukhā-vinaya*) may be given, or a verdict of innocence (*sati-v°*), or a verdict of past insanity (*amūḷha-v°*), which may be carried out on his admission (*paṭiññāya-kāretabbaṃ*); this is done by decision of the majority (*yebhuyyasika*), a decision of specific depravity (*tassa-pāpiyyasika*) or the covering up (as) with grass (*tiṇavatthāraka*).

The *Mahāvyutpatti* agrees with the Pali version of the seven rules. The corresponding Sanskrit terms being *sammukha-vinaya*, *smṛti-v°*, *amūḍha-v°*, *pratijñā-kāraka*, *tatsvabhāvaiṣiya*, *yadbhūyasikīya* and *tṛṇaprastāraka*. Apart from this work, the *Prātimokṣa* of the Dharmaguptika, Mahāsaṅghika, Kāśyapīya, Sarvāstivāda, Mūla-Sarvāstivāda and the Mahīśāsaka schools, found in their Chinese translations, and the Tibetan *Mūla-Sarvāstivāda Vinaya*, also agree with the Pali version of the *adhikaraṇa-samatha*.

The section on the *adhikaraṇa-samatha* lays down only certain methods that should be generally adopted in dealing with legal questions. The other sections of the *Pātimokkha*, on the other hand, deal with specific offences for each of which a penalty also is laid down. But as this section of the *adhikaraṇa-samatha* deals only with methods of settling legal questions, the interrogatory part found after each section does not seem to suit here. However the *Kaṅkhāvitaraṇī* (p. 156) says that the question here is whether a monk has done anything that should be settled by the *adhikaraṇa-samatha*.

According to S. Dutt (*Early Buddhist Monachism*, p. 94) this section must have been a later addition to the *Pātimokkha*, made when the need was felt for a law of procedure, not laid down in the earlier sections.

C. W.

Bibliography: W. Pachow, *A Comparative Study of the Prātimokṣa.* S. Dutt, *Early Buddhist Monachism.* I. B. Horner, *The Book of the Discipline*, Vol. III.

ADHIKARAṆA VAGGA. The second chapter of the *Duka-nipāta* of the *Aṅguttara Nikāya* (*A.* I, 52–8) comprises ten suttas of which only the fifth one speaks of disputes (*adhikaraṇa*), giving its name to the entire chapter. And, even in this sutta, the theme is not of disputes proper but of the conduct to be observed both by the offending monk and the reproving one. Only by the practice of strict self-examination will it be possible in a dispute to avoid contention and strife, enabling the monks to live at ease.

The other suttas in this vagga deal with the power of computation (*paṭisaṅkhāna-bala*), i.e., careful consideration of the evils of immorality, and the power of culture (*bhāvanā-bala*), of the seven factors of enlightenment (*bojjhaṅga*) and the four stages of mental absorption (*jhāna*). Evil and right conduct are shown by the Buddha as the causes of an evil or happy rebirth, respectively. The right expression of the letter of the Dhamma and the right interpretation of the meaning thereof are said to be conducive to the establishment of the true Dhamma.

ADHIKARAṆA-VASTU (Tib. *Rtsod-paḥi-gzhi*), the sixteenth section of the *Vinaya-vastu* (*Ḥdul-ba-gzhi*) of the *Dulva* (Tibetan Vinaya) which probably belongs to the Mūla-Sarvāstivāda school (A. C. Banerjee, *Sarvāstivāda Literature*, 80). It appears in the Vol. Ga. folios 365^b–418^b of the Snarthang edition and in folios 222^a–255^b of the Sde-dge edition. In it are related events that led to the formation of the Order of nuns and also the story of Mu-ting-can, the daughter of a king of Ceylon (Siṅ-ga-laḥi-glin), to whom the Buddha is said to have sent, through some merchants, a symbol and a few verses eulogising the holy life and the fundamentals of his doctrine. But the main purpose of this section is to explain the rules relating to the settlement of disputes among monks. Hence, it corresponds to the *Samathakkhandhaka* of the Pali *Cullavagga*. The term *Adhikaraṇa-vastu* occurs in the *Mahāvyutpatti* (9115) but this section is not found in the *Gilgit Manuscripts.*

The modes of settling disputes are seven in number, just as in Pali, and are identical with them (for details s.v. ADHIKARAṆA) The corresponding Tibetan terms are Mṅon-sum-du-ḥdul-bar-ḥos-pa (*sammukhā-vinaya*); Dran-pas-ḥdul-bar-ḥos-pa (*smṛti-vinaya*); Ma-myos-par-ḥdul-bar-ḥos-pa (*amūḍha-vinaya*); Gaṅ-tshul-śin-maṅ-po-sbyin (*yadbhūyasikīya*); Dehi-ṅo-bo-ñid-tshol-du-gzhug-par-ḥos-pa (*tatsvabhāvaiṣīya*); Rtsba-bkram-pa-lta-bur-ḥos-pa (*tṛṇaprastāraka*); Khas-blaṅs-bar-ḥos-pa (*pratijñākāraka*) (ibid. 236 ff.).

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ADHIKĀRA-SAṄGRAHA-NĀMA, a Sanskrit text which is extant in its Tibetan translation, the *Spyir-btaṅ-ba yaṅ-dag-par bsdus-pa shes-bya-ba*, in the Sgra-mdo (Śabda-vidyā) section of the Tengyur. Although the name of its author is not given, it is recorded that this work was translated at Ye-raṅ-gi groṅ-khyer (Lalitapattana) by Dpal-ldan Blo-gros brtan-pa (Śrīmat Sthiramati) of Dpaṅ (*Cordier* III, p. 459, No. 5; *TM.* No. 4273).

ADHIMĀNA, an undue estimate of oneself. It is one of the compounds descriptive of conceit (*māna.* q.v.) or haughtiness of mind (*cittassa unnati* : *Nd.* II, 226) in an intensified degree with the prefix super- (*adhi-*). It is this kind of over-conceit, whereby a person regards his own value with undue estimate as truth, thinks that he has attained to what he has not won, thinks that he has achieved what he has not done, thinks that he has accomplished what he has not begun. And then he declares in his over-conceit to have attained perfect insight (*adhimānena aññaṁ vyākaroti*) : " Rebirth has been conquered, the holy life is lived, all duty is done. I am assured of no more life in these conditions " (*A.* V, 162).

The cause of such over-conceit is traced by Mahā Kassapa to the fact that even though a man has deep learning and bears in mind the entire teaching of the Buddha, still his heart is obsessed by covetousness; he is fostering ill-will (*vyāpāda*), he allows the growth of physical and mental indolence (*thīnamiddha*), of indecisiveness (*uddhacca*) and doubt (*vicikicchā*). These are all symptoms of self-complacency, the negative effects of over-conceit. Or, such a person may feel the urge to show off the good qualities he imagines to possess or which he actually possesses to some extent; and then he becomes a busybody who finds his delight in doing things (*kammārāma*), in disputation (*bhassārāma*), in society (*saṅganikārāma*). And as a result of all this, there is in him no further progress, notwithstanding his attainments. But half-way attainment (*antarā-vosāna*) is a falling off in the teaching and discipline of the Buddha (ibid. p. 164).

On another occasion Sunakkhatta, a son of the Licchavis, asked the Buddha whether not some of the bhikkhus who declared having gained supreme insight, whether at least not some of them made such a declaration with an exaggerated opinion of themselves (*M.* II, 252). The Buddha admits that while some have really completed their task so that for them rebirth is no more, there may be others making a similar profession without having actually attained supreme deliverance "in the mistaken belief that there is nothing poisonous left behind" (*visadosaṃ sa-upādisesaṃ anupādiseso ti maññamāno*). In the end, however, lust will degrade their mind (ibid. 257) which will lead them either to death or to deathly woe. Pride goeth before the fall!

H. G. A. v. Z.

ADHIMĀTRAKĀRUṆIKA. In the *Saddharma-puṇḍarīka* (167), the Buddha mentions Adhimātrakāruṇika (literally meaning 'exceedingly compassionate') as one of the Mahā Brahmā who, with his host, invited the Tathāgata Mahābhijñājñānābhibhū to preach the first sermon. The story there related is that, on the attainment of enlightenment by this Buddha, among other wondrous events that took place, a great light spread throughout the fifty thousand myriads of *koṭis* of spheres in each of the ten directions, even up to Brahmaloka. As a result there was great commotion there, these deities wondering what the cause of the light could be. Having a premonition that it heralded the arising of a Buddha, the chief of the Brahmās of the east Sarvasattvatrātri hastens to the Brahmās of the west. They together see that a Buddha has attained enlightenment under the Bodhi-tree, and, appearing before him, they invite him to preach the doctrine. In the same manner, the chief of the Brahmās of the south-east, Adhimātrakāruṇika, Sudharma of the south, and Sikhin of the nadir, each with his Brahmā-host, and the brahmās of the south-west, west, north-west and north go to the corresponding opposite quarter, appear before the Buddha, and invite him to turn the Wheel of the Law. The invitation to preach is accepted by the Buddha, as in the case of Brahmā Sahampati, of which episode the present story seems to be an elaborate version (See **BRAHMĀ**.)

Kern (*SBE.* XXI, 161, n. 1) suggests that Sarvasattvatrātri, (which, incidentally, means saviour of all beings) is probably a veiled name of the regent of the eastern quarter, Indra, one of whose epithets is Sutrāman. He also notes (ibid. 167, n. 1) that Sudharma stands for Dharma, Yama, the regent of the south, deriving the name here applied from Sudharma taken as Yama's hall. The four names certainly merit comparison with the lokapālaka devas.

B. J.

ADHIMOKKHA (Skt. *adhimokṣa*) resolve, decision. The term, derived from the intensifying directive *adhi* and the root *muc* (*muñcati*), to release, signifies an 'abandoning' of the present position with a 'going forth' in a new direction. Such resolve, therefore, has in it a liberating force which leads to emancipation (*vimokkha*), although with this specific connotation it would rather be considered as a perfection of determination (*adhiṭṭhāna-pāramī*).

In its basic function, resolve will be found in many a deed, word and thought, for without decision no new activity would arise. Hence, *adhimokkha* is one of the six particular mental factors (*pakiṇṇakā*) which go into the making of a thought, good, evil or indifferent. In itself, it is a purely psychological factor of non-moral import, but becomes moral or immoral according to its combination in a moral (*kusala citta*) or immoral thought (*akusala citta*).

Adhimokkha implies a release from the wavering state of mind between two courses of action. But, although it is the factor (*cetasika*) which chooses to attend to *this* rather than to *that*, it cannot be called a deciding factor, in the sense of passing judgment. Judgment is not formed until the process of thought has composed a synthetic concept out of the different component parts (*samudāyaggahana*) and has classified it after relating it (*sambandha*) to the conventional marks or ideas. It is this discrimination which is the process of judgment (*vinicchaya*) and which completes the act of external perception.

This determination (*votthappana*) or arranging of the investigated material is a phase in the process of consciousness. But *adhimokkha* is merely a factor contributing to the resolve of indecision, which may obtain already in any purely presentative process in which an unknown object is presented for the first time and which, therefore, does not admit of any form of comparison, as in the case of judgment between two known concepts. At most it is one of the more conspicuous elements in the process of judgment, but not judgment itself.

Its nature of decisiveness is made clear by its absence in the mental state predominated by the mental property of perplexity (*vicikicchā-cetasika*). Mutually exclusive, *adhimokkha* cannot combine with *vicikicchā*. For perplexity is the awareness of an unsettled state of mind, whereas resolve is the freedom from such unrest and a decision to act in a particular way, without, however, discerning the complicated nature of such action, this being reserved for judgment proper. "With the absence of perplexity, resolve arises (*vicikicchāya abhāvena*

pan'ettha adhimokkho uppajjati : *Vism*. xiv, § 178, pp. 398 f.). But a combination of resolve with agitation (*uddhacca*) is possible. And thus the two thoughts rooted in delusion (*mohamūla*), which are formed either with the inclusion of perplexity or of agitation, differ in their constituents also with the absence or presence of resolve (*adhimokkha*) respectively. It is said that, because of the presence of resolve, concentration is stronger in a thought-process associated with agitation (*uddhacca-sampayutta* : loc. cit).

Coming to descriptive definitions of the nature of *adhimokkha*, we find on the one hand that resolve is the act of being convinced (*adhi-muccana*) about an object, not as trusting (*VismA*. 489). It has the characteristic of conviction (*sanniṭṭhāna-lakkhaṇa* : *Vism*. xiv, § 151, p. 395). On the other hand, resolve is said to be faith (*adhimokkho 'ti saddhā* : ibid. xx, § 118, p. 546). For, strong faith arises in such a one, in association with insight in the form of extreme confidence of consciousness and its concomitants.

And again, the acquisition of the faculty of confidence is dependent on the intensity of resolve, for whether in meditation a person comprehends all component things as impermanent, as conflicting, or as insubstantial, when he emerges on the Path while contemplating on impermanence, " all three acquire the faculty of confidence, since they have great resolve " (*tayo pi janā adhimokkhabahulā honti, saddhindriyaṃ paṭilabhanti* : ibid. xxi, § 89, p. 568).

This apparent contradiction of *adhimokkha* being described as conviction and as faith is cleared in the *Dhammasaṅgaṇi* and its commentary the *Atthasālinī*, where the faculty of faith (*saddhindriya*) is explained as a believing attitude of mind (*saddahanā*), as putting one's trust in (*okappanā*) and as a sense of assurance (*abhippasāda*), i.e., a development from faith to conviction (*Dhs*. 12; *DhsA*. 145).

An interesting, because unusual, reference is made to *adhimokkha* in the *Vibhaṅga* (165), where it replaces the customary term ' clinging ' (*upādāna*) in the stereotyped formula of dependent origination (*paṭicca-samuppāda*) : dependent on sensation arises craving, dependent on craving arises decision, dependent on decision arises becoming (*vedanā-paccayā taṇhā, taṇhā-paccayā adhimokkho, adhimokkha-paccayā bhavo*, etc.). The commentary, *Sammoha-Vinodanī* (p. 209), is not very helpful, but makes a suggestion in respect of this substitution : No clinging can possibly originate from craving in mental states free from wrong views (*diṭṭhivippayuttesu taṇhāpaccayā upādānaṃ n'atthi*) and hence the term clinging has been replaced by firmly rooted decision (*upādānaṭṭhāne upādānaṃ viya daḷhanipātinā adhimokkhena padaṃ pūritaṃ*). This substitution takes place, according to the commentary, not only in mental processes which are dissociated from wrong views (*diṭṭhi-vippayutta*) as stated above, but also in the mental states which are accompanied by grief (*domanassa-sahagata*), when craving (*taṇhā*) is substituted by repulsion (*paṭigha*), and in those mental states which are associated either with perplexity (*vicikicchā-sampayutta*) or with agitation (*uddhacca-sampayutta*), in which cases craving (*taṇhā*) is replaced by those two properties, respectively. The interesting point here then is that decision (*adhimokkha*) is made in dependence on such varying conditions as craving (*taṇhā*) and repulsion (*paṭigha*), produced by, but not co-existent with perplexity (*vicikicchā*) and agitation (*uddhacca*).

It is noteworthy, however, that the term *adhimokkha* is hardly ever used in the older canonical texts, whereas in the *Paṭisambhidāmagga* the term is used practically synonymous with *saddhindriya*, the faculty of trust and faith (*Ps*. I, 16, 19, 116 ff.; II, 26, 84, 86, 88, 216).

In the *Anupada Sutta* (*M*. III, 25–8) we find *adhimokkha* among the sixteen concomitants of the first stage of mental absorption (*jhāna*), all of which qualities are ascribed by the Buddha to Sāriputta. Similarly, in the description of the second, third and fourth stages of mental absorption in the spheres of form (*rūpa-jhāna*), resolve (*adhimokkha*) is found with the usual concomitants, intention (*chanda*), energy (*viriya*) and others. And so again in the formless spheres of mental absorption (*arūpa-jhāna*) on infinity of space, infinity of thought and nothingness. But in the most subtle sphere of neither-perception-nor-non-perception, and where both feeling and perception are extinct (*saññā-vedayita-nirodha*) the vision of the old qualities is now changed, so that there is neither leaning to nor aversion from them. No further resolve is needed or mentioned, for to the mind detached (*vippamutta*) and the heart untrammelled (*vimariyādikata cetasa*) there is no further refuge and no further growth.

H. G. A. v. Z.

ADHIMUKTI, resolve, decision. See ADHIMOKKHA.

ADHIMUKTI-CARYĀ-BHŪMI, one of the seven (or twelve) spiritual stages of a bodhisattva, or the first of a list of six bodhisattva-bhūmis (*Bodhisattva-bhūmi* ed. by U. Wogihara, 84.23) or the second of seven (367.4). Edgerton translates the word as ' stage of zealous conduct ' and renders the word *adhimukticaryā* as ' course of conduct determined by (religious) zeal '. For example, he mentions the *Sūtrālaṅkāra*, i, 13 and quotes the interpretation of S. Lévi stating that it is ' conduite par croyance ' (note I). But according to the explanations and interpretations of Chinese and Tibetan commentators, the word is not accepted in the sense above referred to. The Chinese equivalent for the word is *chieh-hsing-ti*, which literally means and has been explained as the stage of deed through interpretation or comprehension. In Tibetan it is rendered as *mos-pa spyod-paḥi sa* or the stage of interpretation and deed.

As is well known, the doctrine on the spiritual stages of a bodhisattva has developed from its primitive form. According to the *Bodhisattva-bhūmi*, this stage is said to be not of a bodhisattva's ten stages (*daśabhūmi*) but a stage earlier than that or the stage of a *tribhadra* bodhisattva. In the third chapter of this text it is stated as

follows: The bodhisattva who dwells in *Adhimukticaryā-bhūmi* performs the *caryā* (deed) of *adhimukti* (comprehension); the bodhisattva who dwells in *Śuddhyadhyāśaya-bhūmi* performs the deed of *Śuddhyadhyāśaya* (or pure mind). Also, in the ninth chapter of the same text it is stated that when a bodhisattva is awakened through faith but has not yet attained the stage of pure mind (*Śuddhyadhyāśaya-bhūmi*), he is called a bodhisattva of *Adhimukti-caryā-bhūmi*. In short, this is the stage of a bodhisattva who trains himself by means of the power of intelligence.

Besides these, two other points are noteworthy. One is that this stage corresponds to the spiritual stage of awakening faith. In the *Mahāyāna-śraddhotpāda-śāstra* the word *adhimukticaryā-śraddhotpāda* (chieh-hsing-fa-hsin) is mentioned. The other point worthy of note is that the state corresponds to two of the five stages of Vijñānavāda, i.e., *sambhāra-mārga* and *prayoga-mārga* of a bodhisattva. It is also mentioned in the *Vijñaptimātratāsiddhi* (*Taishō*, No. 1585; cp. *Nanjio*, 1197).

S. K.

ADHIMUKTITEJAS, an abbreviated form (used in verse) of the name of the Tathāgata Vipuladharmādhimuktisambhavateja(s). (*Gvyū*. 428.10).

ADHIMUTTA (1), an arahant thera. His name is spelt differently in the various sources. The majority of them refer to him as Adhimutta (*Thag. vv.* 705–25, *ThagA*. III, 12–18, *Ap*. I, No. 36, *SA*. I, 56–7, and in the *Dhammapadaṭṭhakathā* account according to the Burmese edition). He is also called Atimuttaka (*DhpA*. II, 252–3) and Adhimuttaka (*SA*. I, 56–7 and in the *Dhammapadaṭṭhakathā* account according to the Cambodian edition).

The different accounts are agreed that he was a novice under Saṅkicca, who was also his uncle. The latter sent him to his parents for their permission for his higher ordination. On the way he had to go through a forest and was seized by a gang of robbers, who, however, were eventually converted by him. But the accounts differ in the details.

According to the *Theragāthā Aṭṭhakathā* Adhimutta was an arahant while still a novice and the highwaymen who seized him as a suitable sacrifice to their deity were greatly impressed by his fearless demeanour. They not only released him but inquired about his teacher and his doctrine. Some became lay disciples, while others asked for ordination. Adhimutta first went to his mother and, having obtained her permission for his own higher ordination, returned to the converted thieves and had them ordained. He gave them a topic of meditation and, not long after, they became arahants.

In the *Dhammapadaṭṭhakathā*, the narrative differs regarding the encounter with the thieves and their conversion. Here Adhimutta wins his release by preaching to them. They set him free on the undertaking that he should not mention them to anyone. He keeps to his promise and does not tell even his parents who take the same road. When oppressed by the thieves, the parents accuse Adhimutta of conniving with them. To their astonishment the thieves realise how faithfully Adhimutta has kept his word. They not only release Adhimutta's parents but also seek ordination. There is no mention of Adhimutta or the former thieves becoming arahants.

The *Saṃyutta* commentary has different details. Adhimutta first goes to his sister to find out his age for the higher ordination, and she directs him to their mother. When he meets the thieves he has still to attain arahantship and therefore he thinks of a ruse to escape them. He wins them over by means of a parable which convinces them. The account of his release, the attack on his parents and the conversion and ordination of the thieves, is similar to that of the *Dhammapadaṭṭhakathā*, but with a little more detail. It is further stated that Adhimutta and the five hundred thieves became arahants.

In the time of the Buddha Atthadassī, Adhimutta is said to have been born in a wealthy family. After the Buddha's passing away he made a pavilion with sugar-canes and held a great almsgiving for the Saṅgha. As a consequence of this good deed he escaped all evil births. He excelled among devas and men until his last birth as Adhimutta (*Ap*. I, No. 36; *ThagA*. III, p. 12).

Adhimutta is mentioned as an example of one who shone among his relatives (*SA*. I, p. 56).

L. R. G.

ADHIMUTTA (2), an arahant thera, the author of *Theragāthā*, *v*. 114 which he addressed to some corpulent monks among his fellow-dwellers. He rebuked them for paying more attention to the growth of the body than to the perfecting of recluseship.

According to the commentary he was a brāhman of Sāvatthi and in due course became proficient in brāhman learning but was dissatisfied with it and looked elsewhere for refuge. Being impressed by the majesty of the Buddha at the presentation of Jetavana, he entered the Saṅgha and, developing insight, attained arahantship. It was after he became an arahant that he admonished his fellow dwellers with the stanza.

In the time of the Buddha Padumuttara he was a learned brāhman who renounced worldly life and became an ascetic in the forest. Having heard of the appearance of the Buddha he left the forest to meet him and spread his bark-garment at the Buddha's feet. The Buddha, knowing his mind, stood on it. The hermit offered him fragrant sandal-wood and sang a eulogy in ten verses. The Buddha prophesied that in the time of the Buddha Gotama, the hermit would join the Saṅgha and win arahantship. As a result of his honouring and eulogising the Buddha Padumuttara the ascetic enjoyed happiness among devas and men until he was finally born as Adhimutta.

15. S.P.C. 97040

He is to be identified with Sabbakittika of the *Apadāna* (I, No. 390) where the two accounts coincide and vary only in some details.

L. R. G.

ADHIMUTTI SUTTA, thus called in the text (*A.* V, 36) and the *uddāna*. *Adhimutti* means resolve or intention, and has no bearing on the contents of this sutta which speaks of the perfect comprehension of the Buddha in the ten fields of knowledge. The commentary, on the other hand, appears to read *adhivutti*, expressed opinion or doctrinal view: *adhivuttiyo ti diṭṭhiyo vuccanti, diṭṭhi-dīpakāni vacanāni.*

The sutta deals with the ten powers (*dasa-balāni*) of the Tathāgata in the various fields of knowledge: the knowledge of a thing as it really is with its causal origination; the knowledge of the fruits of action, past, future and present; the knowledge of the direction of each practice; the knowledge of the world in its divers shapes and forms; the knowledge of the divers characters of beings; the knowledge of the nature of the faculties of others; the knowledge of the corruption, purification, emergence from mental absorption, attainment of deliverance and concentration; the knowledge of remembrance of previous lives; the knowledge of the spheres of rebirth after people's deaths; the knowledge of realisation that by unaided power the mental intoxicants have been destroyed.

Surpassing these, the Buddha declared, there is no other knowledge of greater excellence.

ADHIPAÑÑĀ. The intensification and specialisation of knowledge (*ñāṇa*) comprises the higher faculties of cognition and intellect in their purest form of insight (*paññā*). But, in a way similar to the process of thought and the culture of virtue, where higher thought (*adhicitta*, q.v.) and higher virtue (*adhisīla*, q.v.) are recognised, there is also a higher kind of insight (*adhipaññā*). Insight of higher understanding of mental phenomena (*adhipaññā-dhamma-vipassanā*) is described as knowledge of the mental object as matter, etc.; and as understanding not only that object as dissolved, but the identifying consciousness thereof as well; and as apprehending emptiness in that dissolution, as follows: Mental forms break up; this is the end of mental formations, besides which there is nothing else. This makes it both higher understanding and insight in mental phenomena, and it is called insight of higher understanding of mental phenomena. Adherence and clinging to the concept of an essence is abandoned through the clear understanding of the absence of a permanent substance and of an essence of self (*Vism.* xxii, § 118, p. 598). In support of this the following stanza is quoted:

With fixed attention on the object
He ponders o'er its breaking up,
Arising from its emptiness:
Such is deep understanding's insight.

(*ārammaṇañ ca paṭisaṅkhā bhaṅgañ ca anupassati, suññato ca upaṭṭhānaṃ, adhipaññāvipassanā*: *Ps.*i, 58.)

This higher understanding (*adhipaññā*) thus forms one of the eighteen principal objects of insight (*vipassanā*, q.v.), a list found in later commentaries and treatises (*Vism.* xx, § 90, pp. 539–40; *VismA.* 506–7), where *adhipaññā* is explained as insight that occurs by knowing an object consisting of visible phenomena, and by seeing the dissolution of this conscious thought with its object, and by apprehending the voidness thereof through its dissolution.

It is through this understanding with insight (*vipassanā-paññā*) that investigation of the truth (*dhamma-vicaya*) as a factor of enlightenment (*bojjhaṅga*) becomes possible.

Adhipaññā is the concluding term of the set of three higher instructions (*adhisikkhā*) in which moral conduct (*adhisīla*) is taught through the Vinaya, deeper thought (*adhicitta*) through the Suttas, and comprehensive insight (*adhipaññā*) through the study of Abhidhamma.

(For details, see the commentary on Part vii, § 6, of the *Abhidhammattha-saṅgaha* in the *Abhidhammattha-vibhāvanī.*)

H. G. A. v. Z.

ĀDHIPATEYYA, sometimes found in the form *ādhipacca*, meaning supreme power, from *adhi* + *pati*: over-lord. This supreme power of absolutism is so much above the ordinary human power that it is rightly called divine (*issarādhipaccaṃ*: *A.* II, 205; *dibbena ādhipateyyena*: *D.* III, 146; *A.* III, 33). It is the divine right of kings and universal monarchs, who rule with sole power among the clans (*kulesu paccekādhipaccaṃ*: *A.* III, 76).

Even so, the provision of such absolute power and the establishment of one's own parents in such supreme authority and absolute rule of the entire world would not suffice to pay off one's debt of gratitude to them (*A.* I, 62). For, after all, even a rāja, holding such divine lordship (*issariyādhipaccaṃ*) and supreme dominion over the four continents, is thereby not yet released from rebirth in lower spheres, from the way of woe (*S.* V, 342).

Sovereignty over the sixteen provinces (*solasa-mahājana-padā*) is said to be not worth one sixteenth of the value attached to the observance of the eight precepts on an uposatha day (*A.* I, 213–4; IV, 252). And a poor thing indeed is human sovereignty when compared to heavenly bliss (loc. cit.).

The only lordship (*ādhipateyya*) which is praiseworthy and worth striving for is virtue, dominantly influenced by self-regard (*attādhipateyya*), dominantly influenced by the censure of the world (*lokādhipateyya*) and dominantly influenced by desire to honour the true doctrine (*dhammādhipateyya*: *A.* I, 147–9; *Vism.* i, § 34, p. 12). This self-regard is said to be inspired by conscientiousness which is the subjective sense of shame (*hiri*); and desire to ward off the censure of the world is influenced by the objective fear of blame (*ottappa*: *DhsA.* 125). In this threefold dominance evil is abandoned, goodness cultivated and utter purity attained.

H. G. A. v. Z.

The corresponding Hybrid Sanskrit term *aupacayika* means 'dominant influence or factor' or 'based on accumulation'. This has been translated into Chinese as *tsêng-shang* (增上), meaning 'increase' or 'influence', while in Tibetan it is literally translated as *rgyas-pa-las-ḥbyuṅ-ba*, meaning 'originating from increase'.

Generally speaking, these technical terms are analogous to modern words like 'increasing power' or 'dominant influence'. In fact, the words were used in innumerable ways, corresponding to almost all the meanings of 'power' or 'potence.'

The classification of this word in its strict sense was done by the efforts of the commentators of the Sarvāstivāda (or Vaibhāṣikas), and was taken over and expounded by the Vijñānavāda. These classifications seem complicated and scholastic, but on further examination it will easily be seen that all these classified powers can be divided into two parts. One is the increase of power itself, and the other is the cause of that increase of power and dominance. Strictly speaking, however, *ādhipateyya* or *aupacayika* only represents the former sense, while the latter is signified by *adhipati-paccaya* (q.v.).

It may be stated that the classifications of power originated in the speculations of the Vaibhāṣikas and they were expounded more and more minutely through the efforts of the Vijñānavādins. In the *Abhidharma-mahāvibhāṣā-śāstra* (fasc. xxi: *Nanjio*, No. 1263) there are mentioned only three kinds of *aupacayika*, i.e., dominance by oneself (*tzu-tsêng-shang* (自增上), dominance by the world (*shih-tsêng-shang* (世增上), and dominance by the dharma (*fa-tsêng-shang* (法增上). The first one is a power which is inherent in or gained by oneself, like the influence of ethical progress, not to commit an evil deed. The second one means the power or influence by the people of this profane world, like public criticism. The third and last one is influence gained through belief of the truth, or, in other words, this is the power of the dharma itself.

The interpretation given above is mainly concerned with the difference of the powers themselves. Another classification of power is made according to the difference of the powers corresponding to the instruments or the faculties of human beings (the 22 *indriyas*). Seven kinds of *ādhipateyya* are given and their classification is based on the difference of the *indriyas*. The seven *ādhipateyyas* are as follows: *chü-tsêng-shang* (取增上) or the capacity of perception of eyes, ears, etc.: *shêng-tsêng-shang* 生增上) or the productive potency produced from the genital organs of both male and female; *chu-tsêng-shang* (住增上), literally meaning the dwelling power, or the power of life embodied in the human body; *shou-yung tsa-jan-tsêng-shang* (受用雜染增上) or the power of perception, or desire; *ching-cheng tsêng-shang* (淸淨增上), or the capacity or wish for purification; *tien-tseng-shang* (田增上) or the common power of karma in this world; *chih-shou-tsêng-shang* (執受增上) or the power of the elements (*mahābhūta*) in the modification of phenomena (*rūpa*).

Besides these, some other classifications with regard to the dominance of dharma are found in the teachings of the Vijñānavāda.

S. K.

ĀDHIPATEYYA SUTTA is the concluding sutta of the *Devadūta Vagga* in *Tika-nipāta* of the *Aṅguttara Nikāya* (I, 147–50) and deals with the threefold dominant influence by oneself (*attādhipateyya*), by the world (*lokādhipateyya*) and by the teaching (*dhammādhipateyya*). No amount of twisting can produce a 'self' as the master in this 'overlooked Pali Sutta' (C. A. F. Rhys Davids: *JRAS*. 1933, pp. 329–34). For the first form of dominance is not *by* a self but *of* oneself, in mind-control, which is self-control. The thought of self (*atta*) is introduced as the subjective factor, in opposition to the outer world (*loka*) as the objective factor, in consideration of which a monk puts forth energy to calm his body and control his mind.

Self-control (*attādhipateyya*) is brought about by reflecting on the unworthiness of pursuing the desires of the flesh and the spirit after having renounced a worldly life. It is the subjective approach of awakening conscience which brings about a sense of inner shame (*hiri*) and makes one abandon evil and cultivate what is good.

Control out of regard for the world (*lokādhipateyya*) is brought about by more external reflections on the reactions of one's fellows in the holy life, or fear of public opinion. Thus, fear of blame (*ottappa*) makes one lead a blameless life.

Finally, the culture of what is good, the abandonment of what is blameworthy and the preservation of utter purity may be originated and dominated by consideration of certain qualities of the teaching (*dhammādhipateyya*), how it is well-proclaimed by the Blessed One, becoming effective in this very life, not involving the element of time, inviting deeper investigation, guiding onward and to be comprehended with true understanding by anyone's personal effort.

H. G. A. v. Z.

ADHIPATI-PACCAYA, one of the twenty-four conditions (*paccaya*, q.v.) in the system of correlation (*paṭṭhāna-naya*). It refers to a relation in which the conditioning factor exerts an influence over what is conditioned thereby, by way of dominance. Hence it is called *adhipati* or dominance-condition. There are two kinds of this relation, namely, *ārammaṇādhipati-paccaya* (object as dominance-condition) and *sahajātādhipati-paccaya* (co-nascent states as dominance-condition).

In the case of the former a mental object exercises a dominating influence in bringing into existence another mental state. The object may be either a type of consciousness (*citta*) or a mental concomitant (*cetasika*). But, only such objects as are most lovable and worthy of attention can serve as a condition in this connection. Therefore, the four types of consciousness accompanied by hatred (*dosa*) and delusion (*moha*), the tactile consciousness accompanied by pain and the mental concomitants associated with all these, cannot possibly serve as

an *ārammaṇādhipati-paccaya*. Consequently, any of the remaining types of consciousness or psychic factors, when they are capable of evoking pleasure, function as a condition by way of dominance.

Sahajātādhipati-paccaya, on the other hand, refers to a relation in which a concomitant mental event exerts an overwhelming influence in bringing into being either a type of consciousness, or a material quality. There are four such concomitants, namely, concentrated intention (*chanda*), energy (*viriya*), consciousness (*citta*) and reflective investigation (*vīmaṃsā*). These four mental conditions are included in the dominance-condition, since they exercise a dominating influence over the consciousness, mental concomitants and the material qualities with which they are associated. But, it should be noted here, that only one of these four conditions can be predominant at any single time.

Y. K.

This condition of dominance corresponds to the last causal condition (*hetu*) of the six, i.e., *kāraṇa-hetu*. As regards the identity of this condition (*adhipati-pratyaya* in Sanskrit; *tsêng-shang-yüan* 增上緣 in Chinese; *bdag-poḥi-rkyen* in Tibetan) with the *kāraṇa-hetu*, many scholastic speculations and arguments were made among the teachers of the Sarvāstivāda and the Vijñānavāda. Briefly stated, the question is mainly concerned with the relation of *adhipati-pratyaya* with *kāraṇa-hetu* and with *ālambana-pratyaya*, respectively. After a long and complicated discussion, the *Abhidharma-mahāvibhāṣā-śāstra* (fasc. 7, *Nanjio*, No. 1263) gives its conclusion as follows: the essence or the body of *adhipati-pratyaya* and *kāraṇa-hetu* is the same, hence the essence of both *pratyaya* and *hetu* is tantamount to all the elements (*sarve dharmāḥ*). But, their efficiencies are different; that of the former is stronger than that of the latter. The power of *adhipati-pratyaya* is not only to do away with hindrances but to give powers to the other dharmas. On the other hand, the efficiency of the *kāraṇa-hetu* is confined to getting rid of hindrances. With respect to the relation of *adhipati-pratyaya* and *ālambana-pratyaya*, it is stated that the former is wider than the latter, hence the former can cover all the elements including *saṃyukta-* and *sahabhū-dharmas*, while the latter cannot cover these two dharmas.

Therefore, at least in the list of the Sarvāstivāda, the *Bodhisattva-bhūmi*, this *pratyaya* is defined as *kāraṇa-hetu* (and the corresponding *phalas* are *adhipati-* and *visaṃyoga-phalas*)[1]. Later interpretations, however, somewhat differ from this. In the *Bodhisattva-bhūmi*, this *pratyaya* is defined as *upāya-hetu* (*BHS*. s.v.).

As mentioned above, the efficiency of *adhipati-pratyaya* is divided into two, i.e., that of removing hindrances and that of increasing the power of the other dharmas. According to the 127th fasc. of the *Abhidharma-mahāvibhāṣā-śāstra*, the power of increasing the efficiency of other dharmas is drawn from the close connection of this *pratyaya* and the other elements in this very world, while that of removing hindrances is to be gained from the remote connection of the two, the latter of which is to be in the other world.

Later, in the Vijñānavāda, this *adhipati-pratyaya* came to be considered as a general *pratyaya*, which is superior to the other three *pratyayas*. (See the 7th fasc. of the *Vijñapti-mātratā-siddhi*.) In this school, concrete examples of this *pratyaya* also came to be given in detail. Such an account can be found, e.g., in the fifth fasc. of the *Mahāyāna-abhidharma-samuccaya*. For details see s.v. ĀDHIPATEYYA.

Further, in the doctrine of Pure Land Buddhism in China which was founded by Shan-tao this *pratyaya* is defined as the power of Amitābha Buddha through which all sentient beings are to be led to the Pure Land, which is his abode. This idea was accepted and expounded in the Pure Land Buddhism of Japan.

S. K.

ADHIPATI-PHALA or dominant effect occurs in connection with the Sarvāstivāda exposition of causality (*AbhK*. II, 49 ff.). The Sarvāstivādins established several kinds of causal relations between the elements (*dharma*). Accordingly, in their exposition of psychological phenomena, they held that the sense of vision (*cakṣurindriya*), which they considered to be the raison d'être (*kāraṇa-hetu*), produces a visual sensation (*cakṣurvijñāna*), a result which they termed *adhipati-phala*. This relation is absent in the case of an inefficient condition of the sense organ (*indriya*). Thus, visual consciousness or sensation is the dominant effect of the visual organ (*indriya*). The same holds true with regard to the other sense organs. Thus, whatever effect comes into existence from a cause which exerts a dominating influence on it is called *adhipati-phala* (*Bbh*. 102.18 and 130.5 ff.).

In the Mahāyāna *Sūtrālaṅkāra* of Asaṅga five fruits (*phala*) of compassion (*karuṇā*) are enumerated, out of which the attainment of supreme knowledge (*uttamabodhi*) is the dominant fruition (*adhipati-phala*). Compassion is said to be the seed (*bīja*), out of which the tree of enlightenment sprouts (p. 124).

The term *adhipati-phala* is not found in the Theravāda Abhidhamma. The Theravādins who disliked the analysis of the causal process into two water-tight compartments such as cause (*hetu*) and effect (*phala*)—an analysis which could not stand the assault by the dialectic of Nāgārjuna—laid emphasis on the concatenation of several conditions (*paccaya*) producing an effect which they termed *paccayuppanna-dhamma* (*Tikap*. I, 27).

D. J. KALUPAHANA.

ADHIPRAJÑĀ, superior wisdom or insight, Sanskrit form of the Pali *adhipaññā* (q.v.) with the same meaning.

1 Th. Stcherbatsky, *The Central Conception of Buddhism*, 106.

ADHISĪLA (Skt. *adhisīla*), higher morality or conduct of a type superior to that of the moral obligations of an average man in the world. It is virtuous conduct based on the monastic rules of discipline (*vinaya*) and forms thereby part of the three types of higher training (*adhisikkhā*) based on the three divisions of Buddhist texts: higher morality (*adhisīla*) based on the Vinaya, deeper thought (*adhicitta*) based on the suttas, and the wisdom of insight (*adhipaññā*) based on the study of Abhidhamma.

The training for higher virtue (*adhisīla-sikkhā*) is placed at the beginning, for "virtue that is quite purified is the beginning of all profitable things" (*S.* V, 143). But, this higher virtue is neither the volition to fulfil one's duties, nor the restraint to abstain from transgression, but rather the moral basis for mental concentration, absorption and insight. Thus, the restraint following from mindfulness (*satisaṃvara-sīla*) guards the eye-faculty (*rakkhati cakkhundriyaṃ*) and becomes thereby the preliminary to concentration (*D.* I, 70; *Vism.* i, § 17, p. 7). For only when "endowed with morality, does concentration bring great fruit and blessing (*sīla-paribhāvito samādhi mahapphalo hoti mahānisaṃso* : *D.* II, 81). Endowed with concentration does wisdom bring great fruit and blessing. Endowed with wisdom, the mind becomes freed from all mental intoxicants (*āsava*), of sensuality (*kāma*), of thirst for existence (*bhava*), of attachment to opinions (*diṭṭhi*) and of ignorance (*avijjā*)."

It is this threefold training in higher morality, higher thought and higher wisdom, which entitles one to be called a pupil (*sekha* : *A.* I, 230–1). This higher morality is not the observance of a greater number of precepts (as *pañcasīla, aṭṭhasīla, dasasīla*), but a training of one's higher nature and character which is the basic meaning of *sīla*. The highest virtue is that of the Noble Path, and it is to this highest degree of conduct that the Buddha referred in the *Kassapa-Sīhanāda Sutta* (*D.* I, p. 174), "There are some monks and brāhmans, Kassapa, who place great emphasis on conduct, and speak in various ways in praise of virtuous conduct. But, Kassapa, as regards the most noble and highest virtue (*ariyaṃ paramaṃ sīlaṃ*) I am not aware of anyone who therein equals myself or transcends me. I have gone further in this respect, and that is supreme virtue (*adhisīla*)."

H. G. A. v. Z.

ADHIṢṬHĀNA, determination, resolution, resolve. See ADHIṬṬHĀNA.

ADHIṢṬHĀNA-KRAMA, a Sanskrit text which is extant in its Tibetan translation, the *Byin-gyis brlabs-paḥi rim-pa*, in the Rgyud-ḥgrel (tantra commentary) section of the Tengyur. Its author is Dpal-ḥdsin chen-po (Mahāśrīdhāra). Darpaṇācārya of east India and Prajñāratna of Glo-bo translated the work into Tibetan (*Cordier*, II, p. 182, No. 123; *TM*. 2024).

ADHIṢṬHĀNA-MAHĀKĀLA-GUHYA-SĀDHANA-NĀMA, a Sanskrit text composed by Klu-byaṅ (Nāgabodhi) and extant in its Tibetan translation, the *Byin-gyis brlabs-paḥi nag-po chen-poḥi gsaṅ-paḥi sgrub-thabs shes-bya-ba* in the Rgyud-ḥgrel (tantra commentary) section of the Tengyur. The name of its translator is not mentioned (*Cordier*, III, p. 201, No. 96).

ADHIṢṬHĀNA-MAHĀKĀLA-SĀDHANA-NĀMA, a Sanskrit text which is extant in its Tibetan translation, the *Byin-gyis brlabs-paḥi nag-po chen-poḥi sgrub-thabs shes-bya-ba*, in the Rgyud-ḥgrel (tantra commentary) section of the Tengyur. Its author is Dpal-ldan Tābara-pa (Śrīmad Ajapālitapāda). Atayavajra (Advayavajra) of India and a Tibetan Tshul-khrims mgon (Śīlanātha) translated the work into Tibetan. But in the Sde-dge edition the author's name is given as Śabari-pa and the translator's name is not recorded (*Cordier*, III, p. 200, No. 95; III, p. 205, No. 107; *TM*. 1762).

ADHIṬṬHĀNA (Skt. *adhiṣṭhāna*), determination, resolve, resolution. As the word 'determination' is used in different contexts with various meanings, it may prove useful to set out here in brief their distinction as technical terms. Thus, determination as resolve (*adhiṭṭhāna*) is a resolution towards a certain type of action which is thereby stimulated. Determination as decision (*adhimokkha*) is a steadfastness in choice, whereby the mind is freed from wavering between two courses of action. Determination as fixing (*voṭṭhapana*) is the arranging of the investigated material during the representative process of cognition. Here we shall deal only with the first term: *adhiṭṭhāna*.

A firm mental determination usually precedes a heroic act of self-sacrifice or renunciation, and thereby becomes the basis of further action. 'Basis' is the fundamental concept of *adhiṭṭhāna*, which is sometimes found in its original meaning, e.g., when a Buddha, preaching the *Saddharmapuṇḍarīka*, makes his disciple, the bodhisattva Sarvasattvapriyadarśana, the 'basis' of his exposition, i.e., he preached for his special benefit (*Sdmp.* 405). In architecture the Sanskrit term is used as the physical foundation or basement of a building, the base of a pillar, the prop of a railing (*Mhvyut.* 5591; *Divy.* 221; *Mhvu.* i, 195; III, 2227; *BHS.* s.v. 4).

The *Saṅgīti Suttanta* (*D.* III, 229) enumerates four kinds of *adhiṭṭhāna*, distinguished by their objects. Here, too, the basic meaning of 'foundation' is to be understood; they are the four foundations explained in the *Dhātuvibhaṅga Sutta* (*M.* III, 240) as insight not to be neglected (*paññaṃ nappamajjeyya*), truthfulness to be safeguarded (*saccaṃ anurakkheyya*), liberality to be fostered (*cāgaṃ anubrūheyya*) and tranquillity in which to train oneself (*santiṃ sikkheyya*). The foundation of insight (*paññādhiṭṭhāna*) is then explained by the commentary (*MA.* V, p. 52) as the insight of concentration and meditation (*samādhivipassanāpaññā*) which, through development of the stages of mental absorption, leads to the insight of the fruit of arahantship (*arahattaphalapaññā*). The foundation of truthfulness (*saccādhiṭṭhāna*) is the supreme truth of Nibbāna, which cannot deceive (*paramaṃ ariyasaccaṃ, yadidaṃ amosadhammaṃ nibbānaṃ* : *M.* III, 245). The foundation of liberality (*cāgādhiṭṭhāna*) is the

renunciation of all ties to existence (*sabbūpadhi-paṭinissagga*). The foundation of tranquillity (*upasamādhiṭṭhāna*) is the quelling of greed, hate and delusion (*rāgadosamohānaṃ upasamo*). Established on these foundations, a man is truly called a tranquil sage (*muni santo ti vuccati : M.* III, 246), i.e., one who has destroyed in himself all intoxicants and is free (*khīnāsava-muni santo nibbuto : MA.* V, 60).

A resolution may be merely based on the right of a monk, e.g., to dispose of his robes (*tricīvarādhiṣṭhāna : VinMS.* ii, 91), although more often it is a supernormal strength of will-power as a result of meritorious action in the past (*puṇyavipākādhiṣṭhānādhiṣṭhitās : Lal.* 48). But, the predetermining of the duration of mental absorption (*jhāna*) before its induction requires cultivation (*adhiṭṭhānavasitā*), and is, therefore, neither normal in the sense of attainment within the reach of the everyday man, nor supernormal in the sense of belonging to the transcendental attainments of the Path (*lokuttara magga*). Neither should it be thought that determination is always good in the ethical sense; for that depends on its object, which may well turn a resolved mind into an obstinate and prejudiced one, and thereby place it in the same category with lust, craving, attachment to opinions, heretical views and religious bias (*adhiṭṭhānābhinivesānusaya : S.* II, 17; III, 10, 135).

Adhiṣṭhāna may acquire the meaning of *power* of control, over and above the *right* to control or determine. Thus, we hear of the force of the supernatural power of Maitreya bodhisattva (*Maitreyasya bodhisattvasyādhiṣṭhānabalena : Gvyū.* 512). The continuation of the rolling of the Wheel of Righteousness also is assured through the supernatural power of all the Buddhas (*sarvabuddhādhiṣṭhānāvilopitaṃ : Laṅk.* 415). It is on account of the fixed determination of the Buddha to discipline creatures that are subject to evil rebirths, that the Wheel of his teaching cannot be turned back (*akṣana-sattva-vinayādhiṣṭhānāpratyudāvartya-cakraṃ : Lal.* 423).

Thus, a close connection may be observed between a resolution (*adhiṭṭhāna*) and an asseveration of truth (*saccakiriyā*, q.v.), which is a solemn statement of truth by the strength of which (*saccādhiṭṭhāna*) supernormal phenomena occur. This could actually be grouped under *adhiṭṭhāna-iddhi*, one of the psychic supernormal powers, by which a person could multiply his personality (see ABHIÑÑĀ), if he resolved to do so.

The determined resolves of the individual (*puggalādhiṭṭhānā*) are, according to the *Vibhaṅga*, revealed by the positive progress in meditation, of conceptive ideation in its initial application (*vitakka*) and the sustained application of discursive thought (*vicāra*). But, even in the ordinary thought process (*citta-vīthi*) the factor of resolve forms a very important link. In the process of the development of a thought, which is the process of consciousness (*viññāṇa-kicca*) from the moment it is a mere disturbance (*calana*) in the unconscious (*bhavaṅga*) entering the field of presentation, till it loses itself in the stream of living after a final moment or two of registration (*tadārammaṇa*)—which, perhaps, will allow it to survive as a memory—in that entire process of a maximum of seventeen moments the most important is the stage of full cognition or apperception (*javana*) when sensory perceptions are interpreted, appropriated and assimilated. It is the stage of full awareness and responsibility, when thought (*citta*) acquires karmic liability through a volitional reaction (*cetanā*) to the passively accepted impressions in the senses. These moments of apperception (usually seven) are sometimes called the impulses of resolve (*adhiṭṭhāna-javana*), for it is here that the will is fixed in the process of acquiring some supernormal power (*iddhi*). The fifth and final state of mental absorption (*jhāna*) is then called the basis for the fixation of will (*adhiṭṭhāna-pādaka-jhāna*), for this state of mental absorption forms then the basis of the 'willing' process (*Compendium of Philosophy*, p. 62); and the seven moments of volitional apperception are then known as *adhiṭṭhāna-javana*.

Adhiṭṭhāna is perhaps best known in later literature as a *pāramī*, one of the ten perfections to be developed in the highest degree by a bodhisatta during numerous lives and æons in preparation for the supreme enlightenment of Buddhahood. "With unshakable resolution they work for the welfare and happiness of beings" (*tesaṃ hitasukhāya avicalādhiṭṭhānā honti : Vism.* ix, § 124, p. 270). Thus we read of the bodhisatta as king Saṅkhapāla (*J.* No. 524, V, pp. 162–77), yielding himself up as a sacrifice, firm in his resolution not to open his eyes and regard his torturers with anger. It must be noted here, however, that only the later literature of the Theravāda (e.g., *Jātaka*, *Mahābodhivaṃsa*, *Cariyāpiṭaka*) speaks of these perfections, when ten *pāramī* are enumerated with *adhiṭṭhāna* in the eighth place. But in the texts of the Sarvāstivādins and the Mahāsāṅghikas only six are mentioned, and *adhiṭṭhāna* does not find a place there. On the other hand, no inference can be drawn from the absence of the ten perfections (*dasa pāramī*) in the Book of Ten of the *Aṅguttara Nikāya*, for the Four Noble Truths are not found in the Book of Fours; neither is the Noble Eightfold Path in the Book of Eights.

H. G. A. van Zeyst.

ADHIṬṬHĀNA-IDDHI, supernormal or magical power of determination, i.e., the power of manifesting oneself in many places. "Being one by nature he turns his mind towards many forms . . . and determines to assume so many forms." The psychic power displayed thereby is called the supernormal power of determination (*adhiṭṭhāna-iddhi*), as it is accomplished through resolve (*adhiṭṭhānavasena nipphannattā : Vism.* xii, § 23, p. 318). This psychic power is the first of ten kinds (*dasa iddhiyo*), which, as a group, constitute one of the six kinds of higher spiritual knowledge. See ABHIÑÑĀ.

ADHIVACANA-PRAVEŚA, name of a samādhi. It appears in the tenth and eighteenth chapters of the *Pañcaviṃśatisāhasrikā-prajñāpāramitā-sūtra* (*Nanjio*, No. 3) as one of the 108 kinds of samādhi.

Its Chinese equivalent can be found either from the translation of the text itself or from its commentary (*Mahāprajñāpāramitā-śāstra*, fasc. 43 & 47, *Nanjio*-No. 25) and from another translation (*Mahāprajñāpāramitā-śāstra*, fasc. 414, *Nanjio*, No. 1) : namely, *Ju-ming-tzŭ* (入名字), *Shih-ming-tzu* (釋名字), *Têng-ju-tsêng-yū* (等入增語) and so on.

In Sanskrit *adhivacana* means 'designation', 'appellation', 'name' or 'term', while *praveśa* means 'entering'. So the literal meaning of the term *adhivacana-praveśa* is 'entering into a term'; it may indicate the attempt of getting into the real meaning of the word (*paramārtha*), apart from the ordinary meaning of the word (*prapañca*), by means of this meditation (*samādhi*).

The sources above mentioned, however, do not help one to get any information about the contents of this samādhi, since they only give an account of the numeration of many samādhis. At any rate, it is evident that this samādhi is one of the epithets of *śūnyatā* which is a principal tenet of Prajñāpāramitā teaching.

Even in later materials, the name of this samādhi occurs along with those of some of the other samādhis (e.g., *Mhvyut.* No. 523).

S. K.

ADHIVĀSANA, endurance, one of the seven methods by means of which the four spiritual corruptions or mental intoxicants (*āsava*, q.v.) are to be got rid of. He who endures cold and heat, hunger and thirst, wind and sun, insects and unpleasant speech, who can endure his own bodily feelings in acute pain, will not be subject to the arising of the intoxicating corruptions of sensuality (*kāmāsava*), of attachment to life (*bhavāsava*), of attachment to wrong views (*diṭṭhāsava*), and of ignorance (*avijjā*) of the Four Noble Truths. Thus, through endurance these destructive and consuming cankers will not arise. See also SABBĀSAVA SUTTA (*M.* I, 10).

Endurance added to virtue and skill is also said to be the sure way to do good to one's friends and all to one's enemies (*J.* II, 236).

ADHOPUPPHIYA, an arahant thera. In a previous birth in the time of the Buddha Sikhī he was a sage of great psychic power and lived in a hermitage in the Himalayas. Once when Abhibhū, the chief disciple of the Buddha Sikhī, came to the Himalayas, the sage went through the air to the spot taking a flower and offered him seven flowers in all. On his return to the hermitage he was devoured by a boa-constrictor. He died thinking of his good deed and he knew of no unhappy birth thereafter (*Ap.* I, No. 84).

The commentary repeats this information with greater detail and adds that after death the sage enjoyed birth in the brahma world and the deva world. In this Buddha age he was born in a certain family and having heard the Buddha preach he entered the Saṅgha. Before long he became an arahant. In later life he was known as Adhopupphiya thera because of his former good deed. His personal name is not known.

ADHOVĀNA, one of the many mountains that the prince Sudhana had to cross on his way to the dwelling place of Manoharā, the kiṃnara-maid (*Divy.* 450, 455). It lies to the north of Himavā, the king of mountains. In the *Mūla-Sarvāstivāda Vinaya* the same mountain is called Adhunāna (*GM.* III, part I, 144, 152).

ADHUNĀNA, name given in the *Mūla-Sarvāstivāda Vinaya* (*GM.* III, Part I, 144, 152) to the mountain Adhovāna (q.v.).

ADHVAN (in Pali *addhan*), a stretch of time, also a lifetime, usually applied to a mode of time, past, present and future. Of these, the past (*atīta*) and the future (*anāgata*) are the most commonly used. The present is usually expressed as "that which has arisen just now (in Pali *paccuppanna* : *M.* I, 370 ; *D.* III, 216 ; in Sanskrit *pratyutpanna* : *Sdmp.* 42.1). In compounds it loses the earlier significance of a division of time, and may come to mean merely a very long time (*ciraṃ dīrghaṃ adhvānaṃ* : *Mhvu.* I, 52 ; *dīghaṃ addhānaṃ saṃsāraṃ* : *A.* II, 10).

Sometimes the idea of a stretch is also applied spatially to a road or a journey (*addhāna-magga* : *D.* I, 79).

ADHYĀHĀRIṆI-LIPI, a kind of script mentioned in the *Lalitavistara* (126.9) which, conceivably, was a form of writing of consonants alone, without vowels. Edgerton suggests 'suppletive script', from the name which contains *adhi* : augmentation, which is supported by the Tibetan name *bla-thabs-su-bsnam-pa* (superior-augmentation to a higher means ?).

ADHYARDHAŚATAKA, one of the most important texts of Tantric Buddhism. It is also called *Adhyardhaśatikā-prajñāpāramitā* or *Prajñāpāramitā-naya*. Its full name is referred to variously by scholars, for example, Nanjio gives it as the *Mahāsaukhya-vajrāmoghasatyasamaya-prajñāpāramitā-buddhi-sūtra* (*Nanjio*, No. 1034) while Mochizuki represents it as the *Prajñāpāramitā-naya-śatapañcā-śatikā* (*Moc.* p. 3451). According to the Sanskrit title given in its Tibetan translation it is written as in *Moc.*, which literally coincides with its Tibetan title *Hphags-pa śes-rab-kyi pha-rol-tu-phyin-pahi tshul-brgya-lṅa-bcu-pa* (*TM.* No. 17, No. 489). Nanjio's Sanskrit title appears to be derived from its Chinese title, viz., *Ta-lê* (mahāsaukhya) *chin-kang* (vajra) *pu k'ung* (amogha) *chên-shih* (satya) *san-mo-yeh* (samaya) *pan-jo* (prajñā) *po-lo-mi-to* (pāramitā) *li-chü* (buddhi ?) *ching* (sūtra). But the title preserved in the Sanskrit fragment found by M. Petrovsky only shows the above heading, *Adhyardhaśataka*, which therefore seems preferable.

The Sanskrit fragments and a north aryan manuscript of the sūtra do not give a complete version, the former, found by Petrovsky, has 15 leaves in all, and the latter, collected by Hoernle, only 2 leaves. Both have been critically edited by Leumann and published under the name of *Zur nordarischen Sprache und Literatur* (1912). In 1917

Togānō and Izumi published these together with a Tibetan and five Chinese translations under the title of *Bonzōkan-taishō-hannyarishukyō* (or the collective edition of Sanskrit, Tibetan and Chinese verses of the *Prajñāpāramitā-naya sūtra*). In 1930 Leumann translated the north aryan dialect portion of this sūtra into German and published it as *Adhyardha-śatikā-prajñāpāramitā* in the 6th and 7th fascicule of the *Taishō-daigaku-gakuhō* (or the Bulletin of the Taishō University, Tokyo). These orthodox and dialectal Sanskrit verses coincide well with the extant translations both in Chinese and Tibetan. But, here, for the sake of the complete explanation of the contents, it would be better to deal with the translations along with the references to the originals.

As it will be seen from its titles, this sūtra represents, on one hand, the esoteric tenets and, on the other hand, shows that it stands on the level of the *Prajñāpāramitā Sūtras*. In fact, both in Chinese and Tibetan translations, the sūtra is classified both in the Prajñāpāramitā section and the Guhya (secret) section. In Chinese, one is in the Prajñāpāramitā section as the 10th assembly (or separate chapter) of the *Mahāprajñāpāramitā sūtra* (*Taishō*, No. 220 ; *Nanjio*, No. 1) and the other is in the Guhya section (*Taishō*, No. 243 ; *Nanjio*, No. 1034). Likewise, in the Tibetan Kangyur, one is in the Śes-phyin (or Prajñāpāramitā section) and the other is in the Rgyud-ḥbum (100 thousand tantras) section (*TM*. Nos. 17 & 489).

This fact clearly explains the characteristic of this text which, on one side, comes from Mahāyāna tradition, and, on the other side, has developed as an accomplishment of Vajrayāna (or Tantric) Buddhism. The work is said to be the sixth volume of the greater version of the *Vajraśekharayoga-sūtra* (q.v.). But another scholar, Pu-k'ung, says this is the thirteenth volume of the said sūtra. So far there is no definite proof of this work being a part of the greater version of the *Vajraśekharayoga-sūtra*. But it is certain that the work comes from the lineage of some Yogācāra school of Mahāyāna.

The contents of the work are as follows: according to Pu-k'ung's Chinese translation (the various translations will be referred to later on), it consists of 17 chapters. The first chapter is called the *Ta-lê-pu-k'ung-chin-kang-sa-to-ch'u-chi-hui p'in*, where Mahāvairocana-bodhisattva explains his samādhi in the state of his own spiritual condition, i.e., that of Vajrasattva-bodhisattva. He discourses on the seventeen pure states in the Paranirmita-vaśavartin abode. The eight great bodhisattvas, i.e., Vajrapāṇi, Avalokiteśvara, Ākāśagarbha, Vajramuṣṭi, Mañjuśrī, Sacittotpāda-dharma-cakra-pravartin, Gagana-gañja, Sarvamāra-pramardin, and various demons and human beings were his audiences. When these seventeen spiritual stages are fulfilled by a person, he will be able to obtain the truth (*naya*), or the identity of desire and enlightenment. Lastly, he utters the mantra *Hūṃ*.

The second chapter is the *P'i-lu-chê-na-li-chü-hui p'in*, where the Tathāgata Mahāvairocana sits in the concentration of *Prajñāpāramitā-nayaḥ sarva-tathāgata-śānta-dharmatābhisambodhi-nirhāraḥ* and explains the identity of *vajra-samatā, artha-samatā* and *dharma-samatā*. Finally, he utters the mantra *Āḥ*.

The third chapter is the *Chiang-san-shih-p'in* (Trailokya-vijaya), where the Vajrapāṇi-bodhisattva or the Śākyamuni Tathāgata sits in the samādhi of the Trailokya Tathāgata, who is described as the incarnation of that bodhisattva, and discourses on the equality of all phenomenal matters and events, i.e., *sarva-dharma-samatā - vijaya - saṅgraha - nāma - prajñā - pāramitā-nirhāraḥ*. He explains this truth with the fourfold, unexplainable, reality (*aprapañcatā*), i.e., *rāgāprapañcatā, dveṣāprapañcatā, mohāprapañcatā* and *sarvadharma-aprapañcatā*. Finally, he utters the mantra *Hūṃ*.

The fourth chapter is the *Kuan-ts'u-tsai-p'u-sa-po-jo-li-chü-hui-p'in* (Avalokiteśvaraprajñāpāramitā-nayasaṅgama). Here the Tathāgata Mahāvairocana sits in the samādhi of Svabhāva-śuddha-tathāgata or the Avalokiteśvara-bodhisattva, and explains how to observe freely the equality of all the phenomenal world, i.e., *sarva-dharma-samatāvalokiteśvarajñāna - mudrā - nāma - prajñā - pāramitā - nayaḥ*. He explains this reality with the fourfold stage of purity (*viśuddhitā*), i.e., *sarva-rāga-viśuddhitā, sarvamala-v°, sarva-dharma-v°* and *sarvajñāna-v°*. Finally, he utters the mantra *Hrīḥ*.

The fifth chapter is the *Hsü-k'ung-tsang-p'in* (Ākāśagarbha). Here the Tathāgata Mahāvairocana sits in the samādhi of the Sarvatraidhātukādhipati-tathāgata or the incarnation of Ākāśagarbha-bodhisattva. He explains the truth of the real wisdom which anoints the head of every Tathāgata, i.e., *sarva-tathāgatābhiṣeka-sambhava-jñāna-garbha-nāma-prajñā-pāramitā-nayaḥ*. The fourfold *dāna* which consists in the contents of the said truth is *abhiṣeka-dāna, artha-d°, dharma-d°* and *āmiṣa-d°*. Finally, he utters the mantra *Trāṃ*.

The sixth chapter is the *Chin-kang-ch'üan-li-chü-hui-p'in* (Vajramuṣṭiprajñāpāramitā-naya). Here the Tathāgata Mahāvairocana sits in the samādhi of Śāśvata-sarva-tathāgata-jñāna-mudrā-prāpta-sarva-tathāgata-muṣṭi-dhara-tathāgata and explains the symbol of wisdom of all the Tathāgatas, i.e., *sarvatathāgata-jñāna-mudrādhiṣṭhāna-vajra-nāma-prajñāpāramitānayaḥ*. He explains this truth with the four *mudrās*, i.e., *sarvatathāgatakāya-mudrā, vāṅ-m°, citta-m°* and *vajra-m°*. Finally, he utters the mantra *Aḥ*.

The seventh chapter is the *Wên-chu-shih-li-li-chü-p'in* (Mañjuśrī-naya-praṇidhāna). Here the Tathāgata Mahāvairocana sits in the samādhi of Sarvadharmāprapañca-tathāgata or Mañjuśrībodhisattva and explains the truth of the fourfold wheel of the truth (*cakrākṣaraparivarta-nāma-prajñāpāramitā-nayaḥ*), i.e., *śūnyāḥ sarva-dharmāḥ, nirmittāḥ sarva-dharmāḥ, apranihitāḥ sarva-dharmāḥ, aprakṛti-prabhāsvarāḥ sarva-dharmāḥ*. Finally, he utters the mantra *Aṃ*.

The eighth chapter is the *T'sai-fa-i-p'u-sa-li-chü-p'in* (Sacittotpādadharma-cakra-pravartin-naya-praṇidhāna). Here the Tathāgata Mahāvairocana dwells in the samādhi of Sarvatathāgata-cakrāntargata-tathāgata or Sacittotpādadharma-cakrapravar-

tin-bodhisattva, and explains the reality of entering into the great world or the Vajradhātu maṇḍala, i.e., *mahācakrapraveśa-nāma-prajñāpāramitā-nayaḥ.* This spiritual state is also said to consist of the fourfold equality, i.e., *vajra-samatā*, *artha-s°*, *dharma-s°* and *sarva-s°*. Finally, he utters the mantra *Hūṃ.*

The ninth chapter is the *Hsü-k'ung-k'u-p'u-sa-li-chü-p'in* (Gaganagañja-naya-praṇidhāna). Here the Tathāgata Mahāvairocana dwells in the samādhi of the Tathāgata Sarvapūjāvidhivistara-bhājana of the Gaganagañja bodhisattva, and explains the truth of how to complete the end of reverence (*pūjā*), i.e., *sarvapūjāgrya-nāma-prajñāpāramitā-nayaḥ.* The contents of this highest reverence are said to consist of the following four kinds of reverence, viz., *bodhicittotpādanatā*, *sarvasattvadhātuparitrāṇatā*, *saddharma-parigraha* and *prajñāpāramitā*. Finally, he utters the mantra *Oṃ.*

The tenth chapter is the *Ts'ui-i-ch'ieh-mo-p'u-sa-li-chü-p'in* (Sarva-māra-pramardin-bodhisattva-naya-praṇidhāna). Here the Tathāgata Mahāvairocana sits in the samādhi of the Tathāgata Sarvavinaya-samartha-tathāgata or the Sarva-māra-pramardin-bodhisattva, and explains the truth of how to destroy all kinds of evils, i.e., *jñānamuṣṭiparigraha-sarva-sattva-vinaya-jñānagarbha-nāma-prajñāpāramitā-nayaḥ.* This supreme spiritual stage is said to consist of the following four aversions to evil, viz., *krodha-samatā*, *krodha-vinayanatā*, *krodha-dharmatā* and *krodha-vajratā*. Finally, he utters the mantra *Haḥ.*

The eleventh chapter is the *Chiang-san-shih-chiao-ling-lin-p'in*, where the Tathāgata Mahāvairocana sits in the samādhi of the Tathāgata Sarvavinaya-samartha-tathāgata, or the bodhisattva Samantabhadra. He explains the equality of all kinds of elements in this world, i.e., *sarvadharmāgrya-nāma-prajñāpāramitā-nayaḥ.* It is said to consist of the following fourfold equality, viz., *sarvasamatā*, *sarvārthatā*, *sarvadharmatā* and *sarvakarmatā*.

The twelfth chapter is the *Wai-chin-kang-hui-p'in*, where the Tathāgata Mahāvairocana sits in the samādhi of the miscellaneous deities of the outer Vajradhātu maṇḍala and explains the truth of how to maintain all sentient beings, i.e., *sarvasattva-adhiṣṭhāna-nāma prajñāpāramitā-nayaḥ.* This truth is also said to consist of the following fourfold store of wisdom (*jñānagarbha*), i.e., *tathāgata-garbha*, *vajragarbha*, *dharmagarbha* and *karmagarbha*. Finally, he utters the mantra *Tri.*

The thirteenth chapter is the *Chi-mu-t'ien-chi-p'in.* From this chapter to the fifteenth chapter the work is full of adorations offered by many male and female deities to this sūtra. This chapter is that which is offered by the following mother deities, i.e., Mahākālī, Raudrī, Brāhmī, Vaiṣṇavī, Kaumārī, Kālī, Mahā-kālī, Bhakṣaṇī and Rakṣasī.

The fourteenth chapter is the *San-hsiung-ti-chi-hui-p'in* or the chapter of adoration offered by the following three brother deities, i.e., Brahman, Nārāyaṇa and Maheśvara.

The fifteenth is the *Szū-tzū-mei-chi-hui-p'in* or the chapter of adoration offered by the following four sister deities, i.e., Jayā, Nijayā, Ajitā and Aparājitā.

The sixteenth chapter is the *Szū-po-lo-mi-pu-ta-man-t'u-lo-p'in* (or the Caturpāramitā-apāramitā-mahāmaṇḍala-parivarta). Here the Tathāgata Mahāvairocana sits in the samādhi of the Tathāgata Anantāpariyantāniṣṭha and explains the truth of how to complete the identity of the eternal world and the sentient beings, i.e., *sarvadharma-samatā-pariniṣṭhādhiṣṭhāna - vajra - nāma - prajñāpāramitā-nayaḥ.* The truth is said to consist of the following fourfold reality, i.e., *prajñāpāramitānantatā*, *prajñāpāramitāparyantatā*, *sarvadharmanaikatā* and *sarvadharmāpariniṣṭhatā*.

The seventeenth and last chapter is the *Wu-chung-mi-mi-san-mo-ti-p'in* (Pañcaguhya-samādhi-parivarta). Here the Tathāgata Mahāvairocana sits in the samādhi of the Tathāgata Mahāsukhavajrāmogha-samaya - dharmatā - prāpta - sarvadharmāprapañca, and explains the truth of the great equality of the great rejoicing and non-voidness or the reality as solid as diamond, viz., *Mahāsukhavajrāmogha-samaya-nāma-vajrāmoghadharmatā-prajñāpāramitā-mukhaḥ.* The truth is said to consist of and to be complete with the following five secret yogas, i.e., *mahārāga*, *mahāsukha*, *mahābodhi*, *sarvamahāmāra-pramardana* and *sakalamahā-traidhātukaiśvarya*. The last portion is full of praise of this sūtra as is the case with other Mahāyāna texts.

Again, at the end of each chapter the mudrā and maṇḍala of each Tathāgata represents the idea of each secret samādhi symbolically. Based on this statement a great number of maṇḍalas and images were painted or carved out in China and Japan.

There are five Chinese translations, viz., by Hsüan-tsang, which is in the tenth meeting of the *Mahāprajñāpāramitā-sūtra* (*Nanjio*, No. 1), by Bodhiruci (*Nanjio*, No. 18), by Vajra-prajñā (*Nanjio*, No. 1033), by Dānapāla (Shih-fu : *Nanjio*, No. 862) and by Dharmabhadra (*Nanjio*, No. 1037). All these are extant and critically edited and published in the seventh and eighth volumes of the Taishō Tripiṭaka.

Among the Chinese commentaries that by Ch'i-k'uei is the one most highly esteemed and preserved. In Japan, many commentaries were written particularly by the Shingon-shū monks ; for example, Kūkai, Seisen, Kakuban, Kaiye, Raiyu, Dōhō, Gushin, Gohō, Genshō, Raiyo, Yūgi, Genkō, Raikei, Chōei, Ryotai, Eigaku, Jōgon, Ryōjō, Jiun, Ryoko, Tokū and so on.

Among the modern studies on the work, besides those referred to already, is S. Toganō's *Rishukyō no kenkyū* (or the Study on the Adhyardhaśataka).

SHŪYŪ KANAOKA.

ADHYARDHAŚATIKĀ-PRAJÑĀPĀRAMITĀ, a Sanskrit Buddhist work. See ADHYARDHA-ŚATAKA.

ADHYĀŚAYA (Sanskrit), or *ajjhāsaya* (Pali), means mental disposition, purpose, intent, determination and so on. Translators in China and Tibet gave wide translations for it, such as ***shên-hsin*** (深心) and ***lhag-paḥi bsam-po***, both

of which mean the superior or deep thought or mind. This signifies intent to practise various kinds of merit and keen desire to get emancipation. The connotation of this term is as wide as that of the English term 'faith'. Numerous definitions can be extracted from Mahāyāna works, but it is difficult to fix a formula for this term.

For example, the *Vimalakīrtinirdeśa* (*Nanjio*, No. 146) formulates *adhyāśaya* as a spiritual state of the bodhisattva's Pure Land. Similarly in the 24th fascicule of the old Chinese translation of the *Avataṃsaka-sūtra* (or 60 fascicules *Avataṃsaka*, *Nanjio*, No. 87, trsl. by Buddhabhadra, 418–21 A.C. the term is described as an indispensable spiritual practice in obtaining the bodhisattva's third stage (*bhūmi*), where it is divided into ten spiritual faculties, i.e., pure mind, fierce mind, mind of hatred (for unrighteousness), mind free from avarice, indomitable mind (*avivartanīya*), firm mind, frank mind, discontented mind, active mind and broad mind.

Further, we have to realise the fact that this *adhyāśaya* is not only a single spiritual practice for obtaining the fruits of enlightenment. In the *Sukhāvatīvyūha* (*Nanjio*, No. 198), it is described as one aspect of the threefold mind, by which sentient beings enter into Amitābha's Pure Land, or Sukhāvatī. In the *Mahāyānaprasāda-prabhāvana* (*Nanjio*, No. 1249) it is mentioned as one of the three conversions as well as that of Sukhāvatīvyūha.

Based on the definitions above referred to, many interpretations have been made, mostly by Chinese Buddhist scholars. These interpretations can be classified into three.

The first is the common and rather earlier interpretation. It defines *adhyāśaya* as intent to practise various kinds of merit and a wish to win emancipation by practising these merits. This is found in Sêng-chao's *Chu-wei-mo-chieh-ching* (註維摩詰經) and Yüan-hsiao's *Chi-hsin-lun-shu-chi* (起信論疏記), Chih-i's *Kuan-wu-liang-shou-fo-ching-shu* (觀無量壽佛經疏), Chêng-kuan's *Hua-yen-ching-shu* (華嚴經疏) and also in the works of some other Chinese commentators.

The second is the description of *adhyāśaya* as devotional faith, something like *bhakti*. The *Avataṃsaka-sūtra*, *Mahāprajñāpāramitā-śāstra*, Hui-yüan's *Wei-mo-ching-i-chi* (維摩經義記) and others state this interpretation.

The third and the last is the most important. It defines *adhyāśaya* as intent to be born in the Buddha's Pure Land. There the *adhyāśaya*, or *shên-hsin* (深心) is identified with *shên-hsin* (深信) or the sound faith of the *Sukhāvatīvyūha-sūtra*. Hereafterwards *adhyāśaya* became an important concept especially among the followers of Pure Land Buddhism. Shan-tao first formulated this interpretation in his *Kuan-ching-san-shan-i* (觀經散善義 or Essence of Sukhāvatīvyūha), and it was expounded by Japanese monks of the Pure Land sect, among which Shinran's *Gutokushō* is considered to be the most important.

S. K.

ADHYĀŚAYA-SAÑCODANA SŪTRA, name of a Sanskrit work mentioned in the *Śikṣā-samuccaya* (pp. 13, 97, 104, 351 : *BHS*. s. v.), dealing with mental dispositions and tendencies. A Tibetan translation was effected by Jinamitra, Surendrabodhi and Yes-śes sde under the title *Ḥphags-pa lhag-paḥi-bsam-pa bskul-ba shes-bya-ba theg-pa chen-poḥi mdo*, which is now grouped in the Dkon-brtsegs (Ratnakūṭa) section of the Kangyur (*TM*. No. 69).

The Chinese translations of this sūtra are found in the Sūtra-piṭaka of the Chinese Buddhist Tripiṭaka. Jñānagupta of the Sui dynasty (589–618 A.C.) translated the sūtra into Chinese under the title *Fa-chiao-ching-hsin-ching* (*Taishō*, No. 327 ; *Nanjio*, No. 37). *Fa-shêng-chih-yao-hui* by Bodhiruci of the T'ang dynasty is a later translation of the sūtra ; and is mentioned in *Nanjio* as the 25th sūtra in a collection of forty-nine under the name of *Mahāratnakūṭa Sūtra* (*Nanjio*, No. 23 ; *Taishō*, No. 310).

ADHYAYANA-PUSTAKA-PĀṬHANA-PRASKRIYĀ-VIDHI (var. *pur askriyā-*), a Sanskrit text which is extant in its Tibetan translation, the *Kha-ton daṅ glegs-bam bklag-paḥi sṅon-du-bya-baḥi cho-ga*, in the Mdo-ḥgrel (sūtra-commentary) section of the Tengyur. Its author is Dpal Mar-me mdsad ye-śes (Śrī Dīpaṅkarajñāna or Atiśa). In *Cordier* and *TM*. two translations are mentioned, but the translator's name is not given of either (*Cordier*, III, p. 335, No. 19 & p. 341, No. 23 ; *TM*. 3975 & 4487).

ADHYEṢAṆĀ (Pali : *ajjhesanā*), request for instruction, either from the Buddha (*buddhādhyeṣaṇā* : *Mhvyut*. 861) or from a teacher.

It was a Great Brahmā who entreated the Buddha Vipassī to preach the truth to beings whose eyes were only dimmed with the dust of ignorance, and who would perish through not hearing the truth (*D*. II, 38). And again, after ninety-one aeons history repeated itself, when Brahmā Sahampati's request (*ajjhesanā*) was presented to the Buddha Gotama (*Vin*. I, 6).

The request may sometimes be for something much less spiritual as in the case of the woman in the *Vātagga-sindhava Jātaka* (*J*. II, 337) who, consumed by her passion, lay hugging her bedstead until her neighbours entreated the handsome landowner to pay her a visit. But the meaning developed in a technical sense as 'entreaty for instruction'

ADHYUPEKṢAṆA (Pali : *ajjhupekkhaṇa*), care, diligence, attention to the actual merits of a case ; hence the impartiality wherewith the Tathāgata imparts his instruction or admonition at the opportune time (*BHS*. s.v.).

ĀDIBRAHMACARIYAKA-SĪLA, morality of genuine, pure conduct, consisting in three sections of the Noble Eightfold Path : right speech (*sammā-vācā*), right action (*sammā-kammanta*) and right livelihood (*sammā-ājīva*). See AṬṬHAṄGIKA-MAGGA.

ĀDI-BUDDHA. General. The concept of the Ādi-Buddha is one that arose as part of the development of what has come to be described as theistic[1] Buddhism, in the latest stages of the Mahāyāna and under the influence, chiefly, of Śaivite thought. It is found mainly in Nepal and Java, a distribution which has been taken to signify that it originated in Bengal and was exported from there[2].

Since the time of B. H. Hodgson whose writings on Nepalese religion are well-known, the worship of the Ādi-Buddha, or an original divine Buddha practically equivalent to God, has often been described as a special characteristic of Nepalese religion. Such a worship does undoubtedly exist, but it is not unduly prominent nor can it be considered a distinct type of 'monotheistic' Buddhism. In modern Nepal the chief temple dedicated to the Ādi-Buddha is on the hill of Svayambhū ('the Self-Existent') near Kathmandu. According to a legend given in the *Svayambhū Purāṇa*, a special divine manifestation occurred in ancient times on an adjoining lake: a miraculous lotus appeared on its surface, holding within it an image, over which a caitya was subsequently erected. This shrine is held in great veneration, but the Ādi-Buddha or Svayambhū does not differ essentially from other miraculous images in India which are believed to embody in some special way the nature of deity. What is significant about Buddhism in Nepal is not so much its new developments as its fusion with Hinduism and the results which ensued from this fusion.

It is in the Buddhist Kālacakra or Vajrayāna literature that the doctrine of the Ādi-Buddha reached its full development. It has been suggested by Sir Charles Eliot (*Hinduism and Buddhism*, III, 387) that it possibly represents a last effort of central Asian Buddhism to contend with Islam whereby instead of denying the bases of the Prophet's teaching, it tried to show that monotheism (like everything else) could also be found in Buddhism. The fundamental feature of this doctrine is that of a primordial Buddha from whom all other Buddhas are ultimately derived. The Kālacakra adopted all the extravagances of the Tantras and even provided the principal Buddhas and bodhisattvas with spouses, giving one to the Ādi-Buddha himself. This, of course, is not much more than the Hindu idea that the Supreme Being became male and female for the purpose of producing the universe. There is thus nothing new or really important in the doctrine of the Ādi-Buddha, for to the Indian mind it is implied in the Trikāya (q.v.) doctrine of Buddhism, the Sambhogakāya ('Body of Enjoyment') being virtually a Hindu Deva and the Dharmakāya, the pantheos or Brahmā. The lamas who followed the Kālacakra did not become theists in the sense of worshipping one Supreme God but they identified with the Ādi-Buddha some particular deity, varying according to their sects.

Modern scholars (e.g., L. de la Vallée Poussin, *ERE.* I, 93 ff.) think that there are at least *two* Ādi-Buddha systems. One belongs to what Hodgson (*Essays*, pp. 110 f.) has described as the Aiśvarika doctrine (q.v.) of Nepal, half theistic, half pantheistic. In this there is an Ādi-Buddha or Paramādibuddha, i.e., first Buddha, primary Buddha, Buddha from the beginning (*ādau Buddha*: *Nāmasaṅgīta*, 100), Buddha unoriginated (*anādibuddha*), *urubuddha* or Buddha of the Buddhas. He is also addressed (e.g., in the *Svayambhūpurāṇa*) as Ādinātha ('first protector') and Svayambhūlokanātha ('self-existing protector of the world')[3]. He appears at the beginning of time, at the commencement of the *kalpa*, the 'crystal in the lotus' (*maṇi. . . . . . padme*). He issues from the Void (*Śūnyatā*) and his names are innumerable. He is sometimes called Viśvarūpa ('he who assumes every form'). He is in nirvāṇa and, being pure light, is never seen. It is said that, though he is worshipped, prayers are never addressed to him. By his contemplative power he produces five dhyānibuddhas ('Buddhas of contemplation')[4].

It is not said that the Ādi-Buddha actually creates these Buddhas, but, rather, that he is made up of the parts of the five Buddhas. They are described as being in the world of becoming (*pravṛtti*). By their twofold power of knowledge and contemplation, they give birth to dhyāni-bodhisattvas (Samantabhadra, Vajrapāṇi, Ratnapāṇi, Avalokita or Padmapāṇi, and Viśvapāṇi, respectively). These are said to be the actual creators of the physical universe, but the worlds which they create are perishable. Three such creations have already perished; the fourth is that of which we form part. It is the creation of the fourth dhyānibodhisattva, Avalokita or Padmapāṇi. The *Kāraṇḍa-vyūha*[5] (in its verse edition) relates how the original Ādi-Buddha (also called Svayambhū and Ādinātha) appeared at the beginning in the form of light and produced Avalokita by meditation and how Avalokita, in turn, produced the universe

1 As an illustration of this stage of development in contrast with the earlier stages, it is pointed out that, while in the latter the formula commonly accepted reads, "Of all that proceeds from causes, the Tathāgata has explained the cause," in 'theistic' Buddhism this is made to read, "Of all that proceeds from causes, the Tathāgata *is* the cause."

2 For the prevalence of the doctrine in mediaeval Bengal see B. K. Sarkar, *Folklore Element in Hindu Culture*, though only a few precise references are given. Attention has also been drawn to the fact that the Dharma or Nirañjana of the *Śūnya Purāṇa* seems to be equivalent to Ādi-Buddha.

3 The term *svayambhū* is an old epithet of Buddhas because Buddhas attain enlightenment without any external help.

4 Vairocana, Akṣobhya, Ratnasambhava, Amitābha and Amoghasiddhi. Sometimes a sixth is added, Vajrasattva, though according to Getty (*Gods of Northern Buddhism*) Vajrasattva is the Ādi-Buddha himself. There are 5 human Buddhas (*mānuṣibuddhas*) who correspond to the five Dhyānibuddhas. They are not incarnations of them but, rather, 'reflexes (*pratibimba*) or 'magical projections' (*nirmāṇukāya*). G. Tucci regards the teaching about the Ādi-Buddha and the five Tathāgatas which developed from it (the Dhyāni-Buddhas) as quite comparable with the Manichaean Father of Light and its five light aeons (*Mélanges chinois et bouddhiques*, III, pp. 345 ff.).

5 This, which is a late work, says that in the pores of Avalokita's body are woods and mountains where dwell saints and gods.

with its gods. The special Buddha of this fourth creation is Amitābha, while its instructor is the Śākyamuni.

It is difficult to determine when the concept of Ādi-Buddha or Paramādi-Buddha first made its appearance. According to Csoma Körösi the name and the system to which it is attached are closely connected with the *Śrīkālacakra-tantra*, a tantra 'openly Śaivite in its inspiration' and assigned to about the 10th or 11th century. But, the word *ādibuddha* appears as a name of Mañjuśrī in the *Nāmasaṅgīti*, a book considered earlier than the 10th century since it is believed that a commentary on it was written as far back as the 7th century (Tāranātha, p. 152). There are many good reasons for ascribing to Mañjuśrī the character of an Ādi-Buddha. He is, for example, the personification of the knowledge whence Buddhas originate, and being a 'Jñānasattva', he is more than a bodhisattva. But, beyond all this, Mañjuśrī is Ādi-Buddha because he is the king of the Prajñā, which is 'the mother of the Buddhas'. In Tibetan Buddhism, Vajra-dhara (the indestructible or steadfast holder of mystic power) is the name given to the Ādi-Buddha by the Kargyut-pas (followers of the apostolic succession) and the Gelugs-pas (the established church of Buddhism popularly called the Yellow Caps), while the Nyiṅg-ma-pas (the 'old-style' church or the Red Caps) call him Samantabhadra. The heaven of the Ādi-Buddha is called *'Ogamin* (Skt. *Akaniṣṭha*), whence Nirvāṇa may be attained without return to earth. The meaning of the word is 'No-Down', or 'Without (returning) Downward'. It is possible from there to escape from repeated births in *saṃsāra*, wholly and for ever. It is the last outpost of *saṃsāra*.

There is no great difficulty in tracing the evolution of the concept of the Ādi-Buddha from the teachings of early Buddhism. According to the canonical texts of the Theravāda, the Śākyamuni entered into final Nirvāṇa at the age of eighty, but they go on to add, almost immediately, that he could, if he so desired, have continued to live as a human being for a whole aeon (*kalpa*). In this final Nirvāṇa he has passed beyond the ken of devas and men, into a state which is undefinable and beyond the grasp of intelligence, but it is certainly not annihilation or nothingness. From early times there seems to have been the belief that the Buddha continued to live though he was invisible. According to the *Sukhāvatī* (section 2), a Buddha lives for a hundred thousand *niyutas* (millions) of *kotis* (10 millions) of kalpas or more. According to the *Lokottaravāda* of the Vetulyaka school the Śākyamuni did not appear in person in the world but deputed an image of himself to represent him. The *Mahāvastu* would have us believe that countless ages ago, at the very beginning of time, the Śākyamuni became Buddha; his appearance on earth in this age, his entry into Nirvāṇa, etc., are purely magical apparitions, phenomena of the *nirmāṇakāya* (q.v.). The same doctrine appears in the *Suvarṇaprabhāsa*. In the orthodox theory of the Vibhajjavādins, too, the Śākyamuni on becoming Buddha, entered into *sa-upadisesa-nibbāna* (Nirvāṇa with residue), the residue being the body, without any active 'soul', which continued to live and speak. But no speaking was possible when the Buddha was in dhyāna (which he often was); therefore, his body was only 'magical'. "Very probably", says de la Vallée Poussin (*ERE*. I, 96a), "the Buddhists soon came to believe that Śākyamuni during the whole of his earthly existence had only been the magical substitute of the real Śākyamuni, who had long since entered into eternal Buddhahood". As time went on, the idea that developed was not of the personality of the Śākyamuni but the fact that he was one of several successive Buddhas, who for convenience might be counted as four, seven or twenty-four, but who really formed an infinite series extending without limit backwards into the past and forwards into the future, many of them apparently not belonging to this world at all, but ruling various points of the compass or regions described as Buddha-fields, till we are dazzled by an endless panorama of an infinity of universes with an infinity of shining Buddhas illuminating infinite space with the Ādi-Buddha at their head[6].

It would be a complete misconception to consider the Ādi-Buddha as just another version of the God Creator. That would be an absolute reversal of the Buddhist point of view which essentially and fundamentally denies the notion of a god creator. The conception of the Ādi-Buddha should rather be regarded as an attempt to express the universality of experience, the essential oneness of Saṃsāra and Nirvāṇa which has played so important a part in the development of the Mahāyāna. The Ādi-Buddha has sometimes (e.g., Evans-Wentz, *The Tibetan Book of the Great Liberation*, p. 130, n. 3) been explained as the personification of the One Cosmic Mind. It would, perhaps, be better to describe it as the personification of Reality.

(A detailed description of the development of the concept of the Ādi-Buddha and the literature connected therewith follows.)

G. P. Malalasekera.

Development. The Sanskrit name Ādi-Buddha is translated into Chinese as Pên-chu-fo (本初佛), which literally means the original, primordial Buddha. There is another name, Paramādi-Buddha, which is translated into Chinese as Shêng-chu-fo (勝初佛), meaning the incomparable, first Buddha. In Tibetan it is translated as Daṅ-poḥi-saṅs-rgyas, Mchog-gi-daṅ-poḥi-saṅs-rgyas, or Thog-maḥi-saṅs-rgyas, all of which indicate the Buddha of all Buddhas, who originally appeared, as the

6 In the *Sūtrālaṅkāra* (IX, 77) the doctrine of the Ādi-Buddha is condemned on the ground that no one can become a Buddha without an equipment (*sambhāra*) of merit and knowledge. Such an equipment can only be obtained from a previous Buddha. Therefore, there can be no *first* Buddha.

very first: *Paramādi-buddhoddhṛta-śrī-kālacakra-nāma-tantrarāja* (*TM.* 362) and *Jñānasattva-mañjuśryādi-buddha-nāma-sādhana* (*TM.* 2604).

Development of the concept. The concept of, and the belief in, Ādi-Buddha originated not in the exoteric teachings, but in esoteric Buddhism. The term seems to have come into use in an early period of Buddhist history, but the belief in such a concept probably arose only later, when esoteric Buddhism came into contact with the mysticism of Indian Tantrism, resulting in their mutual influence. The esoterical aspects of Buddhism made their appearance prior to those of Hinduism, but when the latter came into being they influenced esoteric Buddhism, and gradually the system and the form of both movements became almost identical because of interchange. The history of the 'doctrine for the initiated' has to be mentioned here, because the development of the concept of, and the belief in, Ādi-Buddha are closely involved therewith. It is convenient to divide this history into three periods: (i) the origin, (ii) the development, and (iii) the propagation of esoteric Buddhism; and they may be described as the mixed, the pure and the later esoteric periods, respectively.

(i) The first period, of mixed esoteric Buddhism, comprises its origin and establishment, in two kinds of systems, namely, the Mādhyamika and the Vijñaptivāda. During this period only the embryo of esoteric thought can be found in the doctrines of either system. Various rules of religious ceremonies as well as pictures and images of various Buddhas can be found in the esoteric sūtras (*kalpa*), separately established, incomplete, and showing a haphazard arrangement.

(ii) The second period, that of pure esoteric Buddhism, regulated and systematised these first beginnings and gave them a philosophical significance. Here are found the two different systems of Mādhyamika and Yoga. While the Mādhyamika systematises both the ceremonial rules and the philosophic concepts, the Yoga system discusses only matters of philosophic import. Up to this stage, esoteric Buddhism was a much earlier development than the esoteric developments of Hinduism and other religions.

(iii) The third period, that of later esoteric Buddhism, sees the emergence of heresy after the establishment of pure esoteric Buddhism. Heretical ideas gradually contaminated the purity of esoteric doctrines, by the philosophy of non-duality regarding the physiological functions of the body, and by the philosophical observations of Yoga. This developed into the practice of intercommunication of two root-concepts, designated as the lotus (*padma*) and the diamond (*vajra*).

This classification into three periods can be applied to typical examples of the four divisions of esoteric sūtras, namely, *kriyā*, *caryā*, *yoga* and *anuttara-yoga*. The *Susiddhikāra Sūtra* (蘇悉地經: *Taishō*, 893; *TM.* 807) and the *Subāhu-paripṛcchā Sūtra* (蘇婆呼童子經: *Taishō*, 895; *TM.* 805) are esoteric sutras of the *kriyā* type and belong to the first period. Such sūtras seldom possess a philosophical significance and are consequently called *dhyānottarapaṭalakrama* (上禪定品: *TM.* 808). The *Mahā-Vairocanābhisambodhi Sūtra* (大日經: *Taishō*, 848; *TM.* 494) is also in the *kriyā-sūtra* classification, but belongs to the second, pure, period. Also pertaining to the period of pure esoteric Buddhism are the *Tattvasaṅgraha Sūtra* (眞實攝經: *Taishō*, 882; *TM.* 479) of the *caryā* division and the *Paramādi Sūtra* (理趣經: *Taishō*, 224; *TM.* 487 and 488) of the *yoga* division. Various voluminous esoteric sūtras were composed in the later esoteric period. The *Guhya-samāja Sūtra* (秘密集會經: *Taishō*, 885; *TM.* 442 and 443) may be regarded as one of the fundamental sūtras of that period. The concept of, and the belief in, the Ādi-Buddha have not, as yet, been found among the esoteric sūtras of the first period.

Background of the concept. The development of the concept of Ādi-Buddha can be traced only by scrutinising closely the statements of the esoteric sūtras. As mentioned above, the sūtras which belong to the pure esoteric period are well systematised. In the *Mahā-Vairocanābhisambodhi Sūtra* the activities of the Buddha are referred to from the standpoint of the three mysteries of body (*kāya*), speech (*vāk*) and thought (*citta*). The body is called the matrix from which issues the maṇḍala of the Great Compassion, speech is called the maṇḍala which turns the Wheel of Words, and thought is called the Secret Maṇḍala. Among these, the basic maṇḍala is the body-maṇḍala, namely, the maṇḍala of the Great Compassion. The universe is manifested by the maṇḍala of the Perfect Wheel. Buddhas and bodhisattvas, existing in this universe, are manifestations of each one of the countless virtues of Mahā-Vairocana-tathāgata, who is the lord of the universe. They are classified into three groups: Buddha, Padma (lotus) and Vajra (diamond). In the chapter on relationship (*Guen*: 具緣) of the *Mahā-Vairocana Sūtra*, thoughts are classified into five kinds of *samādhi*, namely, the samādhi of the Buddha, bodhisattva, śrāvaka, pratyeka-buddha and man. The *Mahā-vīrasamādhi* chapter describes the Mahā-Vairocana-tathāgata who represents the Buddha as follows: The Buddha's wisdom is inconceivable and incomparable. Those who are freed from all kinds of defilement and who have realised the truth by self-awakening will find fulfilment of all their desires (*Taishō*, xviii, 9 b; Tib. Hattori edition, p. 86). 'Those who are self-awakened' is in the Tibetan text a translation of the Sanskrit *svayambhū*, which is translated in Chinese as *tzŭ-jan-chih* (自然智: naturally-produced-wisdom). This word *svayambhū* is used as another name for Ādi-Buddha in a later period and possesses an important significance. In the *Buddhaguhya* commentary on the *Mahā-Vairocana Sūtra* the meaning of the word *ādi-buddha* is explained as follows: Those who are self-awakened are bodhisattvas higher than the eighth grade. They are not guided by others, but attain their awakening by themselves (*TM.* 2663, 332 b 6, restored text). And, again, in the chapter on the 'maṇḍala which turns the wheel of the world' in the *Mahā-Vairocana Sūtra*, the Tathāgata describes himself as follows: I am called the world's most revered one as I am the very first (*lokādi*) who preached the highest, originally established and

incomparable Dharma (*Taishō*, xviii, 22 b-c; Tib. Hattori ed. p. 211). According to the commentator of the *Buddhaguhya*, the term *lokādi*, which is used here, is explained as follows: There are two kinds of very first, the pure and the impure. Among the pure are included bodhisattvas higher than the first grade and the first enlightened ones in the world. The impure means Brahmā and Indra who were born at the very first when the world was established after the destruction of the first kalpa. It must be noted that the word 'first' is the same as the Sanskrit *ādi* of Ādi-Buddha. The word used for the most revered one of the world is *lokanātha*.

In the *Tattvasaṅgraha Sūtra* (眞實攝經), which belongs to the later period of pure esoteric Buddhism, the three mysteries mentioned in the *Mahā-Vairocana Sūtra* were further developed. The actual entering into the three mysteries, called the divisions of action (*karma*), and the three mysteries are classified into four parts, namely, *mahā*, *samaya*, *dharma* and *karma*. They are thus, respectively, called *mahā-maṇḍala* (body), *samaya-maṇḍala* (thought), *dharma-maṇḍala* (speech) and *karma-maṇḍala* (action). They are symbolised by adding the word *mudrā*, as *mahā-mudrā*, *samaya-mudrā*, *dharma-mudrā* and *karma-mudrā*. This order is changed in the *Trailokyavijaya Sūtra* (降三世軌), which is the fourth 'meeting'[7] of the *Kongocho Sutra* (金剛頂經), into *mahā*, *dharma*, *samaya* and *karma*. In the *Kalpasamuccaya-yoga Sūtra* (敎集瑜伽軌), which is the third meeting of the *Kongōchō Sūtra*, the karma-division is further divided into *karma* and *ratna* (寶部), making five divisions (*pañcakula*) in all. In the *Tattvasaṅgraha Sūtra*, the first meeting of the *Kongōchō Sūtra*, the origin of these divisions and the various Buddhas and bodhisattvas are explained as follows: After Vajradhātu-mahāsattva himself realised the enlightenment of all the Tathāgatas, he became Vajradhātu-tathāgata and entered into the Diamond Being (*vajra-sattva*) which is the basic nature of five types of insight: the pure insight of *dharma-dhātu*, mirror-like insight, insight into the nature of oneness, marvellous insight and deed-accomplishing insight. All Tathāgatas appear in this *vajra-sattva*. Each can converse with the others and in reality is one with them, having no differences. One sits on the lion-seat of all Tathāgatas, the others facing the four quarters, and thus the four Buddhas, who are the essential natures of the four types of wisdom, arise. These Buddhas are Akṣobhya (east), Ratnasambhava (south), Amitābha (west) and Amoghasiddhi (north). Further there are 36 saintly 'issues' which include the four śaktis representing the four pāramitās, sixteen great bodhisattvas who are disciples of the four Tathāgatas, four inner disciples, four outer disciples and four guardians (*Taishō*, xviii, 208 a–216 a, 227 a–336 a, 342 b–351 b; cp. *Taishō*, Nos. 870, 871, 872; *TM*. 479).

From a comparison of the explanations of the *Mahā-Vairocana Sūtra* and the *Tattvasaṅgraha Sūtra* given above, it will be clear that the former only classified and unified the various holy beings of the first period of mixed esoteric Buddhism, while the latter explained that the 36 holy beings originate from the one Buddha Vajradhātu-tathāgata, which is a much more developed doctrine than that which is shown in the former. As mentioned earlier, in the *Tattvasaṅgraha Sūtra* there are four chapters, *Vajradhātu*, *Trailokya-vijaya*, *Pari-abhicāra* and *Sarvārtha-siddhi*, each of them manifesting the *mahā-*, *samaya-*, *dharma-* and *karma-maṇḍala*, respectively. As each also manifests the other three, they are mutually related like the net of Indra's palace. The above mentioned *vajra-sattva* (diamond being) is explained in the Vajra-sattva chapter of the *Paramādi Sūtra* (理趣經: *Taishō*, No. 243; *TM*. 17 and 489), which is considered the sixth meeting of the *Kongōchō Sūtra* and regarded as similar to the first meeting of the same. It is stated that the words *ādya-mahā-vajra*, the original first Great Diamond, indicate the sign of the Vajra-sattva (*TM*. 487). Therefore, the *Paramādya-nāma-mahāyānakalpa-rāja-sūtra* (佛說最上根本大樂不空三昧大教王經) explains in its seven volumes the innate enlightenment of the Vajra-sattva, for which reason the word *paramādi* (supreme and first) is attached to the title of the sūtra (*Taishō*, No. 244; *TM*. Nos. 487, 488). Thus, the name of Vajra-sattva is Paramādi and its sign is Ādya-mahā-vajra. All three terms are equal and form the essential, basic nature of the five types of wisdom (*pañca-jñānātmaka*), called the five-divisional Diamond (*pañca-śekhara-vajra* or *pañcāriya-vajra*: *Buddhaguhya* commentary on the *Mahā-Vairocana Sūtra*: *TM*. No. 2663, 344 a). When a disciple is given the *kanjā* ceremony or ordination by the sprinkling of water, in esoteric Buddhism, he is considered an *ācārya*. At that time the five-divisional Diamond is given to him by the teacher while chanting the following śloka: This is the nature of all Buddhas, and it rests in the hand of Vajra-sattva. Do thou receive and always uphold his resolute precepts (*Taishō*, xviii, 223 b, 251 c, 359 b; *TM*. 479, 35 a). In this verse it is shown that the practiser of Shingon is identical with the Vajra-sattva, the Diamond Being.

In the *Guhya-samāja Sūtra* (秘密集會經), which is the fifteenth meeting of the *Kongōchō Sūtra* and the basic sūtra of esoteric Buddhism of the later period, the following question and answer are shown:

Question: How many kinds of true nature are there, and how many kinds of mystery? What is the great mystery? and how many kinds are there in the highest class of all?

Answer: It must be understood that there are five kinds of true nature and three kinds of mystery. The original enlightenment is the great mystery and

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[7] There are eighteen 'meetings' of Tathāgatas, bodhisattvas, etc., each one with a separate name of a sūtra, grouped together in the *Kongōchō Sūtra*. Such assemblies are thus known by the name of the sūtra, and the sūtra is referred to as 'meeting'.—G. P. M.

there are a hundred kinds in the highest class of all (*Taishō*, xviii, 506-7; *GOS*. LIII, 150–3; *TM*. No. 443, 148–50).

The contents of the concept of Ādi-Buddha, especially as conceived in esoteric Buddhism of the later period, will now be explained. The meditative body of Void (*viveka-kāya*) which has passed the final step of meditation in the vehicle of supreme yoga (*anuttarayoga-yāna*) is the original basic Void and the great Bliss (*mahāsukha*). It is divided into twenty parts, namely, five aggregates, four domains, six worlds and five sense-objects. These twenty are ruled by five Buddhas, and as each Buddha has those twenty parts, the twenty become one hundred parts. Each division is of primordial enlightenment itself, and thus the doctrine of the *viveka-kāya* of the highest hundred classes was established. The true nature of the *viveka-kāya* of these highest hundred classes is sub-divided into five classes: Vairocana, Ratnasambhava, Amitābha, Amoghasiddhi and Akṣobhya. These five classes are further subdivided into three *vajras*, which are the self-nature of body, speech and mind. This is understood as the mysterious *viveka-kāya* of the three classes. These three *vajras* of body, speech and mind are combined and united into one personality which is the Vajradhara-Buddha and the great mysterious *viveka-kāya* of one class, as the true essence of Vajra-sattva.

In short, the hundred classes are united into five groups and again combined into three vajras of body, speech and mind. Vajradhara-Buddha includes all these virtues within his one body, which is the Ādi-Buddha. The totality of these concepts within the Vajradhara-Buddha, considered as the Ādi-Buddha, is in a worldly sense the *māyādeha*, the body of illusion, which is formed only by the smallest essence of ether (*vāyu*) and mind (*citta*). He dwells in *māyopama-samādhi*. This is also called the *vajra-kāya* which is in a true sense unobstructed, a free state of mind apart from any idea of relativity. In other words, the above mentioned true-nature of *viveka-kāya* of five classes may be called the *Pañcadhyāni-Buddha* 五禪定佛). Comparing this *Pañcadhyāni-Buddha* with the *Pañca-Buddha* of the first meeting of the *Kongōchō Sūtra*, the word *dhyāni* was probably added on in the later period of esoteric Buddhism. In some cases six Buddhas are mentioned by adding to the Pañcadhyāni-Buddha the Vajra-sattva as the Ādi-Buddha ruling the five Buddhas. In the *Pañcakrama* (五次第) this Vajra-sattva as the Ādi-Buddha is explained as follows: He is the self-originated Svayambhū Bhagavat and the only essence of the supreme self (*TM*. 1802, 53–4; *Subhāṣita-saṅgraha*, p. 9). It is clear that the word *Svayambhū* indicates the Vajra-sattva as the Ādi-Buddha, and it is noteworthy that in such ways the Buddha-personality of the Ādi-Buddha was established in esoteric Buddhism of the later period. In the middle of the later esoteric period the Vajra-sattva is actually called Ādi-Buddha. This can be found in the *Nāmasaṅgīti* (名集論) where various virtues of the Vajra-sattva as the Ādi-Buddha are praised by divisional classifications such as the five Buddhas and the five types of wisdom. The title of this chapter is the *Mañjuśrī-jñānasattvasya paramārtha-nāma-saṅgīti* (文殊智薩埵勝義名集: *Taishō*, Nos. 1187–90; *TM*. No. 360). The reason why the name Mañjuśrī is used here instead of Vajra-sattva, is that Mañjuśrī is a manifestation of the originally enlightened body of Samantabhadra, which is another name for Vajra-sattva. This is considered a kind of Indian kathenotheism. As mentioned earlier, there is the expression 'Mañjuśrī-prajñāsattva-ādi-buddha' in this commentary and also the statement that the *prajñā-kāya* of Mañjuśrī-prajñāsattva is self-originated (*svayambhū*: *Taishō*, xx, 820). Here the term *svayambhū* is used as another name for Ādi-Buddha. From these facts it can easily be seen why the name Mañjuśrī is used instead of Vajra-sattva. Although there are three kinds of *sattvas*, namely, *samaya*, *jñāna* and *samādhi*, the basic *sattva* is the wisdom-being (*jñāna-sattva*). Therefore, Vajra-sattva is called Mañjuśrī, as he manifests wisdom.

In the same *Nāmasaṅgīti* commentary the very name Ādi-Buddha is mentioned and praised as follows: The Buddha has no beginning and is endless in time. The Ādi-Buddha is immaterial and invisible (*Taishō*, xx, 822; *TM*. 360). This innate enlightenment is the sound-letter A, indicating the life of the universe. It is the same as the *Mahāvīra-samādhi* which is explained in the *Mahā-Vairocana Sūtra* as follows: The uncreated dharma which I have realised is separate from any sense of *word* expression and has no faults and, therefore, it is separate from any direct or indirect causes. The wisdom of voidness is the same as the universe (*Taishō*, xviii, 9). On the other hand, in the *Nāmasaṅgīti* it is explained as: In such ways the Buddha, Bhagavant and Sammāsambuddha are born from the sound-letter A. It is the most excellent of all vowels and letters and possesses a vast significance. It is also the great uncreated life apart from any word. Therefore, it is the most excellent root of all words and makes their meaning clear (*Taishō*, xx, 809, 815, 820).

According to Toganoo, the contents of the concept of Ādi-Buddha are as follows: the Ādi-Buddha is the highest spiritual doctrine, while it is also at the same time the highest material origin. It is the name for the essence-body which is not separate from either material or spiritual, and is material and spiritual at the same time. It is eternal and imperishable. This is the origin of all things in the universe, because the universe is produced and developed by it. This is the one-great-life-body of the universe and is itself separate from both production and destruction. It is the origin of all things and exists in the inconceivable state. Everything is ruled by it.

The last sūtra in which the concept of Ādi-Buddha is mentioned is the *Kālacakra Sūtra*. According to the Tibetan tradition the original (*mūlatantra*) of this sūtra does not exist at present, but an abbreviation thereof is extant as the *Raghutantra*. The full name of this sūtra is *Paramādi-buddhoddhṛta-śrī-kālacakra Sūtra*, and as is seen from the title, this sūtra has stemmed from the Ādi-Buddha. Its contents cannot be explained in detail here. But in the

Buddhist History by Padma-dkar-pa the following explanation about Ādi-Buddha is found: Those who do not know the Ādi-Buddha do not know the *Kālacakra Sūtra*, those who do not know the *Kālacakra Sūtra* do not know how to explain the sign rightly, those who do not know how to explain the sign rightly do not know the wisdom-body (*jñāna-kāya*) of Vajradhara, those who do not know the wisdom-body of Vajradhara do not know the vehicle of the mantra (*mantra-yāna*); and all those who do not know the vehicle of the mantra are illusioned people and are parted from the path of the Bhagavant and Vajradhara. Therefore, all masters of the vehicle of the mantra must teach this supreme first Buddha (*paramādya Buddha*) to their disciples. And all disciples of the *mantra-yāna* who want to realise enlightenment must listen to this exposition of the *paramādya Buddha*.

SHINTEN SAKAI.

Ādi-Buddha in Tibetan Buddhism. Tibetan Buddhism can be divided into two periods, namely, the earlier period and the later period. In the Nyiṅg-ma-pa, a school of the earlier period, the Ādi-Buddha is regarded as Samantabhadra or Vajrasattva. Samantabhadra and Vajrasattva possess the natures of *pravṛtti* (phenomenal world) and *nirvṛtti* (essential world). Bhagavan (the Lord) was born in this world as a bodhisattva and attained enlightenment, and after him, the Enlightened-One who preaches to all beings is Samantabhadra in the Bodhisattva-yāna, and Vajrasattva in the Vajra-yāna. It is thought that both possess the same nature and that they produce the dhyāni-Buddhas in order to make manifest the contents of their enlightenment in the form of *dhyāna*. It is mentioned in the *Deb-del-goṅ-po* that the Nyiṅg-ma-pa established the five dhyāni-Buddhas or the three dhyāni-Buddhas. It is known that these Buddhas originated from the doctrines of the *Mahā-Vairocana Sūtra* and the *Tattvasaṅgraha Sūtra*, i.e., the concept of three dhyāni-Buddhas stemmed from the *Mahā-Vairocana Sūtra* and the five dhyāni-Buddhas from the *Tattvasaṅgraha Sūtra*. In order to save various beings in the state of *dhyāna*, the Ādi-Buddha produces five dhyāni-Buddhas, and each of them possesses the Vajra, Mahāmudrā and Kula. All schools of Tibetan Buddhism in the later period, namely, the Kargyut-pa, the Khadam-pa and the Sa-skya-pa regard the *Guhyasamāja* as the essential doctrine. According to the *Deb-del-goṅ-po*, the term *Guhyasamāja* means the three aspects of the body, speech and mind which are called *guhya* or hidden, and their group is called *samāja* or assembly. This group symbolises all the Buddhas. For this reason the transcendental body, speech and mind of the Buddhas are called *guhya* or hidden, because they were hidden from the śrāvakas and pratyeka-buddhas, and even from those of the followers of Mahāyāna who are deprived of the highest bliss. The body which manifests itself as a pair (*sku-thugs*) represents by its nature an assembly of all the Buddhas. This was called the Great Vajradhara or the All-Buddha. Here the word 'Buddha' does not mean the Buddhas who dwell in a particular sphere and preach individually to a group of disciples. The meaning of this term Vajradhara, according to the *Pradīpodyotana-nāma-ṭīkā*, is the essence (*ātman*) of all the families (*kula*) of Buddhas, i.e., the five families known as Padma, Vajra, Ratna, Karma and Vairocana, without beginning and end, the Ādi-Buddha, the great consciousness manifested in a living form, the body of wisdom (*jñāna-kāya*), by nature endowed with a luminous character, by nature possessed of the three bodies (*tri-kāya*), by nature possessed of the three vehicles. And in this ṭīkā, the Ādi-Buddha is the Vajradhara or the Vajrasattva just as in the Nyiṅg-ma-pa. But, here the *Sarvatathāgata-tattvasaṅgraha-mahāyāna Sūtra* is regarded as the outer tantra and the *Guhyasamāja* is regarded as the inner tantra.

Ādi-Buddha in Japanese Buddhism. The Ādi-Buddha in Japanese Buddhism is the Mahāvairocana Tathāgata as the essential body, and is called the *dharma-kāya* of the Six Great Ones. It is the essential body of the non-duality of matter and mind, noumenon and wisdom. All Buddhas, bodhisattvas and other incarnated beings are the reflected bodies, or reflexes, or the incarnate bodies of the Ādi-Buddha. The Ādi-Buddha is the 'whole' Buddha and a dhyāni-Buddha is a 'partial' Buddha, and they are respectively called 'universal-gate' and 'one-gate'. And, moreover, all the gods of the Japanese folk religions are considered as the reflected bodies of the essential *dharma-kāya*, and thus the Shingon doctrine established in Japanese thought the theory that the fundamental body manifests the reflected body (本地垂迹說). According to the explanation of Kōbō-Daishi, the Mahāvairocana Tathāgata as the *dharma-kāya* taught the Shingon doctrine, and his incarnate or reflected bodies taught the exoteric teachings. The *dharma-kāya* teaches the Shingon doctrine, living in the essential world, and therefore the sūtras of the Shingon doctrine are the teachings of the essential world. On the other hand, the incarnate bodies live in the phenomenal world and teach the relevant doctrines to the beings of this world as the masters of the exoteric teaching, while the essential world is regarded as the Tathāgata which cannot be expressed by the exoteric teaching. According to the *Kenmitsu-nikyō-ron* (顯密二教論) of Kōbō-Daishi, it is emphasised that all the Buddhas, bodhisattvas and heavenly beings are the reflected bodies, or the dhyāni-Buddhas, of the *dharma-kāya*, Mahāvairocana Tathāgata, and the *dharma-kāya* itself is the Ādi-Buddha. Two theories of the dual doctrine and the non-dual doctrine have arisen concerning the relation between the Ādi-Buddha and the *dharma-kāya*, Mahāvairocana Tathāgata; and the difference between the *dvaya-dharma-kāya* and *advaya-dharma-kāya* were discussed frequently as the most important problem in Japanese esoteric doctrine. The *dvaya-dharma-kāya* theory admits the two essences of the body and the mind, but the *advaya-dharma-kāya* theory admits only one essence in the *dharma-kāya* of the Six Great Ones. Both *dharma-kāyas* are the Ādi-Buddha; in the phenomenal world the Ādi-Buddha manifests the *dvaya* aspect, and in the essential world the Ādi-Buddha manifests the *advaya* aspect.

Difference between the Tibetan and Japanese Ādi-Buddha concepts. In Tibetan interpretation the Ādi-Buddha is the Samantabhadra or the Vajradhara, but in Japanese interpretation the Ādi-Buddha is the *dharma-kāya*, Vairocana. The reason for the arising of such difference is as follows: The Tibetan Ādi-Buddha concept originated from the philosophy of Buddhaguhya, Ānandagarbha and Śākyamitra, while, on the other hand, the Japanese Ādi-Buddha concept originated from the philosophy of Śubhākarasiṃha, Amoghavajra, Keika and Kūkai (Kōbō-Daishi). The difference of the concepts arose from the difference of the way of interpretation of the *Mahāvairocana Sūtra* by Śubhākarasiṃha and by Buddhaguhya, respectively. According to the interpretation of Śubhākarasiṃha, the central Buddha is Mahāvairocana, the first group are the inner disciples, the second group are various great disciples who teach the sentient beings, and the third group are the other disciples and holy beings. Thus the central Buddha is the *dharma-kāya*, the first group are his self-reflected bodies, the second group are his other reflected bodies, and the third group are his incarnate bodies. The central Buddha, the *dharma-kāya*, produces the first group, and then the second and the third successively. The practiser of the Shingon teaching enters into the third group at first, and then the second and the first in turn and at last he can enter and see the central Buddha, namely, the *dharma-kāya*. On the other hand, Buddhaguhya's interpretation is as follows: the central Buddha is the triangle-mudrā, the first group are the Samaya-mudrā, Vajrasattva and Samantabhadra, the second group is the Śākyamuni Buddha, and the third group are Mañjuśrī and others. The central Buddha is the state of the *dharma-kāya* and this is the state where Vajrasattva and Samantabhadra enter when they realise enlightenment. The second group is the Śākyamuni Buddha, the incarnate body, who gives the teaching to the sentient beings of this world, and the third group are Mañjuśrī and other bodhisattvas who await enlightenment. These are the manifestation of the three aspects of Vajrasattva's and Samantabhadra's present-enlightened body. Thus, the central Buddha is the state in which they see the *dharma-kāya* in the present-enlightened body, and the second is the state which manifests the present-enlightened body in the outer world, and the third is the state of bodhisattvas who await the present-enlightened body. Therefore, according to Śubhākarasiṃha, the Ādi-Buddha is the central Buddha, namely, the *dharma-kāya*, Mahāvairocana; but on the other hand according to Buddhaguhya, the Ādi Buddha is the present-enlightened body of the first group, namely, Samantabhadra, Vajrasattva and others. In Buddhaguhya's commentary on the *Tattvasaṅgraha Sūtra*, the facts above mentioned are well explained. Such difference in the interpretation of the Ādi-Buddha probably originates from the difference between the *tri yāna* (three vehicles) interpretation and the *eka-yāna* (one vehicle) interpretation of the Ādi-Buddha.

Conclusion. It was Hodgson who first mentioned the Aiśvarika in the Svabhāvavāk school of Nepal in connection with the Ādi-Buddha. And after him Getty mentioned the Tibetan and Japanese Ādi-Buddha concepts in her work *The Gods of Northern Buddhism*. Dasgupta also introduced the concept of Ādi-Buddha in his *An Interpretation of Tantric Buddhism*. He explains, in his book, the way of Tibetan thinking about the Yab and Yum, and the Japanese interpretation of the concepts of Ādi-Buddha (shown by the right hand finger) and Dhyāni Buddha (shown by the left hand finger), etc. But he came to the conclusion that the Ādi-Buddha in Tibetan Buddhism is the Vajradhara or Samantabhadra (*Kun-tu-zang-po*) essentially, and the Ādi-Buddha in Japanese Buddhism is the *dharma-kāya*, Vairocana, or the *dharma-kāya* of the Six Great Ones.

KANYŪ KABESE.

ĀDICCABANDHU (1), an often-used epithet of the Buddha, meaning 'kinsman of the sun'.

ĀDICCABANDHU (2), name of a paccekabuddha found only in the commentaries.

A story has been spun round this name to describe how he exhorted a prince who had become a recluse to emulate the life of a paccekabuddha. The story is contained in the commentaries to the *Suttanipāta* and *Apadāna* (*ApA.* 181), to explain an allusion to the word *ādiccabandhu* occurring in a verse of the *Khaggavisāṇa Sutta* that is commented upon in both (*Sn. v.* 20). Now, the exact meaning of this word really depends on whether we construe it as a proper name, as the two commentaries have done, or as a rare but appropriate epithet of the Buddha meaning 'kinsman of the sun'. Moreover, the fact that the word occurs in the *Khaggavisāṇa Sutta* is also of some significance, because each stanza of that sutta is traditionally believed to have been the utterance of a pacceka-buddha. And this same tradition obtains also in the *Mahāvastu* (Jones' trsl. Vol. I, p. 305, n. 1), but there the *Khaḍgavisāṇa Sūtra* (as the text is there called), contains five hundred stanzas and not forty-one stanzas as in the Pali tradition. If this tradition is accepted, then the reference is to another paccekabuddha whose personal name was Ādiccabandhu. But if, on the other hand, the *Khaggavisāṇa Sutta* is taken as a composite whole and not as a disjoined collection of separate stanzas, and if the legends associated with each stanza are of comparatively late origin, then it is very likely that the allusion is to no other than the Buddha whose 'solar ancestry' warranted the epithet 'kinsman of the sun'

H. S. C.

ĀDICCA SUTTA, the eighth sutta of the *Cakkavatti-vagga* in the *Saṃyutta Nikāya* (V, 101).

It lays stress on the close connection to be found between the friendship with the good (*kalyāṇa-mittatā*) and the cultivation of the seven constituents of supreme wisdom (*bojjhaṅga*, q.v.). Hence, it is remarked that just as the dawn is the forerunner, the harbinger, of the arising of the sun, even so friendship with the good is the forerunner, the harbinger, of the arising of the *bojjhaṅgas*.

ĀDICCUPAṬṬHĀNA JĀTAKA (*J*. II, No. 175), narrated by the Buddha in reference to a certain hypocrite.

The bodhisatta was a very learned brāhman of Bārāṇasī who took to asceticism and attained higher knowledge. He lived in the Himalayas, the leader of a large following of sages. Once, in need of salt and seasoning, they came to a border village. While the ascetics went out for alms, a mischievous monkey would enter their hermitage, overturn the jars of water, break the pots, dirty the entire place and even pollute the fire-cell.

At the end of the rainy season the ascetics informed the villagers that it was time for them to return to the Himalayas. The latter requested them to wait until the following day when they would bring them the meal, to which they agreed. It was a hearty meal that the villagers brought. The monkey, seeing it, devised a means of propitiating the villagers and getting some food for himself. He pretended to be practising asceticism and stood close by, worshipping the sun.

The people were much impressed and concluded that the monkey had become holy as a result of living near the virtuous sages. They uttered a stanza to the effect that the virtuous are to be found among all types of beings, as this sun-worshipping monkey would demonstrate. The bodhisatta, in a second stanza, revealed to the unsuspecting people the misdeeds of the monkey. On realising his deceitful nature the villagers pelted him with sticks and clods of earth and gave the alms to the ascetics. After partaking of the food the sages returned to the Himalayas and were later reborn in the Brahmaloka.

The Buddha identified the monkey as the hypocrite, the following of ascetics as the Buddha's following of bhikkhus and their leader as the Buddha himself.

ĀDIKAMMIKA, according to its general usage, means a beginner. Thus, it is used in the *Visuddhimagga* (p. 241) to refer to a person who develops a subject of meditation for the first time. But as specially used in the Vinaya, this term refers to a monk or a nun who transgresses a monastic rule before it was actually laid down as a training-precept. Sudinna, for example, whose indulgence in marital relations with his former wife led to the prescription of the first *pārājikā* (q.v.), is called an *ādikammika*. Such a member of the Buddhist Order, it is said, is not guilty of any transgression, since he commits it before it is actually prescribed as a Vinaya rule. According to the *Vinaya Vinicchaya* (p. 225) there were altogether thirty such *ādikammikas*, such as Sudinna among monks and Thullanandā among nuns. See also ĀDIKARMIKA.

ĀDIKARMA-PRADĪPA, a Mahāyāna treatise describing the various and manifold acts of devotional worship, recitation, offerings, symbolic formulas, etc., to be performed by a beginner (*ādikarmika*), such as the daily eightfold supreme offering (*aṣṭavidha-anuttara-pūjā*), including confession, resolution, transfer of merit. (Edited and translated by L. de la Vallée Poussin in *Bouddhisme : Études et Matériaux*, London, 1898, pp. 162–282.)

ĀDIKARMIKA, a beginner or an inexperienced person. According to the *Rāṣṭrapāla-paripṛcchā* a novice (*navaka*) or a monk who has not been in robes for a long time (*acira-pravrjjita*) is an *ādikarmika*. The term, however, is generally used to signify a beginner-bodhisattva, who has just entered the Great Vehicle (*Mahāyāna-samprasthita : Śikṣ* 60). A bodhisattva who has accumulated the root of merit and led the higher life (*brahmacariyā*) under many hundred thousands of Buddhas and is skilled in all the methods of true law (*dharma-naya*) is not an *ādikarmika* (*Sdmp*. 65. 2 f.). The *Ugradatta-paripṛcchā* indicates that an *ādikarmika* in the Great Vehicle is still strongly attached to the world and cannot make up his mind at once to give away any object he possesses (*Śiks*. 10). The Buddha is like a caravan leader (*sārthavāha*) to the beginner-bodhisattvas (*Mhvyut*. p. 32) who are nourished by the discourse of the Tathāgata preached in praise of the bodhisattvas (*Gvyū*. 503). In the tantric works a distinction is made between the perfect yogin who has reached the supreme and final *niṣpanna-yoga* and the beginner who practises the *ādikarmika-yoga* (Poussin : *Bouddhisme*, p. 179.)

Unlike the perfect sage who is above morality in the common sense of the term, the beginner is bound by the rules of discipline as described in the first chapters of the *Bodhicariyāvatāra* (ibid. 182). In the *Śikṣāsamuccaya*, too, there are a number of instructions laid down for the beginner-bodhisattvas. Accordingly they should avoid greed of gain and honour, eschew taking pleasure in society and in talk, slumber and useless actions (*Śiks*. 1046). There are eight serious offences (*mūlāpatti*) that should bring great disaster to an *ādikarmika*, viz., preaching the deep and profound doctrine of void (*śūnya*) to persons of immature wisdom lest it should frighten them away from Mahāyāna; dissuading one from practising the *pāramitā* (perfections) by preaching the ideals of Hīnayāna; dissuading people from observance of *prātimokṣa* rules and advising them to read only the Mahāyāna texts; unduly disparaging the Śrāvakayāna (Vehicle of the Disciples); reading, teaching or preaching Mahāyāna for the sake of gain and honour and speaking ill of others to lessen their gains and to increase one's own; being proud of and boasting of one's own knowledge of Mahāyāna; being instrumental in punishing the monks (*bhikṣus*) and thus compelling them to commit offences against the Saṅgha; and giving out false doctrines, thereby tainting the morals of the monks and thus discrediting them in the eyes of the householders (ibid. 60 ff.). An *ādikarmika* who commits these offences will taint all his former roots of merit. He will be deprived of his wealth and all happiness, whether human, divine or derived from following Mahāyāna. Devoid of good friends, he will roam about in *samsāra* for a long time. However, a bodhisattva can absolve himself from all these sins by simply worshipping the bodhisattva Ākāśagarbha (ibid. 64). Further among other things, an ādikarmika-bodhisattva promises not to break faith in the Buddhas; not to speak disparagingly of a

bodhisattva, whether monk or layman, to be ready to sacrifice even the highest of worldly gains to fulfil the vows taken, to be of a humble mind like an outcaste, to go even a great distance to avoid wrangling, to conceal one's virtues and confess one's faults (ibid. 97 f.). According to tantric works, an *ādikarmika* binds himself to a form of yoga (ibid. 183), which employs the use of maṇḍalas (charmed circles), and in which he has to perform various *vidhis* (methods). An *ādikarmika* who repeats eight thousand times the spell (*mantra*) named the ' Heart of Tathāgata ' (*Tathāgata-hṛdaya*) can achieve for all beings the immeasurable activity of a Buddha (*anantaṃ Buddha-kṛtyaṃ* : ibid. 139). The *Ādikarma-pradīpa* is a tantric work which explains in detail the ceremonies, ritual and formulas that form the daily practice of an ādikarmika-bodhisattva. See also ĀDIKAMMIKA.

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ĀDIKARMIKA-BHŪMI-PARIṢKĀRA, a Sanskrit text which is extant in its Tibetan translation, the *Las-daṅ po-paḥi sa sbyaṅ-ba*, in the Mdo-ḥgrel (sūtra commentary) section of the Tengyur. Its author is Dgra-las rgyal gsaṅ-ba (Guhyajetāri). Kṛṣṇa-pa (Kṛṣṇapāda) and Chos-kyi-śes-rab (Dharmaprajñā) translated the work into Tibetan. In *Cordier* and *TM.* two similar works are recorded (*Cordier*, III, p. 326, No. 7 & p. 342, No. 30; *TM.* 3945 & 4494).

ĀDIKARMIKA-SAMBHĀRAKRIYĀKRAMA-SAṄGRAHA, a Sanskrit text which is extant in its Tibetan translation, the *Las-daṅ-po-paḥi tshogs-bya-baḥi rim-pa mdor-bsdus-pa*, in the Rgyud-ḥgrel (tantra commentary) section of the Tengyur. Its author is Srid-gsum rnam-par dag-paḥi rdo-rje (Tribhuvanaviśuddhavajra). The translator's name is not recorded. In the Sde-dge edition (*TM.*) the work is omitted (*Cordier*, III, p. 94, No. 58).

ĀDI-MUKHA, name for certain structures, four of which were recorded to have been erected at the Abhayagiri stūpa in the 2nd cent. A. C. Possibly they were the same as *ayaka* and the modern *vāhalkaḍa*.

ADĪNAGĀMIN, a former Buddha, mentioned in a list of former Buddhas under whom Śākyamuni while in the ninth bhūmi acquired merit (*Mhvu.* I, 141.12).

ADĪNAKUSUMA, a bodhisattva whose name occurs in a list of future Tathāgatas (*Gvyū.* 443.2). For details see MĀYĀDEVĪ.

ĀDĪNAVA, misery or wretchedness, is the object of contemplation of one of the eighteen kinds of nsight-knowledge, named *ādīnavānupassanā-ñāṇa*. (See VIPASSANĀ.) A class of five evils are groupeu together, being the loss which the evil-doer suffers through his deviation from righteous conduct (*pañca ādīnavā dussīlassa sīla-vipattiyā : D.* II, 85) : sloth will make him poor ; his bad name will become notorious ; with diffidence he will enter good society ; bewildered he will face death ; and after death he is due for an unhappy rebirth.

In a graduated discourse, slowly preparing his listener step by step from the elementary talk on generosity (*dānakathā*), the Buddha softens and uplifts the heart of Pokkharasādi by speaking of right conduct (*sīlakathā*) and its reward in heaven (*saggakathā*) ; from there on he makes him see the danger of sense-pleasures (*kāmānaṃ ādīnava*), their vanity (*okāra*) and defilement (*saṅkilesa*), in order to lead him to the advantages of renunciation (*nekkhamme ānisaṃsa : D.* I, 110). Here, we find *ādīnava* as danger and loss in direct opposition to *ānisaṃsa* as advantage and blessing. Elsewhere, the wretchedness of sensations (*vedanānaṃ ādīnava : D.* I, 39) is placed in opposition to the sweet taste thereof (*assāda*) ; both of which are well known to the Tathāgata, who is free from both.

The various evils (*ādīnava*) which may beset a young man are enumerated as 36 in the *Sigālovāda Suttanta* (*D.* III, 182–4). They are the results of drinking intoxicants, roaming the streets at unseemly hours, visiting fairs, gambling, associating with evil company and idling.

H. G. A. v. Z.

ĀDĪNAVĀNUPASSANĀ-ÑĀṆA is the knowledge consisting in and arising from contemplation and realisation of the danger or disadvantage of following any of the five ways of evil conduct (*dussīlassa sīla-vipattiyā ādīnava*). It is one of the eight kinds of insight. See VIPASSANĀ.

ADINNĀDĀNA. Taking what is not given (Skt. *adattādāna*) also referred to as *theyya* (Skt. *steya*) or theft, is a legal as well as a moral offence which not only disrupts the social order but also bars the spiritual progress of the individual. On this account Buddhism considers the abstinence from it a virtue that should be cultivated by all, by laymen as well as by monks. The idea, however, is not original to Buddhism. Brāhmanism considered it one of the deadliest sins a twice-born could commit with the heaviest legal or spiritual punishment as the consequence. In the *Chāndogya Upaniṣad*, ' stealing of gold ' is ranked with ' taking of spirits ', ' murdering of brāhmans ' and ' dishonouring the guru's bed ', as one of the sins bringing one's downfall. The law books of Gautama, Baudhāyana, Vasiṣṭha [1] and Manu [2] confirm the idea. According to the *Yoga-sūtras* of Patañjali, non-stealing (*asteya*) is one of the sub-divisions of *yama*, the first of the eight accessories of *yoga* [3]. Restraint in taking another's property (*paradhana-haraṇe saṃyamaḥ*), according to Bhartṛhari's

1 S. Tachibana, *The Ethics of Buddhism*, p. 58.

2 G. A. Chandavarkar, *A Manual of Hindu Ethics*, p.45.

3 ibid. pp. 30–1.

Nītiśataka, helps one to reach happiness [4]. Just as a Jaina lay devotee is expected to keep the vow of abstinence from taking what is not given (*adattādānā viramana vrta*) [6], so is a Jaina monk expected to observe the vow of non-stealing (*asteya-vrta*), for wealth is the outward life of a man [5].

Ethical discipline being an essential condition of the Buddha's path to deliverance, the necessity for abstaining from taking what is not given, as well as from other evil actions, was laid down by him with a new emphasis absent in early Brāhmanism. Thus, it is one of the five moral precepts (*pañca-sīla*) which constitute the 'permanent morality' (*nicca-sīla*) [7] of a layman. It has also been included in other classifications of moral precepts, e.g., the eight precepts (*aṭṭhaṅga-sīla*), the ten precepts (*dasa-sīla*) and the *Pātimokkha*. Stealing also is one of the ten unwholesome actions (*akusala-kamma*); so is the abstinence from stealing one of the ten wholesome actions. One who treads the Noble Eightfold Path has to abstain from stealing, in fulfilling 'right action' (*sammā-kammanta*) which is one of its eight factors.

The commentaries (e.g., *DA*. I, p. 71) define *adinnādāna* as 'the taking, with the intention of stealing, of an object belonging to another person, which can be used by him as he desires without being censured or punished'. The object stolen may be anything material but in a wider sense may include even immaterial things, e.g., the infringement of another's rights, unasked interference with another's business, waste of time by an employee, neglect of duty, or evasion of responsibility [8]. The methods used in stealing vary. One can do it by one's own self (*sāhatthika*) or get it done by another (*āṇattika*). Magic (*vijjā*) or psychic power (*iddhi*) can be used; a trader may use false weights and measures or a false balance; a robber may use physical force. Whatever the method used or whatever the object taken, as far as it is done with the intention to steal, there is an offence entailing unpleasant consequences. Yet, for the act of stealing to be complete and for it to bear the fullest consequences, there should be five conditions, viz., the fact that the object taken is another's, the knowledge that it is another's, the intention to steal, the use of some method or the exertion of effort, and, the actual taking of the object (*DA*. I, p. 71; *KhpA*. p. 31). The gravity of the offence, however, increases with the value of the object stolen and, to steal from a more virtuous man is a greater offence than to steal from a man of less virtue (*DA*. I, p. 71). A thief has to face the evil consequences of his actions in this life as well as in after-lives. Here, he will have to undergo severe punishment for breaking the law of the state (*A*. III, 209). Moreover, he will have no self-confidence (*KhpA*. p. 33) and on hearing the grave consequences of stealing will experience great pain and grief (*M*. III, p. 163). Stealing is called a fear (*bhaya*), a hatred (*vera*); it breeds fear and hatred and produces mental pain and grief both here and hereafter (*A*. III, p. 205). After his death, a thief would be reborn in an unhappy state and, if reborn in a happy state, poverty and misery will be his share [9]. On the other hand, he who abstains from taking what is not given has self-confidence and is free from those evil qualities consequent on stealing. After death, he will be reborn in a happy state with great and immeasurable wealth, quite safe from any danger, as the reward for his noble actions (*KhpA*. p. 33).

A Buddhist monk has only a very few personal belongings. Other things used by him are communal property belonging to the Saṅgha. His aim is to destroy all craving for things material as well as immaterial. Therefore, not only should he refrain from taking even a blade of grass that is not given (*Vin*. I, p. 96), he should not even covet any thing belonging to another (*M*. III, p. 49). According to the *Sāmaññaphala Sutta*, a monk, "having abandoned taking what is not given, abstaining therefrom, taking and expecting only what is given, lives with a mind honest and pure" (*D*. I. 63). The reason is found in the *Majjhima Nikāya*. An ariyan (noble) disciple strives for the destruction of those fetters (*saṃyojana*) which have stealing as their cause. Hence, if he takes anything that is not given, not only will his own conscience upbraid him, the intelligent, too, will blame him. Stealing is a fetter, a hindrance (*nīvaraṇa*). One who steals not is free from the consuming cankers (*āsava*) [10] which result from it (*M*. I, 361). Therefore, has it been ranked one of the four deadliest offences a monk can commit, entailing defeat or expulsion from the Order (*pārājikā*, q.v.: *Vin*. III, p. 46).

With monks, however, only theft of important (*garuka*) objects worth five *māsakas* or more, is punishable by expulsion (*Vin*. II, 54). If the object is unimportant (*lahuka*) and worth less than five and more than one *māsaka*, the offence is a *thullaccaya* (q.v.). To steal an object worth one *māsaka* or less is a *dukkaṭa* (q.v.) offence. Not only to take an object, but even to touch or move something belonging to another, to seek an accomplice, evasion of the payment of taxes or customs duties, and any other such action, done with the intention of stealing, is in the Vinaya a punishable offence. The gravity of the offence depends upon the value of the object and value has to be estimated before punishment is meted out. There are five things to be carefully considered before punishing an offender and of these the last four are helpful in finding out the true value of the object stolen: (i) *vatthu* (object), whether it has an owner, (ii) *kāla* (time), when the object was stolen, (iii) *desa* (country) where the stealing was done, (iv) *aggha* (value) of the object, whether the object is a new one or an old one, (v) *paribhoga* (use), whether the object has been used or not (*VinA*. II, 305).

4 ibid. p. 106.

5 Mrs. S. Stevenson, *The Heart of Jainism*, p. 208.

6 Ibid. p. 235.

7 *Psm*. p. 13.

8 S. Tachibana, op. cit. p. 60.

9 *Amāvatura* (ed. Ratmalānē Dharmakīrti Śrī Dharmārāma) p. 106.

10 *MA*. III. pp. 41-2 (*adinnādāna karaṇā kāmāsavo diṭṭhāsavo avijjāsavoti tayo āsavā uppajjanti*).

There is no offence in taking an article thinking it to be one's own, with confidence that the owner is a friend, for temporary use, if it belongs to the dead or to an animal, if it is discarded by the owner, if the taker is mad, has an unhinged mind or is a beginner (*ādikammika* : *Vin.* III, 55).

The *Aggañña Sutta* traces the origin of stealing to the appearance of private property among men (*D.* III, 92). At first, all rice-fields were commonly owned by the people. Later, when they were divided and boundaries established, one greedy person, while keeping his own share, stole that of another. Thus appeared stealing, followed by others such as censure, lying and punishment. It became a legal offence for which the punishment in Magadha at the time of the Buddha included imprisonment, banishment and death (*Vin.* III, 45). 'What is not given should not be taken', was one of the five commandments of a cakkavatti monarch (*D.* III, 62). The *Cakkavatti-sīhanāda Sutta* says that widespread poverty in a kingdom increases stealing which will be followed by other vices (*D.* III, 65 f.). The *Kūṭadanta Sutta* confirms the idea and goes on to suggest a remedy for the same. Stealing cannot be successfully ended by severe punishment. The root-cause should be first destroyed. The herdsmen and farmers should be supplied with food and seed-corn, traders should be given capital and government servants should be given wages and food. Then, each one following his own business will abstain from stealing and will leave the kindgom in peace (*D.* I, 135 f.).

C. WITANACHCHI.

ADINNAPUBBAKA, a very wealthy brāhman of Sāvatthi in the time of the Buddha. He was a miserable person devoid of faith, and bore heretical ideas. Because he never gave anyone anything at all he came to be called Adinnapubbaka ('Never-Gave'). He not only did not wish to see the Buddha and his disciples, but also taught his son to do the same (*VvuA.* 322 f.).

Adinnapubbaka's son was called Maṭṭakuṇḍalī, since he wore a pair of polished (*maṭṭa*) earrings (*kuṇḍalāni*) made by his father who wished to save the wages for making them.

When Maṭṭakuṇḍalī was 16 years old he fell sick. But the father refused to call a physician because that would cost money. Instead he went to various physicians and asked them as to what they would prescribe for such and such an illness. They mentioned to him the bark of trees etc., as medicine. Adinnapubbaka prepared the medicine and gave it to his son, but the patient worsened. Then the brāhman sent for a physician, but it was too late. Thereupon the brāhman, knowing that his son would soon die, left him in the outer verandah so that the people who visited him could not see his wealth.

The Buddha saw with his divine eye that Maṭṭakuṇḍalī was nearing death and set out to visit him with a large retinue of monks. Since Maṭṭakuṇḍalī could not see him as he was lying with his face turned towards the house, the Buddha sent forth a ray of light. Thereupon Maṭṭakuṇḍalī saw the Buddha and, though sad at the fact that he was unable to approach the Buddha, or obtain the privilege of attending on him, or giving him alms, or of hearing his doctrine, developed faith in the Buddha and, dying soon afterwards, he was born in the Tāvatiṃsa deva-world.

The brāhman, having performed the funeral rites, went daily to the cemetery and cried, remembering his only son, asking him to return. Maṭṭakuṇḍalī, surveying his past and recalling what had happened, resolved to bring about a change in the attitude of his father. He took the guise of a young man and went to the cemetery himself where the brāhman found him weeping copiously. In answer to the brāhman's question he said he was crying because he was unable to get a pair of wheels for a chariot which he had obtained. The brāhman said that he would give him a pair of wheels of whatever kind he desired. But Maṭṭakuṇḍalī told him it was the moon and the sun that he wanted as wheels. Thereupon the brāhman called him a fool crying for the moon and the sun. The deity asked the brāhman who the greater fool was, whether it was the one who cried for what one could see, or the one who cried for that which could not be seen at all.

Then the brāhman realised his folly, and Maṭṭakuṇḍalī revealed his identity. On his advice the brāhman said that he would take refuge in the Buddha from that day onwards (*DhpA.* I, 25–30), visit the Buddha, give him alms, listen to the doctrine and ask him questions.

The brāhman went home and informed his wife about the whole incident. A few days later he invited the Buddha to accept alms at his house with his retinue of monks. The Buddha accepted the invitation. When the Buddha had finished his meal, the brāhman asked him whether there were many people born in heaven, having reposed faith in the Buddha. Then the Buddha asked him whether he did not hear about it from his son who was already born in heaven as a result of having faith in the Buddha. The Buddha confirmed that there were innumerable beings who were born likewise having performed acts of faith. Seeing that some people still doubted what he said, the Buddha made Maṭṭakuṇḍalī appear before him and relate his own story. At the conclusion of the recital the Buddha spoke the following stanza :

Mind is of all things first,
Foremost of all, the cause of all.
If one does speak or act with faith,
Joy, like his shadow, follows him.

(*DhpA.* 29)

Eighty-four thousand people understood the truth and both Adinnapubbaka and Maṭṭakuṇḍalī attained the first Fruit of the Path (*sotāpatti*).

I. K

ADINNA SUTTA, the second sutta of the eighth chapter called *Appakā* (or *Virata*) *Vagga* of the *Sacca Saṃyutta* in the *Saṃyutta Nikāya* (V, p. 469). Insignificant, says the Buddha in this sutta, is the soil that can be taken on the tip of a fingernail when compared with the mighty earth. Even so, few are the people who abstain from taking what is not given (*adinnādāna*) and many more who do not so abstain. This is because they do not see the Four Noble Truths. The monks are advised to make an effort to realise this fact. The same simile is employed in all the other suttas of this chapter and also in the suttas of the seventh chapter.

ĀDIPRAJÑĀ. The etymological meaning of the word is given as *ādi* (first) and *prajñā* (supreme wisdom, nature). The word indicates *prajñā* when it is viewed as the first and essential cause of the world. In that sense, this word has a close relation with *Ādi-buddha* (q.v.), which is the central conception of later Mahāyāna Buddhism. The only difference between the two is that Ādi-buddha has his *Śaktī*, and is considered as an *upāya* and male, while Ādi-prajñā is considered as *prajñā* itself and female. The period of the origination of the concepts of *Ādi-buddha* and *Ādi-prajñā* is not known with certainty. But, at least, in the seventh century, a germ of these ideas seems to have existed among the Tantrists of Kaśmīra.

In this Tantrism are contained the old Indian idea of identification of the macrocosmos and the microcosmos and the symbolisation of the former into the latter. The sun is male and the moon is female; both these powers are also manifested in the body of a person. The movements of the universe and the creatures in the world are realised in the body of a person, especially in that of a yogin. Therefore, in this very world the wisdom of *prajñā* is represented as a female, or yoginī, mudrā; whereas the *upāya* of *mahākaruṇā* is represented as male, or yogin. Thus, the female *prajñā* is variously represented as a woman [1], sometimes as a girl of sixteen years of age, as sister, or mother, or daughter. Thus, *Prajñā* is an equivalent of all kinds of women, such as a girl, *Vajrakulā* and *Candrā*, and even the pudenda (*yoni*) themselves. Therefore, she is sometimes called Prajñāmātā, Bhagavatī, and so on.

In the eleventh century this concept was made fully known and various practices established in connection therewith. Prajñā is regarded as the mother of the world. In its last stage, Ādi-prajñā is regarded as the ultimate reason of all things, and thus she is characterised as the supreme existence, superior to Ādi-buddha.

The religious practices concerning this female Prajñā were expounded in the system of Sahajayāna, or sexo-yogic practices. The human body is identified with the maṇḍala of the universe, the left side of which is called *ladanā* (or the female nerve) and the right side *rasanā* (or the male nerve). The part which joins them is called *avadhūtī* (or *cāṇḍalī*, *ḍombhī*). When the *bodhicitta* reaches up to the brain from this *avadhūtī*, where a pleasant sensation resides, the *bodhi* should be completed. But, the joining should be done only in the mind; if physical matter is ejaculated from *avadhūtī* it does not mean the completion of the *bodhi*. In this case, the object of the yogin is Prajñā, or a girl of sixteen years of age. She is called *mudrā*, or *mahāmudrā*. It is said by Tantrists that Śākyamuni himself got his *bodhi* through the union with his consort Gopā.

This Sahaja practice is personified in the Tibetan lamaistic pantheon as the Yab-yum form of deities. It means the form of interlocked male and female deities, whence Prajñāpāramitā sūtras are called *Yum-sūtra*.

In China and Japan, however, this developed form of Prajñā conception was not introduced (with a few exceptions of Chinese translations during the Sung and Yüan dynasties). Thus, they have not become common in those countries.

S. K.

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ĀDITTA JĀTAKA. The Buddha related this birth-story (*J.* III, 469–74) to the monks while dwelling at Jetavana, with reference to an incomparable gift (*asadisa-dāna*) offered by the king of Kosala. It was related to show that even wise men of old (*porāṇakapaṇḍitā*), after examination, gave great gifts to holy men.

Once there was a great king, Bhārata, who reigned at Roruva, in the kingdom of Sovīra. He practised the ten royal virtues (*dasarājadhamma*) and won the people by the four forms of popularity (*catu-saṅgaha-vatthu*). His chief queen Samuddavijayā was wise and endowed with great knowledge.

The king, realising that evil and greedy people were enjoying the alms given by him, thought that he should offer alms to the virtuous paccekabuddhas who were worthy of receiving the best of gifts, and informed the queen about his desire. She said that paccekabuddhas could be invited for alms by sending flowers, through the power of their having given suitable things (*dātabbabala*), and of their virtue (*sīlabala*), and truthfulness (*saccabala*). The king acted on her advice and made proclamation to his people that they should undertake to keep the precepts. He himself with his servants observed all holy days and gave great gifts in charity.

One day he offered seven handfuls of jasmine flowers to the eastern quarter and, having made obeisance, wished that a paccekabuddha who lived in that quarter might come to accept his alms. Since there were no paccekabuddhas in that quarter

1 An example is the well-known statue (13th cent.) which is most commonly interpreted as that of Prajñāpāramitā in the form of queen Dedes. Presumed to have come from Siṅgasāri (Java), it is now in Leyden Museum, Holland.—G.P.M.

he was disappointed. On the second and the third days, he did likewise regarding the southern and the western quarters, but with no result. On the fourth day, he made obeisance to the northern quarter and made the same wish. The flowers travelled northwards and fell on the five hundred paccekabuddhas who were living on the slope of the Nandamūla mountain (*Nandamūlaka-pabbhāra*). The paccekabuddhas understood that the king had invited them; and seven of them came through the air and arrived at the king's gate. The king and queen welcomed them and offered them alms for seven days. On the last day they offered each of them all the requisites of an ascetic. Thereupon all the seven paccekabuddhas expressed their thanks. The seniormost among them admonished the king to be diligent (*appamatta*). Then they all disappeared from there and returned to the Nandamūla mountain.

It is very likely that this is the story referred to as the *Sucira Jātaka* in the introduction to the *Dasa-brahma Jātaka* (IV, 360) and as the *Sovīra Jātaka* in the introductory story of the *Sivi Jātaka* (IV, 410). The phrase: *idaṃ satthā Jetavane viharanto asadisadānaṃ ārabbha kathesi,* which occurs in the *Āditta Jātaka*, is common to the latter two Jātaka stories, too.

I. K.

ĀDITTAPARIYĀYA SUTTA. The 'Fire Sermon', as it is called, occurs in the first section of the *Mahāvagga* of the *Vinaya Piṭaka* (34 f.) and also as the 28th sutta of the *Saḷāyatana Vagga* (chap. 35) of the *Saṃyutta Nikāya* (Vol. IV). It is the third recorded address by the Buddha after his enlightenment, the first one being the *Dhammacakkappavattana Sutta* and the second one the *Anattalakkhana Sutta*. The sermon is often referred to in the commentaries.

Soon after his enlightenment the Buddha went with a group of disciples to Uruvelā where lived three brothers of the Kassapa clan: Uruvela-Kassapa, Nadī-Kassapa and Gayā-Kassapa. The Buddha spent a night in the fire-room of the hermitage of Uruvela-Kassapa although this room was occupied by a venomous snake. Through his psychic power the Buddha overcame the snake with fire and smoke and thereby won the admiration of Kassapa, who invited him to stay with him permanently[1]. Several exhibitions of psychic power were needed, however, before Kassapa of Uruvelā would admit the Buddha's greater perfection. And only when Kassapa was told that he not only was not perfect but had not even entered on the way to perfection, and that his present way of living was not conducive to perfection—only then did he ask to be accepted as a disciple of the Buddha and receive ordination from his hands. His own disciples, and his two brothers with their disciples, also sought ordination from the Buddha.

All these former ascetics had been fire-worshipper and most of the powers shown by the Buddha had connection with fire and smoke. It is, therefore, on fire that the Buddha preached a sermon to them which brought to all of them release from "the cankers (*āsava*) without grasping". They had left their hermitages and had followed the Buddha on his tour to Gayā. Near that place on the crest of a rock, called Gayāsīsa, the Buddha addressed his monks, "Everything is burning" (*sabbaṃ ādittaṃ*). The sutta as a whole is an admirable piece of ordered thinking. First, the subject is stated and analysed with all particulars. Then the nature of the fire, followed by the cause of the conflagration, is explained. Action to be taken in this respect is detailed and finally the results of such action are shown. This arrangement displays a pattern almost identical with that of the *Dhammacakkappavattana Sutta*, the first sermon preached by the Buddha, in which he details the general fact of suffering and conflict (*dukkha-sacca*), the cause (*dukkha-samudaya*), the cessation (*dukkha-nirodha*) and the path or method leading to cessation (*dukkha-nirodha-gāminī-paṭipadā*).

1. *The subject*: "Everything is on fire. And what, O monks, is everything that is burning?" The six senses of sight, hearing, smell, taste, touch and thought are now taken one by one. "It is the eye (*cakkhu*) that is burning, material shapes (*rūpa*) are burning, mental vision (*cakkhu-viññāṇa*) is burning, the mental impression through visual contact (*cakkhusamphassa*) is burning; in fact, the feeling, whether pleasant, painful or neutral, resulting from such contact is burning". In other words, it is the physical sense-organ as subject, the physical sense-phenomenon as object, the physical activity of the sense-organ, the mental impression thereof and the mental reaction thereto, all that is burning. And the same analysis is repeated for each of the senses mentioned above.

2. *Nature and cause*: "But what is it burning with? It is ablaze with the fire of lust (*rāga*), of hate (*dosa*), of irrationality (*moha*)." These are the three roots of all evil, passionate desire being directly opposed to hate, while either is always combined with and inspired by lack of understanding by dullness, senselessness, ignorance, stupidity, delusion. These fires, however, could not burn by themselves, but they are fed by the fuel provided "by birth, decay and death, by grief and sorrow, by physical and mental conflict and by the conflict" (resulting therefrom). It is life in all its phases from beginning to end, which is set ablaze with the fires of lust and hate, which is consumed in senseless action. It is not the body or the mind on account of which the corporeal and mental senses are said to be burning (*āditta*), flaming (*paditta*) and blazing (*sampajjalita*: *SA*. II, p. 363). But, the friction of that physico-psychical process, misapprehended as a permanent self, with the impermanent stream of life's process, causes **the conflict**

1 It was a subject popular with the sculptors of ancient Gandhāra. Reliefs from different sites are presented by Harald Ingholt (*Gandhāran Art in Pakistan*, Plates 80–81, 83–9).—G. P. M.

which is unrest, grief and sorrow, from birth to death. Thus is the nature and the cause of that which has set everything aflame.

3. *Action to be taken*: "Seeing this, O monks, the well-instructed ariyan disciple gets wearied" with the sense-organs, their objects, their contacts and their mental reactions, whether they are pleasant or painful, or neither. And in his disenchantment (*nibbindati*) he detaches himself therefrom (*virajjati*).

4. *Results*: Through dispassion he is set free (*vimuccati*) with the knowledge of deliverance and realisation that "rebirth is destroyed, the righteous life is lived, what had to be done is done, for life in these conditions there is nothing more".

Noteworthy in these concluding lines is the absence of all reference to any person, even in an impersonal way. It is not the disciple who destroys rebirth by living a righteous life; it is not a perfected one who has completed his task; but "done is what was to be done" (*kataṃ karaṇīyaṃ*). The conflict has solved itself, the conflagration is burnt out, the fire extinguished.

The sutta appears in an abridged form as *Āditta Sutta* in the *Saṃyutta Nikāya* (III, 71).

H. G. A. van Zeyst.

ĀDITTA SUTTA (1) occurs in the *Āditta Vagga* of the *Devatā Saṃyutta* of the *Saṃyutta Nikāya* (I, 31–32). When the Buddha was once staying at Sāvatthi in Jetavana in Anāthapiṇḍika's park, a deva spoke to him on the good of giving. Just as one takes out goods from a burning house (*ādittasmiṃ agārasmiṃ*) rather than let them burn inside, similarly in this world which is on fire with decay and death, the wise one should enjoy his belongings and give them away rather than store them, for they would not be safe—they could be seized by robbers, commandeered by the king or burnt by fire. Moreover, at the end of life one leaves one's body and possessions. Therefore, what use is storing goods? Gifts are fruitful. He who makes use of his belongings and gives them away is reborn in heaven.

The first two stanzas of this sutta are found also in the *Āditta Jātaka* (*J.* III, No. 424, p. 471). This sutta is also included in the *Sutta Saṅgaha* (No. 34).

L. R. G.

ĀDITTA SUTTA (2), abridged form of the *Āditta pariyāya Sutta*. See ĀDITTAPARIYĀYA SUTTA.

ĀDITTA SUTTA (3), contained in the *Samudda Vagga* of the *Saḷāyatana Saṃyutta* of the *Saṃyutta Nikāya* (IV, 168 f.). It is a sermon illustrated by fire (*ādittapariyāya*) and preached to the bhikkhus by the Buddha.

It would be a good thing if each of the five sense-organs was burnt with a red-hot iron, for then there would be no grasping of marks or details of objects cognisable by the senses. For, should one die while being attracted by such marks or details of objects, one would be born either in hell or in the womb of an animal.

It would be a good thing, too, to be asleep, for although sleep is barren, dull and fruitless, the sleeping man would not be given to evil thoughts.

But, the learned disciple, rather than destroy his sense-organs, ponders on the impermanence of the sense-organs, the sense-objects, consciousness, the contacts and sensations connected with them. Instead of sleeping, he ponders over the impermanence of the mind, mind-states, mind-consciousness, mind-contact and resulting sensation. And, in due course, he wins arahantship by being disgusted of the sense-organs and all that is connected with them, becoming detached from them and finally being freed from them.

In the *uddāna* (the list of titles at the end of the chapter) this sutta is referred to as *Ādittena* (*āditta* in its case-ending, meaning, together with the Āditta Sutta).

L. R. G.

ĀDITTA VAGGA, the fifth chapter of the *Devatā Saṃyutta* of the *Saṃyutta Nikāya* (I, 31–6) consisting of ten suttas, the first of which Āditta ('burning') has given the title to the entire chapter. The suttas show no common theme. A connection may, however, be seen between the first three suttas: *Āditta*, *Kiṃdada*, and *Anna*, as they centre on giving. The remaining seven: *Ekamūla, Anomiya, Accharā, Vanaropa, Jetavana, Macchari* and *Ghaṭīkāra*, have no connection with each other or with the first three.

ĀDITYA (1), name of a former Buddha, proclaimed by Mahābala Tathāgata. Āditya Buddha himself proclaimed Pratāpavanta as his successor. This was revealed by Gotama Buddha to his disciple Ānanda at the end of a period of three months, having remained in total seclusion with only one bowl of alms at Śrāvastī in Jetavanārāma, mentally abiding in the states of former Tathāgatas, arahants and perfectly enlightened Buddhas (*Mhvu.* III, 237).

ĀDITYA (2), another name for Suriya, the sun (*D.* III, 196). It is also the gotra name of the Sākyans. The bodhisattva, at his first meeting with king Bimbisāra, introduced himself as an Ādityan by clan (*Mhvyut.* III, 199.16; *Sn.* 423). *Ādicca-bandhu* (kinsman of the sun), an epithet often used of the Buddha, also seems to follow from this. The *Vimānavatthu* commentary gives three explanations for the epithet: both Ādicca and the Buddha were of the same Gotama family; the Buddha was a descendant of the sun and was of the same Āryan family (*ariyā jāti*); the deity Ādicca was an *orasa-putta* (breast-born son) of the Buddha (*VvA.* 116). It is in this last sense that

the Buddha calls Suriya *pajaṃ mama* (my offspring : *S.* I, 51), which, according to the commentator, was said because Suriya had already become a stream-winner (*SA.* I, 109). The Tibetan Vinaya offers a completely different explanation. Ikṣvāku (Okkāka), the immediate ancestor of the Śākyans was born of an egg formed by the coagulated seed and blood of the sage Gautama, a descendant of Mahāsammata as he lay impaled for the alleged murder of a courtesan. The egg was hatched by the rays of the rising sun. Being born with the rising sun and being brought forth by its rays, the clan of Ikṣvāku and descendants were called Sūryavaṃsa (Rockhill, *The Life of the Buddha*, 10 f.).

C. W.

ĀDITYADATTA, a former Buddha mentioned in a list of Buddhas under whom Śākyamuni acquired merit while in the eighth bhūmi (*Mhvu.* I, 138.5).

ĀDITYAGARBHA, one of the bodhisattvas present at the palace of Vaśavarti, king of gods, in the deva world Paranirmita-vaśavarti, where the bodhisattva Vajragarbha, through the Buddha's power, preached the *Daśabhūmika Sūtra* (pp. 1 f.). The name of Ādityagarbha also appears in a list of bodhisattvas in the *Mahāvyutpatti* (708).

ĀDITYASAṂBHAVA, a Tathāgata of the northern quarter mentioned in the *Sukhāvatīvyūha* (98.1).

ĀDITYATEJA(S), one of the innumerable Buddhas honoured, in her former births, by the night-goddess (*rātri-devatā*) named Pramudita-nayana-jagad-virocanā. He was born in the world-system (*lokadhātu*) named Ratanadhvajāgramati in the aeon named Sārocaya (*Gvyū.* 258. 17).

ĀDIYA SUTTA deals with five uses of possessions (*pañca bhogānaṃ ādiyā : A.* III, 45), as explained by the Buddha to Anāthapiṇḍika. Wealth and possessions justly earned by work and zeal can make a man and his entire household happy and enable them to live in comfort. They also enable the owner to share this happiness and comfort with his friends. Further, they can protect him against the afflictions of fire and floods, of rājas, robbers, enemies and heirs (!). They enable him to make the fivefold offering to kinsfolk, guests, the departed, the king and the gods; and finally devote his gifts to monks leading a pure life. If, subsequently, his possessions decrease, he can console himself with the consideration that he has made good use of his wealth. If they, on the other hand, increase, he may attribute that to his good practices.

The concluding *gāthā* is found also at *A.* II, 67.

This sutta speaks without doubt of the various ways one should appropriate (*ādiyati*) or apply the use of wealth (*bhogānaṃ ādiya*). Hence the reading of *bhojanāni*, food, for *bhogānaṃ*, wealth, has led to the derivation in *PED* of *ādiya*, usage, from the Skt. *ādya*, edible, eatable.

ADMISSION of lay disciples and monks.

Admission to participate in religious ceremonies usually involves membership of such a religious body through acceptance of its tenets and submission to its authority.

In certain instances the admission may partly exist in the transfer of power, in which case one speaks of consecration, e.g., of priests and kings. The admission may be an introduction to a specialised or even secret doctrine, in which case one speaks of initiation. Among the Romans *initia* was a generic term for mysteries (Varro, *de Re Rustica*, iii, 5).

The admission to early Buddhism, before any kind of organisation was possible owing to the absence of the Saṅgha, took place through the two-word (*dvevācikā*) formula (*Vin.* I, *Mahāvagga*, p. 4), when the first lay-disciples Tapussa and Bhallika took their refuge in the Blessed One and his teaching (*bhagavantaṃ saraṇaṃ gacchāma dhammañca*), the name Bhagavā being used instead of Buddha, and the Saṅgha being omitted, as no monks had been admitted at the time. Also, the earliest admission into the Order of monks lacked all ceremony. It was Aññāta Koṇḍañña, one of the group of five monks (*pañcavaggiyā bhikkhū*) who was with the Buddha before his enlightenment and who now, having listened to his first discourse requested to be allowed to go forth into the homeless life (*pabbajjā*) and to be received into the brotherhood of monks. His admission (*upasampadā*) was effected by the simple word of the Teacher : " Come, monk " (*ehi bhikkhu* : ibid. p. 12). This was followed by similar admissions of the remaining four ascetics, Vappa, Bhaddiya, Mahānāma and Assaji, in that order. (How very similar is this to the invitation of Jesus calling his disciples " Come ye after Me " in *Matthew* iv, 19.)

After the Saṅgha is established, one reads of a merchant, the father of Yasa, who, after due instruction by the Buddha, acquires full confidence in him and requests to be admitted as a lay disciple, being the first one to take his refuge with the three-word (*tevācika*) formula : the Blessed One, his Teaching and Order of monks (*bhagavantaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghañca : Vin.* I, p. 16).

When there were sixty-one arahants in the world (inclusive of the Buddha himself), they were sent out one by one in different directions, and from far distances would-be disciples came to the Buddha to receive admission from him, resulting in unnecessary fatigue. Therefore, the Buddha allowed his monks themselves to admit new entrants to the Order with the following observances : after having shaved the applicant's hair and beard they were to give him the monk's robes, arranging the outer robe to cover the left shoulder only; then the applicant should pay his respects to his teacher and squatting down he should be made to repeat : I take my refuge in the Buddha, I take my refuge in the Dhamma, I take my refuge in the Saṅgha (*Buddhaṃ saraṇaṃ gacchāmi, Dhammaṃ saraṇaṃ gacchāmi, Saṅghaṃ saraṇaṃ gacchāmi*), to be repeated a second and a third time (*dutiyam pi.... tatiyam pi......* ibid. 22). And thus the Buddha

allowed admission and ordination by these three undertakings (*anujānāmi, bhikkhave, imehi tīhi saraṇāgamanehi pabbajjaṃ upasampadaṃ*), although he himself continued to admit disciples in the Order of Monks with his simple formula, "Come, Monks". Sāriputta and Moggallāna, who were to become the Buddha's chief disciples, appear to have been among the last ones thus admitted into the Saṅgha, which had grown by now to a strength of several thousands (*Vin.* I, 43). While the wave of enthusiasm swept the country to such an extent that the Buddha was accused of making the people childless, of making women 'widows', or breaking up families, the large number of monks who had all joined within a short space of time roamed the countryside wrongly dressed, not befittingly attired, without instruction, without exhortation, because of the lack of preceptors (*anupajjhāyakā* : ibid. 44). And thus sheer necessity of discipline brought about the institution of tutor (*upajjhāya*), who, sharing the same dwelling place with his pupils (*saddhivihārikā*), should arouse in them the mental attitude of a son (*puttacitta*) while assuming himself the attitude of a father (*pitucitta*). The tutor had to accept his pupils either by word of mouth by saying: Very well (*sādhu*), certainly (*lāhu*), all right (*opāyika*), or something to that effect, or consent at least by gesture (*kāyena*), whereupon the pupil would agree to perform all the minor attentions expected of him, such as preparing wash-water, sweeping the place, folding the robes, and be, in short, the tutor's attendant (*upajjhāyassa pacchāsamaṇa* : ibid. 46). The preceptor, on the other hand, would help his pupil in regard to recitation, interrogation, exhortation and instruction: provide for him the necessities of life in clothing and lodging ; and look after him in illness. The tutor could dismiss his pupil for improper conduct and refuse to be waited upon by him any longer ; but if the pupil apologised, he should be forgiven (ibid. 54).

Many rules were thus gradually formulated regulating the relationship between tutor and pupil. And in the same way as the family is the prototype of society and state, so the tutor-pupil relationship became the prototype of the organised Brotherhood of Monks, the Saṅgha.

Thus, with the increase of regulations also the method of receiving a pupil in the Order was altered by the Buddha. He abolished the ordination by taking the three refuges as earlier allowed, and introduced a formal act consisting of a proposal or motion (*ñatti*), with a thrice repeated resolution, inviting the Saṅgha to express its disapproval, if so desired. This was followed by the actual decision as fourth item (*ñatti-catuttha-kamma*), that the Saṅgha is pleased to admit into the Order a new member, consent being expressed by silence (ibid. 56).

But, several complications set in by the indiscriminate admission into the Order, either on the occasion of going forth (*pabbajjā*) from home to homelessness, or on admission to full membership by ordination (*upasampadā*). And hence, when the occasion arose, further restrictions were laid down and an enquiry into those requisite conditions formed part of the actual ritual. Thereby, the following were debarred from admission : those suffering from cutaneous diseases, such as leprosy (*kuṭṭha*), abscesses (*gaṇḍa*), eczema (*kilāsa*), or from consumption (*sosa*), or epilepsy (*apamāra*). Again, jail-breakers (*kara-bhedaka-cora*) and refugees from justice (*palāyita*) or those against whom a warrant was outstanding (*likhitaka*), those who had been punished by flogging (*kasāhata*) or branding (*lakkhaṇāhata*), those in debt (*iṇāyika*) and runaway slaves (*dāsa palāyita*), all these were denied admission into the Order even in the lower grade (*pabbajjā : Vin.* I, *Mahāvagga*, pp. 71–6). An age limit was fixed for the *upasampadā*, at the age of twenty, when young boys wetted their bedding when oppressed by hunger during the night towards dawn. But the going forth (*pabbajjā*) was allowed as soon as a boy was able to scare crows (*kāke uṭṭepetuṃ* : ibid. 78–9).

This distinction between a preliminary admission at the time of going forth (*pabbajjā*) from home to homelessness and the subsequent confirmation thereof by a final admission or ordination (*upasampadā*), when the candidate takes upon himself (*upasampajjati*) the obligations of the Pātimokkha, does not appear in the earlier stages of development of the Saṅgha, and it was probably rendered necessary by the phenomenal numerical growth of the brotherhood, which required a period of probation, both to allow the preceptor to test an applicant's views, if he had been a member of another sect, and to allow the aspirant to test his own strength in leading a life of renunciation. The time before the final admission served, therefore, as a period of probation which was imposed irrespective of age on those who sought admission after having belonged to a different sect or school. A period of probation (*parivāsa*, q.v.) very similar to that of the novitiate was also imposed as part of the penalty for breaking any of the major rules of discipline to be confessed to the Saṅgha (*saṅghādisesa*) ; but, in that case, no new admission to the Order was required after completing the period, but only a rehabilitation (*abbhāna*).

Thus the going forth ceremony (*pabbajjā*) became the initiation of the novice (*sāmaṇera*), and the confirmation ceremony (*upasampadā*) the admission into the Order as a full-fledged bhikkhu. See further ABHAYŪVARA, BHIKKHU, PABBAJJĀ, SĀMAṆERA, SAṄGHA, UPASAMPADĀ.

H. G. A. v. Z.

ADORATION. The Chinese word *tsan-tan* (讚嘆) for adoration is a translation of the Sanskrit *varṇa* and the Tibetan *bsṅags-pa* and is sometimes abbreviated as *tsan* (讚) meaning admiration or as *tan* (嘆) meaning ejaculation and exclamation. The English term, therefore, should not be taken in the Christian theological sense of divine worship (*latria*) which is reserved for the supreme Godhead, but in the sense of veneration (*doulia*), which is respect paid to persons and objects, worthy of honour.

A general definition of this word is given in Vol. 2 of the *Miao-fa-lien-hua-ching-wên-chu* (the collection of sermons of T'ien-tai ta-hsi in the Sui dynasty put down by his disciple Kuan-ting in 587 A. C.) as 'To utter words and adore is called an adoration.' According to this definition, the adoration consists in uttering words, admiring and adoring. It is to be noted that while it is the general practice in Buddhism to classify the actions of people into the three acts of the body, speech and mind (the three karmas), adoration is not confined to entertaining a feeling of adoration in the mind only, nor to expressing an attitude of adoration by bodily movement, but it should be accompanied by words of mouth. Therefore, an utterance of words is considered essential to an act of adoration. A similar definition is found in *Birth in the Pure Land* (sometimes known as 'Pure Land'): What makes an adoration ? An adoration is made by the karma of speech.

The *Mahāprajñāpāramitā-śāstra* of Nāgārjuna (whose Chinese version was made by Kumārajīva, Lo-shih, in 405 A. C. by royal order) can be taken as the representative writing which gives the contents of an adoration. Vol. 30 of the same work has this to say, "The word 'adoration' is derived from two words. To admire the virtues (the virtues of various Buddhas) is an admiration. This being insufficient, they are praised again. This is an ejaculation." In this writing, the objects to which an adoration is made are the virtues of the Buddhas; and as to the manner of an adoration, the word is explained in its component parts of admiration and ejaculation. That is, to admire the virtues of the Buddhas by means of speech is an admiration, but however hard one may try, the virtues of the Buddhas are so deep and subtle that even repeated acts of admiration can never do full justice to them. Therefore, one who earnestly tries to admire them piles one admiration upon another and piles one praise upon another, giving rise to sighs and exclamations, in one's mind at least. Thus, a praise becomes an exclamation. However, according to this explanation, though an adoration arises from the karma of speech, in that it is expressed by means of words, its ultimate is shown to be an adoration from the karma of mind. This fact is rendered more clear in Vol. 3 of the above mentioned *Miao-fa-lien-hua-ching-wên-chu* by the terms: verbal ejaculation and non-verbal ejaculation. The former means adoration by means of words, whereas the latter signifies adoration which, being incapable of being transmitted by words, is simply uttered in one's mind. When these terms are interpreted according to the *Mahāprajñā-pāramitā-śāstra*, the former corresponds to an admiration and the latter to an exclamation.

The meaning of adoration as is found in the sūtra commentaries has been explained above, but since the non-verbal exclamation which is the ultimate of adoration cannot be expressed in words, the adorative passages appearing in the sūtras which will be dealt with in the following pages are inevitably verbal utterances. It is also to be noticed that the adorative passages in the sūtras are generally rhymed verses (*gāthā*) and songs, so that they may be used in chanting and recitation. For this reason, they are usually referred to as the songs of adoration.

Significance and Contents of Adoration. (*a*) *The Origin of Adoration.* Where an adoration is an act of praising great deeds and virtues, it is by no means confined to Buddhism, but it can be found in any religion. However, in regard to the reasons for the adoration they should be sought in the reflections which originate in the idea of divinity, which is a purely religious problem. The divine qualities or attributes, such as permanence, omniscience, ubiquity, creativeness, etc., which were conceived at the same time as the idea of divinity, gave rise to the sense of awe and respect on the part of men, and these feelings gradually found expression in the adoration of the respective attributes. Therefore, adoration is amply seen in any primitive religion.

In India, the *Ṛg-Veda*, one of the oldest works of Brahmanic literature, has already many allusions to this situation. As the *Ṛg-Veda* is originally the 'knowledge of the verses to be recited', a greater part of the verses consists of songs of offering and praise to the gods and of optative sentences. These verses and songs developed into the songs of adoration offered to such gods as Viṣṇu and Śiva, appearing in the literature of the Perāṇa at a later period, and the adorative songs in Buddhism had a similar origin.

(*b*) *The Objects of Adoration.* Among Buddhists adoration is not limited to the Śākyamuni, the founder of Buddhism, but includes also those who belong to the ranks of Tathāgata and bodhisattva such as Amita Buddha, Samantabhadra, Mañjuśrī and Avalokiteśvara, and the initiators of different sects of Buddhism, the number being so large as to render enumeration tedious. Of them the Buddha has been rightly enough the object of the highest adoration in that he is the originator of Buddhism and the possessor of the noblest attributes. In this connection, it should be noted that in China and Japan the adoration of Amita Buddha grew in extent in keeping with the development of the concept of Pure Land.

(*c*) *The Contents of Adoration.* The contents of an adotation are the virtues and the merits, which are divided into those of internal nature, i.e., those connected with the personalities of the Buddhas, and those of external nature, i.e., the characteristic marks which appear outwardly. Generally speaking the virtues of both natures constitute the contents of an adoration but in some cases those dealing with the separate natures appear as the contents of separate adorations.

The Śākyamuni is used as the typical example of an adoration. In his case, the internal virtues are regarded as the attributes of a Buddha while the external characteristic marks have developed into the image of the Buddha. In the former, the biography of the Buddha which is centered round the five circumstantial factors of his life are considered representative of these internal attributes. Historically, in the light of extant Sanskrit texts

and MSS., the biography of the Buddha was given its final shape some 600 or 700 years after his death through such writings as the *Mahāvastu*, the *Lalitavistara*, etc. In Pali texts the biography of the Buddha was finalised in the *Nidāna kathā*. Therefore, for several centuries after the Buddha's Parinibbāna every adoration had been paid to him and the five circumstantial factors which are possessed by an ideal saint were incorporated into the life of the Buddha. In the latter case, the thirty-two auspicious signs and eighty characteristic marks, which are regarded as the peculiar characteristics of kings, had been attributed to him and adored as such.

In the case of adorations of Amita Buddha, since people admire his wisdom and intelligence and believe in the Buddha's power of merit-transference, the adoration of both his internal and external virtues was considered essential.

(*d*) *Relationship between Adoration and Repeating the Name of the Buddha* (*Nembutsu*). As has been remarked above, since an adoration is an act of veneration of the virtues and the excellent marks of Buddhas, a question which has been discussed since of old is what relationship exists between adoration and the repetition of the name of the Buddha as *Namu-Amidabutsu* : Praise be to Amita Buddha, which is indicative of accepting the teachings of the Buddha, and is particularly popular in the sect of Pure Land. To cite an old example, Vasubandhu in his 'Birth in the Pure Land' (sometimes known as 'Pure Land') mentions five forms of discipline which he terms as 'five forms of meditation' by which one may bear in mind Amita Buddha and the Pure Land in order to obtain merit which benefits both oneself and others. As the second item of the five forms of meditation he mentions the form of adoration and teaches that one's adoration should be matched with invocation of Amita's name. Since then, many theories have been put forward by translators in China, but the general tendency of their interpretation is found in Vol. 4 of the *Wang-shêng-lun-chu-chi*, from which the following quotation is taken :

Question : If the name 'adoration' is confined to 'praise', how can a form of adoration correspond to invocation of the name ?

Answer : If songs of adoration are properly praise speaking utterances of the names of Buddhas, even if the names themselves are omitted, it is the virtues of Buddhas that are adored. Therefore, as the old masters say, there is no better adoration than uttering the name of Amita Buddha.

As seen from the above passage, the correspondence of adoration to invocation of Amita's name is considered to be a matter of course.

The Form of Adoration. As has been discussed already, since adoration is done by means of words extolling the virtues and characteristic marks of Buddhas, Tathāgatas, bodhisattvas and founders of sects, the adorative sentences came to be made rhymed and euphonic, in order to facilitate their utterance and recitation, and thus, a greater part of them have the form of verses and songs. However, these rhymed and euphonious adorative sentences vary in length ; some of them are long, since they are based on the Jātaka which is the life-story of the Buddha, each of his auspicious signs being made the object of adoration. Others are short and are generally known as *stotras* which is the Sanskrit term for praise. It is the usual practice that those of greater length are edited in the form of volumes while most of the short ones are contained in the sūtras. Some representative examples of adoration from India, China and Japan are given below.

(*a*) *India*.—As examples of the most beautiful adorative verses in India mention should be made of those found in the epic poem *Buddhacarita* which was composed by Aśvaghoṣa (1–2 cent. A.C.). The extant Sanskrit text comprises seventeen chapters and begins with the birth of the Buddha, and ends with his arrival home. On the other hand, the Chinese and Tibetan versions of the poem consist of twenty-eight chapters, starting with the chapter on his birth, and ending with the division of his relics (*śarīra*). Therefore, they deal with the life of the Buddha. Among adorative verses of short length may be mentioned the *Saptabuddha-stotra*, *Āryatārānāmāṣṭottara-śataka-stotra*, *Gaṇḍī-stotragāthā* and so forth.

As an example of adorative verses which are contained in the sūtras, a quotation is made from the *Saddharmapuṇḍarīka Sūtra* (Chapter 4, Devadatta) as follows : "You have penetrated into the aspects of sins and merits deeply and now shine all over the world in every direction. Yours is the pure body of dharma and being possessed of thirty two and eighty auspicious signs, your body of dharma is made sacred. When the people of the heavens adore you, the god of the dragon respects you and there are no living creatures and men who do not admire and follow you. What we hear and learn so as to attain Buddhahood is known by Buddhas alone. I like to follow the teachings of Mahāyāna and extricate myself from the sufferings of all." An adorative piece of this kind is found frequently in such sūtras as the *Śrīmālādevī-siṃhanāda Sūtra* and *Mahāvaipulya-buddha-gaṇḍa-vyūha Sūtra*.

(*b*) *China*.—In China adoration had been much in usage from the old days and adorative sentences are found in many writings such as the *Shih-chia-wên-fo-hsiang-tsan* (釋迦文佛像讚) and *A-mi-to-fo-hsiang-tsan* (阿彌陀佛像讚) of Tao-lin, *Tsan-a-mi-to-fo-chieh* (讚阿彌陀佛偈) of T'an-lan, *Wang-shêng-li-tsan* (往生禮讚) of Shan-tao, *Hua-yen-li-tsan* (華嚴禮讚) of Fa-tsang and *Pan-chou-san-mei-tsan* (般舟三昧讚) of Hui-jih, etc.

(*c*) *Japan*.—In Japan a peculiar form of adoration came to be cultivated, known as Native or Japanese adoration. After a priest named En-nin set an example in the composition of such long, adorative sentences, it was zealously followed and came into wide usage among the people. The form consists of the alternate arrangement of seven and five words, and, as native words were employed in

its composition, they were easy of recitation and comprehension at the same time, so that the people could recite them in their daily devotions. The masterpieces of adorative sentences were contributed by such priests as Kūya, Ryōgen, Genshin, Shinran and Chishin, and others of fame selected and edited them one after another, thus giving further advancement to the sect of Pure Land. On the other hand, these adorative sentences are found largely in the Zen sect, too.

(d) *Some peculiar forms of adoration.*—The types of adorative sentences discussed above are the rhymed verses and songs. In addition to these there are some peculiar forms of composition which are as follows:

(1) Head paragraphs of merit-transference sentences.—In a memorial service to the dead, it is the usual practice that a merit-transference is recited after the reading of sacred texts and the head paragraph of a merit-transference commonly comprises an adoration of the virtues of Buddhas. The form of this head paragraph is found to be common to the various sects, but this is particularly in wide circulation in Zen Buddhism. The following is mentioned by way of example: "Magnificent aspects of gold, the stately king of enlightenment, the only Buddha in the three worlds, every soul looks up to him all. Being vast in his holy accomplishments, his sacred virtues are bright. When a prayer is said at all, it will surely be answered."

(2) Hymns of praise affixed to pictures.—An adorative phrase is usually affixed to the upper part of a picture depicting Buddhas, Tathāgatas, bodhisattvas or founders of sects, which is made up of a series of five or seven words. To the pictures of the seven founders of the Shingon sect enshrined in the Gokuku temple at Kyōto there are affixed hymns of praise both in Sanskrit and Chinese characters, and also in Zen Buddhism a similar hymn of praise is affixed to the protuberance on the Buddha's brow on the occasion of the handing down of the doctrine. The origin of this custom to affix a hymn of praise to the picture is traced to the introduction of the Sogen school in calligraphy after the Muro-machi era.[1]

(3) Hymns of praise affixed to the end of biographies of monks.—There are found a paragraph or two affixed to the end of the biographies of the famous monks and they serve to praise the virtues of the monks whose lives have been written in these books. By way of example, reference is made to the *Denkō-roku* (傳光錄) attributed to the hand of Keizan, the leader of the Sōtō sect, in which are described the fifty-two lives of the masters beginning with Śākyamuni, through India, China and Japan, together with the handing down of their doctrines a hymn of praise being affixed to the end of each life. For example, a hymn of praise affixed to the end of the Śākyamuni's life is: "An old plum tree whose branch protrudes itself, a bush of thorns, it comes in conformity with time." A hymn of praise affixed to the life of Bodhidharma, "There are no more sides, there are no more surfaces; indeed, is there anything larger at all?" A hymn of praise affixed to the life of Eihei Dōgen (永平道元), "Shining and bright all over, there is no middle surface: is there anything so enlightened both in mind and body as he at all?"

BUNYŪ MATSUDA.

ADORNMENT. The Sanskrit words *vyūha* and *alaṅkāra* mean either 'fine adornment' or 'the thing finely adorned'. To be more exact, in religious contexts they indicate adornment of temples or the Buddha-land with gold, silver and other gems, lotuses and other flowers, flags and banners, and flower-decorations of the Buddha's image, or adornment of the body and dignity with canopy, clothes and diadems, and gem necklaces, or adornment of a figure with the bodhisattva's religious practices and the merits attained as the result of accomplishment of these practices. Generally, *vyūha* means adornment of things, and *alaṅkāra* that of practices and merits. Describing the adornment of the Buddha-land when the Buddha holds preaching, the *Ta-p'in-pan-jo-ching* (大品般若經) relates how at that time the whole world changed into a treasure-flower over which silk banners and canopies were stretched and where all the sweet-smelling trees and flower-trees were adorned. Giving an interpretation of this account, the *Ta-chih-tu-lun* (大智度論), 10, explains as follows: "With the four dhyānas capable of changing the world into fourteen different forms, the Buddha can adorn all the flowering and fragrant trees as well as the whole surface of the earth and can put in harmony and make good all the living things there." He adorns the world to preach the *prajñāpāramitā* and also to receive numerous bodhisattavas of the worlds in the ten directions and people of the various worlds who come there to meet together. When inviting an honoured guest, a man adorns his house, a king adorns his land, a cakravarti-rāja the four great continents and a brahma-rāja his great cosmos of a hundred million worlds. The Buddha is the lord of the worlds as innumerable as the limitless sands of the Ganges in ten directions. He receives bodhisattvas from innumerable worlds and residents of other worlds. When they look at the adornment done by the Buddha, inside them are stirred up feelings of purity and rejoicing in those who look at them and thereby lead them eventually to supreme enlightenment. This is an example of adornment of the Buddha-land, and here we can see the significance of such adornment.

There are a number of sūtras and abhidharmakośas which bear names containing the word *vyūha* (莊嚴) in them. There are, for instance, the *Sukhāvatī-vyūha*, the *Ta-ch'êng-wu-liang-shou-chuang-yen-ching* (大乘無量壽莊嚴經) and the *Wên-shou-shih-li-p'u-sa-fo-ch'a-kung-tê-chuang-yen-ching* (文殊師利菩薩佛刹功德莊嚴經) in which the

1 1392–1573 A.C.—G. P. M.

adornment of the Pure Land is described concretely; the *Ganda-vyūha*, the *Chuang-yen-pai-t'i-hsin-ching* (莊嚴菩提心經), the *Ta-chuang-yen-fa-mên-ching* (大莊嚴法門經), and the *Ta-ch'êng-chuang-yen-ching lun* (大乘莊嚴經論) which mainly preach the vows of bodhisattvas and the 'law-gate of merits'; the *Ta-ch'êng-pai-fu-chuang-yen-ching* (大乘百福莊嚴經) which relates the adornment decorating the Buddhas with thirty-two aspects and eighty kinds; the *Kou-ch'ü-chuang-yen-chieh-ch'ien-fo-ming-ching* (過去莊嚴劫千佛名經) indicating how one thousand Buddhas appear in the world and adorn the age. There are also the *Tan-kuang-ta-chuang-yen-ching* (方廣大莊嚴經) relating the biography of the Buddha and the *Ta-chuang-yen-lun-ching* (大莊嚴論經) giving accounts of legends, parables and jatakas

Aspects of Adornment. (1) *Adornment of specific things*.—In his *Wu-han-shên-ching-yu-p'o-t'i-han-yüan-shêng-chieh* (無量壽經優婆提舍願生偈) Vasubandhu relates that 29 kinds of adornment merits are accomplished in Amita Buddha's Pure Land, which consist of seventeen kinds for the Buddha-land, eight kinds for Buddhas and four kinds for bodhisattvas.

The 17 kinds of adornment for the Buddha-land are the following types of merit: (1) the merit of purity, being unsoiled by worldly desires and transcending the world of impurity and evil, (2) the merit of quantity, which is the vastness of the Buddha-land, (3) of quality, which is the origination of the Buddha-land from the Buddha's wisdom and mercy, (4) of form, the Buddha-land being replete with pure lights, (5) of diversity, the Buddha-land being furnished with numerous and rare treasures, (6) of exquisite colours, the light there being superb and beyond comparison, (7) of the functioning of the senses by which all six senses experience superior delights, (8) the merit of the threefold adornment of water, earth and sky, (9) of the twofold showering of gem-studded clothes and flowers, (10) the merit of light which removes all darkness and ignorance, (11) of an excellent voice which can be heard in ten directions, guiding living beings to enlightenment, (12) the merit of rulership by Amita Buddha, who is the king of the Dharma, protecting living beings, (13) the merit of relationship with living beings in the Pure Land who are born from the flower of the Buddha's supreme enlightenment, (14) the merit of receiving the joy and the taste of the Mahāyāna teaching and the concentration of Zen (*ch'an : dhyāna*) Buddhism, (15) the merit of being for ever free from mental and physical sufferings, (16) the merit of entering the gate of righteousness which changes all living beings into Mahāyāna bodhisattvas, and (17) the merit of having all wishes gratified.

The eight kinds of adornment for the Buddha are his merit of a flower-seat which embodies his dignity and virtue, his threefold merit whereby he enlightens living beings by his acts of body, speech and mind. his merit whereby pious crowds bathe in the sea of his wisdom, the merit which makes Amita Buddha the supreme and most venerable one. the merit by which he is revered by all people as the Lord and the merit by which all those who come in contact with the Buddha's providence experience the accomplishment of his supreme merit.

The four kinds of adornment for bodhisattvas are: (1) bodhisattvas, as assistants to the Buddha in his work of enlightening, come into all the worlds of ten directions, (2) they have the power to hold a memorial service in honour of the Buddha in one meditation, (3) they have no sense of discrimination in praising and worshipping Buddhas, and (4) they arrive in places with the three treasures (Buddha, Dharma and Saṅgha) and they preserve them there. It is made clear that all these twenty-nine merits of adornment were accomplished by the power of the vow of Amita Buddha.

In elucidating the significance of the Pure Land, the *Ta-ch'êng-i-chang* (大乘義章), 19, summarises the adornments of the Pure Land under the three items of person, law and thing. Firstly, person-adornment means that excellent personalities such as bodhisattvas live in the Pure Land. Secondly, law-adornment means that the Pure Land is furnished with the 'law-gate' of the Buddha. Thirdly, thing-adornment indicates things adorned by supernatural power such as treasures and light.

(2) *Adornment of practice-merit*.—Accounts of the adornment of the bodhisattvas' practice or 'law-gate' of merits make frequent appearances in the sūtras. The *Ta-ai-ching* (大哀經), 2, and the *Ta-fang-têng-ta-chi-ching* (大方等大集經), 1, mention adornment of four matters, viz., precept (not to violate the precepts), *samādhi* (to have steady will), wisdom (with mind disturbed by nothing) and *dhāraṇī* (to remember everything once heard). In the *Hua-yen-ching* (華嚴經), which deals with adornment concerning vows and practices of bodhisattvas repeatedly, are given ten kinds of adornment. These are (1) colour-form-adornment, to appear in colour and form as occasion demands in the work of edification, (2) word-adornment for removing doubts in the mind of the people, (3) adornment of mental intention to cultivate perfect-mindedness in meditation, (4) temple-adornment for annihilation of all earthly desires, (5) light-adornment to light all ten directions, (6) kin-adornment to summon all the people to give them joy, (7) supernatural-power-adornment to make appearance at will, (8) Buddhism-adornment to edify wicked people, (9) Nirvāṇa-adornment to manifest oneself in ten directions, and (10) dharma-adornment to give adequate sermons in accordance with time and audience. The *Old Hua-yen-ching*, 10, gives another version of the 10 kinds of adornment. They are: (1) great-mercy-adornment through salvation and protection of all living things, (2) great-pity-adornment through endurance of all suffering, (3) great-vow-adornment through realisation of all the vows, (4) merit-transference-adornment through the adornment of all Buddhas' merits, (6) *pāram'tā*-adornment through saving all living things, (7) wisdom-adornment through annihilation of all earthly desires and complaints, (8) expediency (*upāya*)-adornment through creation of all good deeds, (9) adornment of solid calm-mindedness to keep off from heretical teachings, (10) decision-adornment through driving away doubt

about the right law. The *Old Hua-yen-ching*, 38, gives its own 10 kinds of adornment including power-adornment and non-fear-adornment, and the *Old Hua-yen-ching*, 40, also gives its version of 10 kinds of adornment of bodhisattvas. The *Ta-fang-têng-ta-chi-ching* (大方等大集經), 17, gives twenty kinds of great-vow-adornment as follows: Being on board a big ship, bodhisattvas practise great-vow-adornment in order to save all the unsaved. Having got rid of wicked and irrelevant thoughts, bodhisattvas practise great-vow-adornment in order to make all the people comprehend the truth. Living peacefully in the state of non-fear, bodhisattvas practise great-vow-adornment in order to help all people to attain peace of mind. Bodhisattvas practise the great vow-adornment of guiding all people to Nirvāṇa in order to make them get rid of the burden of the five darknesses. Being assiduous all the time, bodhisattvas practise the great-vow-adornment of supplying living beings so that they might live in comfort. Being never tired and bored, bodhisattvas practise great-vow-adornment in order to attain and maintain infinity in life and death. Worshipping and revering them in their very presence, bodhisattvas practise great-vow-adornment for pleasing all Buddhas. Bodhisattvas practise great-vow-adornment to receive and preserve all the Buddha's laws so that the three treasures may continue to exist. Having acquired *dhyāna*, bodhisattvas practise great-vow-adornment to remember all the laws they have heard. Possessing wisdom of speech, bodhisattvas practise great-vow-adornment to please all living beings with their fine sermons. In order to accomplish beautiful forms, bodhisattvas practise great-vow-adornment to collect food to gain infinite merit. For establishing the practices, bodhisattvas practise great-vow-adornment to please all the wise. For producing *dhyāna* (meditation), *vimukti* (liberation) and *samādhi* (concentration), bodhisattvas practise great-vow-adornment in order to stop distraction of the mind. With supernatural powers of six kinds, bodhisattvas practise great-vow-adornment to attain detachment from body and life in the state of tranquillity. Having acquired the law of non-self, bodhisattvas practise great-vow-adornment in their wish to make a fearless lion-roar. Desiring to comprehend that all existences are nothing else but illusions, dreams and shadows, bodhisattvas practise great-vow-adornment in order to reach all the worlds. Because of their power of maintaining and accomplishing the pure precepts, bodhisattvas practise great-vow-adornment to solemnly adorn and light all the worlds. Having fulfilled the *pāramitās*, bodhisattvas practise great-vow-adornment to accomplish the ten powers of a Tathāgata. To practise in conformity with the theory, bodhisattvas practise great-vow-adornment for attaining to the four kinds of fearlessness. Being free of irrelevant theories as the law of bodhisattva-bhūmi, bodhisattvas practise great-vow-adornment in order to obtain all the eighteen exclusive properties of the Buddha. There also exists a theory that classifies adornment, a theory of twofold adornment of wisdom and blessed virtue, related in the *Mahāparinirvāṇa Sūtra* (27), and that of threefold adornment of religious awakening, religious practice and religious property that appears in the *Ta-fa-chü-t'o-lo-ni-ching* (大法炬陀羅尼經), 4, and also that of fourfold adornment of body, speech, Buddha-land and caste (birth) mentioned in the *Ta-fang-têng-ta-chi-ching*, 9.

Various Aspects in Sūtras and Abhidharmakośas. (1) *Adornment of the Pure Land.*—Of all the paradises of Buddhas, the Pure Land of Amita Buddha appears most frequently in sūtras. To describe the magnificence of adornment of the Pure Land according to the *Amitābha-vyūha Sūtra*, the Pure Land stands on golden ground surrounded by sevenfold railings decked with gold, silver, sapphire and crystal, sevenfold nets adorned with jewels, and seven rows of trees. There is a pond of seven treasures filled with water of eight kinds of merit, the bottom is covered with gold sand, and the lotus flowers blooming in the pond are exquisite and fragrant. The pond is encircled with steps made of four precious things, and on the banks stand in magnificence many-storied buildings, covered with treasures and gems of seven kinds. Heavenly music is played all the time, and six times daily heavenly flowers shower from heaven, with which the inhabitants go over to the other paradises to hold celebrations in honour of the Buddhas. Swans, peacocks and kālaviṅka (a bird of the Pure Land) created by Amita Buddha, relate in their melodious voices the laws of the five faculties (*indriya*), five powers, seven factors of enlightenment and the Noble Eightfold Path, while the breeze stirs and vibrates the gem-decked trees and nets which emit delicate sounds harmonising in a concert of hundreds and thousands of musical sounds. The spirit of meditation on the Buddha, Dharma and Saṅgha swells up of its own accord in the minds of the listeners. Amita Buddha preaches there and his infinite light pervades the lands of the ten directions. The Buddha and the residents of the Pure Land live for ever. Amita Buddha has as disciples of unfathomable wisdom numerous śrāvakas, who have attained the enlightenment of arahants and who are countless in number. So are the bodhisattvas. Those who are born there, according to the sūtras, are all in the unretrogressive (*anāgāmi*) state, and there are a great many who have attained to the stage supplemental to the Buddha's merit.

The accounts on adornment in the *Aparimitāyus Sūtra* and the *Sukhāvatīvyūha Sūtra* are even more detailed. The adornment of the Buddha Land described in the above mentioned *Wu-liang-shên-ching-yu-p'o-t'i-han-yüan-shêng-chieh* is based on the accounts related in the above sūtras. In later ages in China and Japan, the pictures of the adornments of the Pure Land, drawn according to *Aparimitāyus Sūtra* and others, the so-called 'transfigurations of the Pure Land', came to be used as objects of veneration.

(2) *Adornment of the place of enlightenment.*—The earlier *Gaṇḍavyūha Sūtra*, 1, describes the scene of the Buddha's enlightenment under the bodhi-tree. The Buddha attained enlightenment for the first time while he was at the holy place in Magadha. The place was changed into *vajra* (diamond),

adorned with pure magnificence and numerous treasures and flowers. The wondrous *ratna-cakra* (treasure-wheel) was perfect and spotless, painted with infinite and exquisite colours. Gem-decked banners and flags shone in the light, sweet-smelling flowers covered everything, a net made of seven treasures was stretched over them, capable of showering numberless treasures and gems, and bright flowers and leaves were thick on the treasure-trees. With his mysterious power, the Buddha transformed this place into a vast expanse, adorned with purity, magnificence, light, wondrous treasures and unfathomable good faculties (*indriya*). This means that the Buddha changed this world into the land adorned with treasures by his supernatural power, and adorned the place of enlightenment with unfathomable good qualities. The *Prajñā-pāramitā Sūtra*, mentioned earlier, gives descriptions of the adornment of the place of preaching, which account is very similar to the adornment of the Pure Land. Among the remains in Gandhāra there are a few images of the preaching Buddha surrounded by Buddhas and bodhisattvas. There stand gem-decked many-storied buildings and trees, and a flying deva holds a gem-set crown above the head of the Buddha, while the four guardian gods either hold up a canopy or offer flowers from both sides to the seat of the Buddha. This carved scene also expresses adornment of the holy place. The accounts of adornment in the *Gaṇḍavyūha Sūtra* have something in common with the carvings and paintings of heavenly beings on the pillars, walls and railings or with the ornamental flags and canopy hoisted beside and above the main image of the Buddha in the temples.

(3) *Adornment of towers.*—The style of towers changed according to the time and location in which they were built. The style and adornment of the first stage of Buddhism can be known by examining the old method related in the Vinaya. According to the *Mo-ho sêng-chih-lü* (摩訶僧祇律), 33, the railing stands on the four sides on the lowest foundation. On the top of the foundation is another circular structure and above it the inverted bowl. Pillars stand in the four corners, and the pagoda is topped with roofing with a long stretch of wheels attached on top of it. According to the instructions given for building a tower in the *Yü-pu-p'i-nai-yeh-tsa-shih*, (*Mūlasarvāstivāda-vinayanidāna-mātṛkoddāna*), twofold basic platforms are constructed first, then the body of the tower is placed, capped with the inverted bowl. The height of the tower is optional. On it is placed a flat top, one, two or three feet high. Inside it is placed a bar to which are attached wheels which can be one to thirteen in number, and a gem-decked jar is placed there. This system is found in the old pagodas at Bhārhut and Sāñcī. To judge from the remains of the oldest towers, roofing, ornamental banners and flower-decorations seem to have been used for the adornment of towers.

(4) *Articles used for adornment.*—The *Dhāraṇī Sūtra*, 12, gives more than eighty articles used for adornment. In Japan, for the adornment of the shrine in a temple, the platform for a Buddha image is surrounded by gem-decked railings, the image is placed on the pedestal, and a halo is attached behind, while a canopy is hoisted above the image. The main image is sometimes placed inside a gem-decked many-storied building, *zushi* or niche. It is a general rule to place the five instruments on the table in front and to decorate the inside of the hall with ornamental banners and flowers. Each sect has a different style of adorning the main image and the halls.

Yūkan Ozawa.

ADOSA, literally, the negation of anger, ill-will malice, hate (*dosa*). But, actually, it is much more than the mere absence of an evil; for, in the same way as ill-will denotes one of the three main blemishes of character (*rāga-dosa-moha*) and is one of the three roots of all evil, so the absence of ill-will (*adosa*) becomes a wholesome root (*kusala-mūla*) with a distinctly positive character which is so typical of the negative terminology in Buddhism. In the absence of ill-will, a main obstacle in the approach to understanding has been removed and thereby an atmosphere of good-will (*mettā*) has been created, which alone can break down the aloofness of selfish greed (*lobha*) and stupid ignorance (*moha*). And thus, hatelessness (*adosa*) is synonymous with loving kindness (*mettā*). "To get rid of hatred, cultivate amity" (*dosassa pahānāya mettā bhāvetabbā* : *A.* III, 446).

Adosa, as a wholesome root (*kusala-mūla*), is a condition or state of mind which by its very presence determines the actual moral quality of an act of will (*cetanā*), in other words, the quality of karma, its reproductive tendency and future effect.

ADUKA, name of a nāga king, which occurs in *Mahāmāyūrī* (247.27 : *BHS*. s.v.).

ADUKKHA-M-ASUKHĀ VEDANĀ, indifferent feeling or sensation, one of the five classes into which sensations (*vedanā*) are grouped according to their nature. It is a hedonic neutrality, contemplating pain and pleasure, without pursuing them; but it differs from equanimity (*upekkhā*) which is a balanced state of mind (*tatramajjhattatā*). Feelings of pain and pleasure are experienced only by the sense of touch (*phassa*), because the impact between the sentient surface (*pasāda-rūpa*) and the respective objects of the other senses (colour, sound, odour, taste) is not strong enough to produce physical pain or pleasure. Hence, the senses of the eye, ear, nose and tongue are always accompanied by this hedonic indifference. See also VEDANĀ.

ADUKKHA-M-ASUKHĪ SUTTA is the forty-fourth sutta of the *Sotāpatti Vagga* of the *Saṃyutta Nikāya* (III, 220).

It purports to explain the reason for the arising of the dogmatic belief that self is without bliss or suffering and that it is without sickness after death. Attachment to, and dependence upon, the five aggregates (*khandha*) of corporeality, feelings, perceptions, formations and consciousness are given here as the source of all such speculations regarding a self.

ADULTERY. The general attitude towards immorality in the teaching of the Buddha is not expressed in a penal code; but, wherever social customs had alreedy built up such a collection of laws, the influence of the doctrine tended to the mitigation of their severity. Far from condoning any transgression of rules which were based on and grown out of communal, social life, the responsibility for the result of such action is always laid squarely at the door of the transgressor. If the transgressor happened to be a member of the Saṅgha, monastic discipline would be enforced by the application of relevant regulations. Excommunication (*pārājikā*) is the sentence fixed for any sexual intercourse in which a monk would find himself wilfully involved, irrespective of the act having been adultery or not. This excommunication, therefore, is not a punishment of the culprit, but a safeguarding of the community to preserve its own purity. The culprit has suffered 'defeat' in his striving for the goal of a disciplined life.

Adultery does not in the Buddhist texts and traditions receive the same distinct attention as in some other religions and codes of morality. It is no doubt mentioned as one of the various degrees of sexual misconduct (*kāmesu micchācāra*); but apart from the act of inordinate desire (*kāmacchanda*) which is the first in the series of five hindrances (*pañca nīvaraṇāni*) and also the first and foremost of the group of ten fetters (*dasa saṃyojanāni*) which prevent deliverance of mind and which bind to rebirth in *saṃsāra*, the sinfulness of the act appears to lie in the violation of custodianship. The Buddha explains to Cunda (*A.* V, 264), that in sexual desires the wrongdoer is he who has intercourse with girls under the guardianship of mother, father, brother, sister or relatives, under the protection of law, or with married women, jailed women, or with betrothed girls.

It is noteworthy that whereas the transgression of misconduct with an evil woman is censurable only to a small degree (*micchācāro pi dussīlāya itthiyā vītikkamo appasāvajjo*), it becomes increasingly worse with the proportionate growth of virtue in the woman as a lay-disciple, as a sāmaṇerī, a bhikkhunī, one who is on the road to sainthood, or one who has attained the extinction of all mental intoxicants (*khīṇāsavāya pana ekantamahāsāvajjo va : VbhA.* 383). It is also noteworthy that adultery is never referred to as a psychological wrong done by a married man to his own wife in his association with another woman. The reason is perhaps that the difference between monogamy and polygamy was not one of virtue and vice, but only a difference in degree of sense-desire (*kāma*). The ideal man will avoid both.

The Book of Monastic Discipline (*Vinaya*) speaks only incidentally of various types of women, as mistresses, 'temporary wives' (*taṅkhaṇikā*), 'wives for the moment' (*muhuttikā : Vin.* III, 139); they are mentioned factually, whereas the ethical fault is with the monk who should act as a go-between for such a woman with a man.

That a woman should make a living by selling her body does not seem to have appeared as if she was selling her virtue. For we come across several instances of courtesans, publicly respected and honoured, such as Ambapāli and the woman whose daughter was asked to be given in marriage to some disciple of the Nigaṇṭhas (*Vin.* III, 134). The stress is on the conjugal right of exclusive possession of the wife by her husband: If one is unable to lead a life of continence one should not transgress against another's wife (*asambhuṇanto pana brahmacariyaṃ parassa dāraṃ na atikkameyya : Sn.* 396). A life of abandon is usually described as that of a man indulging in women (*itthidhutta*), in drink (*surādhutta*) and in gambling (*akkhadhutta*):

> "The rake who squanders all he gets
> Fast as it comes, on women, drink and dice.
> Next comes the lecher who, not satisfied
> With his own wife, is seen about with whores,
> Or caught in dalliance with others' wives".

(*Sn.* 106–8, trsl. Chalmers.)

"He is seen with others' wives" (*dissati paradāresu*), stands here as the culmination of sexual misconduct. The brāhman's wanton wife (*bhariyā anācārī dussīlā*) of the *Rādha Jātaka* (*J.* No. 145, I, p. 496) is nicknamed the owlish one (*kosiyāyanī*), possibly in consideration of her night activities, for that other bad woman of the *Kosiya Jātaka* (*J.* No. 130, I, pp. 463 ff.) is also named the owl (*kosiyā*). Although the commentary explains the name as belonging to Kosiya-gotta, a lower clan of brāhmans, the coincidence of these bad women being named after a night-bird is too strong to be without significance.

It would appear that if an adulterer (*paradārika*) were seized, he was beheaded (*S.* II, 188), but it is not clear whether this punishment was meted out by the law of the country, or by an outraged husband taking the law into his own hands. But even when remaining undetected in this life, the effect of adultery may be experienced after many lives perhaps, as happened in the case of that man in Rājagaha who was sunk, head and all, in a dungpit; he used to be an adulterer in that same town (*kūpe nimuggo paradāriko : S.* II, 259). An adulteress (*aticārinī*) was seen being flayed alive by vultures (loc. cit.). Inasmuch as she got her pleasures with other men, not with her own husband, she was to undergo this painful contact, being deprived of pleasant touch (*VinA.* 510).

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ADVAITA or *advaya* is found in Buddhism in the sense that the Buddha denies the duality (*dvayatā*) of existence (*atthitā*) and non-existence (*natthitā*), which two terms refer to the theories of eternalism (*sassata-diṭṭhi*) and annihilationism (*uccheda-diṭṭhi*). "The world, Kaccāyana, usually bases its views on two things: on existence and on non-existence" (*dvayanissito khvāyaṃ Kaccāyana loko yebhuyyena atthitañ c'eva natthitañca : S.* II, 17). But he, who with right insight sees the passing of the world as it really is, does not hold with the existence of the world. And he, who with right insight sees the uprising of the world as it really is, does not hold with the non-existence of the world, either.

Dualism is found in most religious systems with various modifications. But, essentially, it implies a co-eternal existence of two independent principles. In Zoroastrianism the two are the primal Good and Evil, applied to the soul and the body, spirit and nature, the psychical and the physical, or personified as God and the Devil. In Plato the world of ideas is rigidly separated from the manifold of sense.

Non-Dualism (*advaita*), as the fundamental principle of Vedānta, asserts that there is only one reality (*brahman*), that the changing phenomena in the world of events are illusory (*māyā*), that the only reality (*brahman*) is identical with the self (*ātman*), which, however, in ignorance is assumed as an individual Ego.

Thus where Dualism (*dvaita*) distinguishes and opposes the real Ego and the non-Ego, this is denied in non-Dualism (*advaita*) according to which this distinction is illusory. This non-Dualism is thus actually Monism in its acceptance of only one reality.

This one reality, however, is also denied in Buddhism, where only phenomena are admitted, without substance or noumenon; mental processes without a static mind; ethical actions without an individual performer. All this is enshrined in the doctrine of *anatta* which is the teaching of no-soul, no-substance, non-entity, and hence of non-Dualism in the most general sense. For it denies the existence of essence and its affiliated doctrine of eternalism, as well as the denial of existence as a phenomenal process, which denial is absolute scepticism and annihilationism.

The positive aspect of this Buddhist doctrine is the doctrine of Dependent Origination (*paṭicca-samuppāda*), according to which nothing arises or ceases unless in dependence on conditions, which again holds the middle between existence and non-existence.

The Buddha is spoken of as a teacher of non-duality (*advaya-vādin* : *Mhvyut.* 23 ; *Divy.* 95.13).

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ADVAYANĀḌIKĀ-BHĀVANĀKRAMA, a Sanskrit text which is extant in its Tibetan translation, the *Gñis-med-kyi rtsa-bsgom-paḥi rim-pa*, in the Rgyud-ḥgrel (tantra commentary) section of the Tengyur. Its author is Nīlakhanda (or Nīlakaṇṭha ?) who is the descendant of Nag-po (Kṛṣṇa). The translator's name is not recorded. In *TM.* the author's name is given as Nilakhandha (*Cordier*, II, p. 246, No. 96; *TM.* 2422).

ADVAYA-SAMATĀVIJAYĀKHYĀ-KALPA-MAHĀRĀJA, name of a Sanskrit work, translated into Tibetan under the title *Ḥphags-pa gñis-su-med-pa mñam-pa-ñid rnam-par-rgyal-ba shes-bya-baḥi rtog-paḥi rgyal-po chen-po* by Bu-ston Rin-chen grub. The translation was revised by Mi bzaṅ mgon-poḥi skyabs (*TM.* No. 452), and classified in the Rgyud-ḥbum (100,000 tantra) section of the Kangyur.

According to *Nanjio* (No. 1030) and *Taishō* (No. 887) a Chinese translation by Shih-hu (Dānapāla ?) of the later Sung dynasty (960–1127 A.C.), entitled (*Fo-shuo-*) *Wu-êrh-ping-têng-tsui-shang-yü-chia-ta-chiao-wang-ching*, and which may be restored as (*Buddha-bhāṣita-*) *Asamasamānuttara-yoga-mahātantrarāja Sūtra*, is also found in six fascicules in agreement with the Tibetan translation.

ADVAYASIDDHI, a famous Tantric work written by Bhagavatī Lakṣmī, or Lakṣmīṅkarā (*circa* 729 A.C.)[1] who was born in the royal family of Uḍḍiyāna as a sister of Indrabhūti. This is one of her extant and most important works, in which she shows remarkable boldness in preaching her own theories in getting Vajrayāna emancipation. This work was long lost in the original Sanskrit, but was preserved in the Tibetan Tengyur in translation[2] with her two other works[3].

To this work the attention of scholars was first drawn by Haraprasad Sastri, in an article in the *Dacca Review*. Copies of the original manuscripts are available in the libraries of the Oriental Institute of Baroda and of Haraprasad Sastri[4]. According to the summarisation by B. Bhattacharyya[5], throughout this work the influence of Indrabhūti's *Jñānasiddhi* is evident; and this is due probably to the fact that Lakṣmīṅkarā was not only a sister of Indrabhūti, but also one of his favourite disciples.

In this work a most remarkable and bold invocation is introduced by the authoress. Hitherto the Vajrayāna advocated the worship of the five Dhyāni Buddhas and their innumerable emanations; but what Lakṣmīṅkarā advocated was quite unusual and strange, even though from her time this new teaching gradually won many adherents, who were styled Sahajiyās; they are still to be found among the Nāḍhā Nāḍhis of Bengal, and especially among the Bāuls. Lakṣmīṅkarā declares that no suffering, no fasting, no rites, no bathing, no purification, nor other rules of society are necessary; nor does one need to bow down before the images of gods, which are made of wood, stone or mud; but one should with concentration offer worship to one's own body, where all gods reside.

1 This date is given by B. Bhattacharyya, *An Introduction to Buddhist Esotericism*, on which this article is based.

2 *TM.* No. 2220, under the Tibetan title: *Gñis-su-med-par grub-paḥi sgrub-thabs shes-bya-ba*. *TM.* gives the name of the authoress as Lakṣmikara instead of Lakṣmīṅkarā.

3 *TM.* 1547 (*Vajrayoginīsādhana*) and No. 1172 (*Paramagurudharma-rājastotra-nāma*).

4 B. Bhattacharyya, op. cit. p. 76, n.2.

5 ibid. pp. 76–7.

She explains later on, without, however, openly declaring the truth, that when the truth is known there are no restrictions for the worshipper. He can eat anything, he can drink anything and violate any laws, human or divine. Towards women, she declares, no hatred should be displayed; because they are the embodiments of the Prajñā in restraint [6]. Later on, she says that instructions on Nirvāṇa should always be obtained from the preceptor. In the whole of the movable and immovable world, there is nothing better than the guru, through whose kind offices the wise achieve many kinds of perfection.

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ADVAYASIDDHI-SĀDHANA-NĀMA, a Sanskrit text which is extant in its Tibetan translation, the *Gñis-su-med-par grub-paḥi sgrub-thabs shes-bya-ba,* in the Rgyud-ḥgrel (tantra commentary) section of the Tengyur. Its author is Bhagavatī Lakṣmī of the royal family of Uḍḍiyāna, sister of Indrabhūti. The translator's name is not recorded. In *TM.* the author's name is recorded as Lakṣmīṅkarā (*Cordier*, II, p. 211, n. 4; *TM.* 2220).

ADVAYA-VAJRA, name of an author, mentioned in the *Sādhanamālā* (p. 48, etc.; *BHS.* s.v.). He was one of the later Buddhist writers who lived in the 11th or at the beginning of the 12th century and wrote a large number of short didactic poems on the Mahāyāna and Vajrayāna, collected in the *Advayavajra-saṅgraha.*

ADVAYAVAJRA-SAṄGRAHA, a collection of short Mahāyāna and Vajrayāna poems of a didactic nature, ascribed to Advaya-vajra (Winternitz, *A History of Indian Literature,* II, p. 375, n.3). It is edited with an introduction by Haraprasad Sastri (*GOS.* XL).

ADVERTENCE is a turning of the mind either in presentative cognition bending towards the five sense-doors (*pañcadvārāvajjana*), or in representative cognition bending towards the mind-doors (*manodvārāvajjana*). It is not cognition itself, but a reaction of the consciousness to an impression which impinges itself, in order to give rise to a thought. Without perception of the object, there is awareness of its presence; and hence an advertence in that direction. See ĀVAJJANA.

ĀDYĀŚAYA-SAÑCODANA, one of the minor sūtras of the *Mahāratnakūṭa Sūtra* (*Nanjio*, No. 23). It is translated under the title of *Fa-shêng-chih-yao-hui* (發勝志樂會) or 'that spoken at an assembly on raising excellent inclination and wish'. This is translated by Bodhiruci of the T'ang dynasty. It consists of two fascicules which correspond to the 91st and 92nd fascicules of the *Mahāratnakūṭa Sūtra.*

Before the translation above mentioned, this sūtra was translated separately by Jñānagupta, of the Sui dynasty, under the name of *Fa-chiao-ching-hsin-ching,* 發覺淨心經 (*Nanjio*, No. 37), or 'the sūtra on the raising and awakening of pure thought'.

This is the sūtra of compassion and tolerance which was emphasised in early Mahāyāna Buddhism. The Buddha comforts all bodhisattvas who blamed Buddhist monks and he assures them they are able to be born in the Sukhāvatī paradise. Then he teaches them thirteen sorts of vows and informs Maitreya of twenty kinds of faults which are liable to be committed in this last period, as well as ten kinds of faith which are necessary in order to be born in the Sukhāvatī paradise.

This work is also extant in Tibetan. It is translated by Jinamitra, Surendrabodhi and Ye-śes sde, under the title of *Hphags-pa lhag-paḥi-bsam-pa bskul-ba shes-bya-ba theg-pa chen-poḥi-mdo* (*TM.* No. 69).

S. K.

ÆSCULAPIC BUDDHAS ('Medical Buddhas'). See BHAIṢAJYA-GURU.

AFFIRMATION AND NEGATION. In this pair of opposites is sometimes implied activity and passivity. Various theories in this connection present themselves in several branches of study, such as ontology, epistemology, theories of practice and of expression; hence it is quite possible that what is affirmed in one may be negated in another. For example, the Christian and Muslim idea of God as an entity is beyond general recognition and can be expressed only in negation, yet simultaneously and contrariwise is thereby admitted and affirmed a positive acceptance of the transcendental existence of God, which is an assertion of the possibility to apprehend God through practice rather than through comprehension. Christian theology regards God as an existence which transcends the domain of recognition and expression. Thus God is beyond all law, has no designation, no appellation, is neither good nor bad. Although we say what it is not, we cannot affirm what it is. In other words, God is the unknowable darkness, non-existence beyond the range of existence, and nothingness. Such a negative attitude concerning the recognition and description of the attributes of God, it is held, does not imply a denial of the existence of God; on the contrary, it affirms, emphasises and exalts the paramount existence of God. In this way, God is described positively by means of incompatible expressions: he is the one and all, infinitely great and infinitely small. Nicolaus Cusanus (1401–64 A. C.) regarded God as 'coincidentia oppositorum', a coincidence of opposites, while Giordano Bruno (1548–1600 A. C.)

6 The germ of the theory of the Prajñā, or the great woman to be adopted in the sexo-yogic practice in the later full-blown Sahajiyās, is found in this part of her work. Sahajiyās maintained that perfect bliss was obtained only from the union with the Prajñā or the sixteen years old girl and this bliss is the highest non-duality or Mahā-sukha. cp. S. B. Dasgupta, *An Introduction to Tantric Buddhism*, pp. 69 & 112.

drove this point home still further by defining God as the infinite substance underlying every phenomenon, and unifying all opposite existences. It is also asserted, while rejecting this sort of intellectual recognition of God, that man can become physically united with God through mystic intuition, at work in experience and practice.

This way of thinking is also found in the Upaniṣads, where the absolute being, Brahman or Ātman, was regarded as an existence beyond the range of human knowledge and linguistic description and was depicted only negatively : *neti, neti* (it's not, it's not). Yet, at the same time, its existence was most positively asserted and even affirmed as the truth of truth (*satyasya satyaṃ*); the one and all; existence infinite as well as infinitesimal. The Upaniṣads asserted that Brahman or Ātman was to be comprehended not through recognition, but through introspection (*adhyātmayoga*) and awareness (*pratibodha*).

There may be some instances where the denial of recognisability of an absolute existence would lead to the negation of such existence itself, unless negation stops at the stage of scepsis, which regards the absolute as unknowable. This shows that the question of affirmation and negation is not simple, and that their relation is contradictory and dialectic. Thus in one's attitude towards actuality, for instance, the negation of actuality becomes actively positive when it comes to working upon actuality. An example may be cited from the various movements for social reforms or social relief operations carried out by religious bodies. On the other hand, an affirmative attitude towards actuality often leads to the passivity of compromise in dealing with actuality.

The Fundamental Standpoint of Buddhism. Sañjaya Belaṭṭhiputta, one of the six heterodox teachers at the time of Gotama Buddha, gave no definite answers to metaphysical questions, but took an absolutely negative attitude while asserting complete scepticism regarding the absolute being. Another of the six teachers, who was also the founder of Jainism, the nigaṇṭha Nātaputta, took a relativistic standpoint (*syād-vāda, anekānta-vāda*) by admitting a probable recognisability, while preserving both an attitude of relative affirmation, as well as of relative negation. Śākyamuni (Gotama Buddha) resembled Sañjaya in his attitude of refraining from answering metaphysical questions which were indeterminable (*avyākata*); but when it came to the question of the absolute existence of a God-creator, he gave a definitely negative answer; and, therefore, he can be regarded as having progressed beyond Sañjaya. As a result of this attitude, those who believed in absolute existence criticised him and called him a nihilist (*nāstika*). In reply to this accusation Śākyamuni said that to presuppose a metaphysical existence means the assumption of a passive and negative attitude towards actuality. Śākyamuni's aim was to stop the assumption of a metaphysical entity and ideological existence as a permanent standpoint and viewpoint, and to encourage positive action upon concrete events and actual existence, observing things as they actually are, and one's reactions thereto. Because of this it is said that he brought about a right-about turn in the history of Indian thought; for, it must be well understood that his indeterminate attitude did not constitute a mere negation, but a very positive affirmation, pointing to actuality, and clearly indicated by his own words :

> " Whate'er is seen, heard, sensed or clung to is esteemed
> As truth by other folk. 'Midst those who are convinced
> Not such am I, not one to claim that what they say,
> Be it true or false, is ultimate."
>
> (*A.* II, 24 ; *Gradual Sayings*, II, p. 23.)

Another point to observe is that Śākyamuni gave up all ascetic and yogic practices. The aim of asceticism is to free the mind from the material world and from the physical body by means of a positive control of energy. Yoga, on the other hand, tries to set the mind free from matter in a passive and negative way. Although there is a difference of approach, both take their stand on a duality of matter and mind in which the final emancipation of mind is realised only with the death of physical matter. Such a view of emancipation cannot but assume an attitude of indifference and resignation in dealing with the actual world of events. In contrast with such views and attitudes, deliverance, according to Śākyamuni, is positively based on action of body, word and mind, as seen in the Noble Eightfold Path. This Path has no supramundane or mysterious element in its doctrine, but is a practical and positive method applied to actual, daily life.

As there have been many wrong views about the teachings and concepts of Śākyamuni, and even erroneous interpretations among his followers, some of these concepts will now be considered and elucidated.

Anicca-dukkha-anattā. The feeling of impermanence (*anicca*) underlies the entire structure of Buddhism and severe criticism has been levelled against it by outsiders charging it with bringing about a passive, negative and resigned attitude towards life. In truth, it cannot be denied that in the later period of Buddhist history there have been instances where an actuality-evading pessimism prevailed. Śākyamuni's view of impermanence is, however, fundamentally different. For him, to face actuality which is impermanent and full of conflict was to cope with that actuality and conquer it in a positive way. Thus, concerning the caste system, for instance, his theory of impermanence taught that family connection and birth were not of the nature of a fixed absolute, but were only temporary phenomena; and, therefore, to those who were proud of their birth and family-name and who kept themselves high above others, he said, " whom birth or wealth inflates, to them doth failure come " (*Parābhava Sutta : Sn. v.* 104). Here we find a positive attitude towards the abolition, i.e., the negation, of the caste-system;

for Śākyamuni asserted that "none is born untouchable and none is born as peer" (*na jaccā vasalo hoti, na jaccā hoti brāhmaṇo* : ibid, *v*. 142). Hence, he taught not to care about birth, but only to care for virtue (*mā jātiṃ puccha, caraṇañ ca puccha* : ibid. *v*. 462, *Sundarika-bhāradvāja Sutta*). He himself indiscriminately accepted followers into his religious order from every caste, instructing all when asked about their caste to answer : I belong to the Śākya family.

In respect of his conception of 'selflessness' (*anattā*) there have been many criticisms and wrong interpretations, either giving it the meaning of the absence of the subjective self or accepting a compromising attitude, which, even by some Buddhists were not rejected as entirely wrong. Śākyamuni's doctrine of soullessness (*anattā*), however, denied the metaphysical, ideological *ātman* of Brahmanism, and he criticised the attitude of seeking one's own welfare where there is no self, thus becoming swallowed up in the whirl of rebirth. Yet, this negation of self is at the same time a positive and active search for independence, stressing the need of being free from others. At his deathbed he spoke those words of advice that one should not rely on others, but be to oneself one's own guiding light.

Voidness (*śūnyatā*) **and the Middle Way.** Friedrich Nietzsche (1844–1900) constantly referred to Buddhism in his writings on nihilism and, regarding the advent of nihilism in Europe as that of Buddhism, he went so far as to say that a second Buddhism was coming over Europe. He classified nihilism as either active and positive or passive and negative, and classed Buddhism in the latter group. He was not aware that the positive and active side of the Void is expounded in Mahāyāna Buddhism. The concept of non-existence or voidness is not a passive and negative nihilism, born from an exhausted mental condition. As an active and positive nihilism it conquers nihilism and brings about the light of truth. This is demonstrated clearly by Nāgārjuna : Where voidness (*śūnyatā*) establishes itself, everything establishes itself ; where voidness does not establish itself, nothing establishes itself (*Madhyamaka-śāstra*, 24, 14). He calls the truth brought about through voidness the reality beneath all things (*tattvasya lakṣaṇam*) or the essential nature (*dharmatā* : ibid. 18, 7 and 9), and gives it the name of the middle way (*madhyamā pratipad* : ibid. 24, 18). In the *Cakravarti Sūtra* it is related how the Buddha, abandoning both hedonism and asceticism, awoke to the middle way. This middle way is not a compromise of hedonism and asceticism, some kind of lukewarm moderation, but it implies a strong negation and condemnation of both. And in this respect the middle way can be described as active and positive.

Compassion (*karuṇā*). The positive and negative aspects of compassion form even today the object of many controversies, and one of these controversies concerns the relationship between voidness and compassion. During the period of the branching of the various schools of Indian Buddhism compassion was regarded as a passion by some, as it is experienced in respect of objects of affection on an occasion of misfortune, and thus the Uttarāpathaka school went so far as to assert that the Buddha had no compassion (*Kvu*. xviii, 3). Others counted compassion together with the other three sublime states (*brahma-vihāra*), viz., loving kindness, sympathetic joy and evenmindedness, as an unconditioned absolute (*asaṅkhata*). Mahāyāna Buddhism, however, places great weight on the practice of compassion, even to the point of giving up the thought of the void and the unconditioned state for the purpose of actively practising compassion (*apratiṣṭhita-nirvāṇa*). At the same time there appeared a theory which asserted that real and impartial compassion or causeless great pity was possible only when based on the philosophy of emptiness. But in the meantime, criticism on this aspect of Buddhist compassion was voiced from the side of the Christians who asserted as follows : the Buddha's compassion is a love that admits and embraces everything and the Buddhists hold this kind of compassion as broader than God's love which bears anger in it ; actually, however, the Buddha's compassion, having no medium, is only a quiet and observing love, while God's love, with justice working as medium, is an active, painful love which tries to embrace also what does not deserve being embraced.

The Japanese monk Nichiren (1222–82) distinguished two types of compassion in Buddhism, namely a father's love (*mettā*) and a mother's love (*karuṇā*), designating the former as the active and positive love with aggressive persuasion that makes his sick child undergo an operation necessary for recovery, though the operation gives him great pain, and the latter as the passive and negative love in a persuasive attitude, refusing the operation because she cannot bear to see her child suffer from the operation, though she knows that the operation is requisite for recovery. Compassion in Buddhism is often interpreted to indicate the latter, admitting and embracing everything as it is ; but there are instances when compassion has to be aggressive or active as the former, and as long as compassion remains as the latter, it will inevitably become helpless in the face of actuality, without power to resist evil. Based on this view of compassion Nichiren refuted the erroneous view and elucidated the right view that the practice of the bodhisattva was the manifestation of active and positive compassion. Thus there is a resemblance between a father's love with justice as preached in Christianity and a father's love with aggressive persuasion as taught by Nichiren.

YOSHIRŌ TAMURA.

AFGHANISTAN. The country known as Afghanistan today lies between Pakistan (West) and Iran (Persia). The name 'Afghan' first appears in literature in the *India* of al-Bīrūni (973–1048 A. C.), but its application is uncertain. In historical times the country was traversed by Alexander the Great; Strabo called it 'Ghandharis' (*ERE*. I, 158 f.). In the early Christian eras, Buddhism prevailed in a large part of modern Afghanistan (e.g., Gandhāra, east ; Kandahar,

south; Balkh, north; Tukhar, north-east; etc.). The introduction of Buddhism was under the dynasty of Indo-Scythian kings, most powerfully illustrated by Kaniṣka.

Many centres with archaeological remains have been discovered both by scientists working in the field, and from literary research. Owing to the once conservative closeness of the Afghan authorities, largely because of their faith, archaeological study had not been possible until 1922, in which year a French mission was allowed to secure rights for excavation. Nearly all of the information of Buddhist interest that is available has been due to the researches of the members of this archaeological mission, notably Alfred Foucher, Joseph Hackin, A. and Y. Goddard and J. Carl. In 1951–2, K. de B. Codrington and F. R. Allchin (of the London School of Oriental and African Studies) did some field work. More recently, in 1956, an Italian Archaeological Mission inspired by G. Tucci further investigated this earlier phase of the culture of Afghanistan. (See Alessio Bombaci and Umberto Scerrato in *EW*., New Series, X, Nos. 1–2.)

Buddhism once flourished exceedingly in Afghanistan but was showing signs of decline by the 7th century A. C. In some parts, traces survived even as late as the 9th century A. C. But by the close of the same century Islam had completely displaced the earlier religion.

An inscription of Asoka written in Greek and Aramaic was recently discovered in Kandahar. (See *EW*. op. cit. IX, Nos. 1–3; X, Nos. 3 & 4, etc.; also *JA*. Vol. CCXLVI for 1958.) Detailed information on Buddhist matters appears more appropriately under such references as: BACTRIA, BALKH, BĀMIYĀN, BEGRAM, GANDHĀRA, HAḌḌA, JAMALGIRI, KANDAHAR, KAPĪSA, SHAHRI-BAHLOL, TAKHTI-I-BAHI, TOKHARISTAN.

D. T. D.

AFTER-IMAGE, also called 'counter-image' (*paṭibhāganimitta*), is a mental mark, sign or reflex (*nimitta*), which arises during the successful practice of certain exercises of meditation (*bhāvanā*) and concentration (*samādhi*). After the setting up of the preliminary work-sign (*parikamma-nimitta*) which is the material object of concentration, and when the mind is fully concentrated on the object of its choice, an acquired image, called the assumed sign (*uggaha-nimitta*), presents itself. It is the mental reflection of the material object which should be seen as one views one's own face in a mirror, with all its imperfections, till all details are seen, or rather known, whether the eyes are open or closed. From this mental reflex of the assumed sign or acquired image (*uggaha-nimitta*), the imperfections gradually disappear till the after-image or counterpart sign (*paṭibhāga-nimitta*) appears without any of the imperfections attached to the material prototype. It is a mere mode of appearance (*upaṭṭhānākāramattaṃ*: *Vism*. iv, § 31, p. 102) which has now become completely independent both from the preliminary object and the acquired sign, and is hence called the after-image, or counterpart image (*paṭibhāga-nimitta*). This mental reflex in its purity ceases to distract the mind and thereby becomes a true reflection of the state of mind at that time, as the hindrances (*nīvaraṇa*) are suppressed, and the defilements (*kilesa*) have subsided. Thus, while meditating on a loathsome object like a bloated corpse, the acquired image will be hideous and a dreadful sight, but the after-image thereof will appear "like a stout man resting after a heavy meal".

These signs are not so sharply differentiated in the canonical texts, although even there already they can be recognised in their basic forms. Thus, "having cognised a mental object with the mind, he is not enticed by the outward sign (*na nimittaggāhī hoti*) or general appearance, nor is he entranced by its minor characteristics" (*nānubyañjanaggāhī*: *M*. I, 180). In this passage the different signs accompanying the various degrees of concentration have not assumed as yet the technical distinction which is found in the commentaries, especially in the *Visuddhimagga*, where the three signs are indicative of progressive concentration, and are stages of visualisation. In the suttas these signs are rather methods of association of ideas, by means of which deeper concentration may be obtained. Thus, in the *Vitakka-saṇṭhāna Sutta* (*M*. I, 119) the Buddha refers to five signs (*pañca nimittāni*), but they are rather various attitudes of mind which should be developed from time to time depending on the characteristics involved in the development of a thought. When an object of thought becomes associated with desire, aversion or confusion, one should turn towards another object of thought associated with skill and virtue, "just as a clever carpenter drives out a large peg with a small one". If this method does not prove sufficiently effective, the meditating monk should scrutinise his thoughts and reflect on the painful results (*dukkhavipāka*) of such unskilful thoughts. Or, he should ignore them and forget them through lack of attention (*asatiamanasikāra*). Or, if such forgetfulness is not possible, he should analyse the formation of such thoughts (*vitakkasaṅkhāra-saṇṭhānaṃ manasikātabbaṃ*) and thereby bring them to an end. Finally, he may resort to concentrated will-force to subdue, restrain and dominate his mind (*cetasā cittaṃ abhiniggaṇhitabbaṃ abhinippīḷetabbaṃ abhisantāpetabbaṃ*).

The after-image or counter-sign (*paṭibhāganimitta*) is the immediate forerunner of a state of mental absorption (*jhāna*), but the transition is subtle. For, should one force one's energy at the moment of the arising of this sign, thinking: 'Now I shall soon reach absorption', this agitation may easily prevent attainment and progress. On the other hand, delight in this counter-image (*paṭibhāga-nimitta*) may become a cause of idleness, whereby progress and eventual attainment of absorption will be retarded and even blocked (*Vism*. iv, § 72, p. 111).

Once the after-image is obtained, it should be extended "in order to perfect the development of consciousness" (*cittabhāvanāvepullatthañca yathāladdhaṃ paṭibhāga-nimittaṃ vaḍḍhetabbaṃ*: ibid.

§ 126, p. 123), till it pervades all and the mind becomes concentrated in access-concentration (*upacārasamādhinā cittaṃ samāhitam evā ti* : ibid. § 31, p. 102).

H. G. A. v. Z.

AGADA, name of Subāhu (q. v.) thera in a previous birth as cakkavatti (world ruler).

AGAYHA SUTTA, one of the suttas in the *Devadahavagga* of the *Saṃyutta Nikāya* (IV, 126 f.).

The Buddha, while staying at Devadaha, a small town of the Sakkas, declares in this sutta to the monks that devas and men delight in objects, sounds, etc., and become excited by them. Thus, they live woefully because of the instability, the destruction, and the ceasing-to-be of objects (*rūpavipariṇāmavirāganirodha*). On the other hand, the Tathāgata, knowing things as they really are, the arising and the destruction, the satisfaction, the misery and the way of renunciation of objects neither delights in objects nor gets excited by them. The instability, the destruction and the cessation of objects does not affect him, therefore, and he leads a happy life.

ĀGAMA (I). Āgama is a title given to the collection of scriptures transmitted by the northern branch of early Buddhism. Literally, it means the tradition of successive teachers. It is generally regarded in Buddhist documents as the *Sūtra-piṭaka* of the *Śrāvaka Tripiṭaka*. This piṭaka consists of four divisions known as the four āgamas, viz., the *Dīrghāgama*, the *Madhyamāgama*, the *Saṃyuktāgama*, and the *Ekottarikāgama*. The *Nandimitrāvadāna*, translated by Hsüan-tsang of the T'ang dynasty, mentions a fifth division, the *Kṣudrakāgama*, with reference to the fivefold division of the nikāyas transmitted by the Theravādins of the south. But this class of text is generally regarded as a miscellaneous piṭaka, outside the range of the regular *Sūtra*, *Vinaya* and *Abhidharma-piṭakas*. According to the records in various vinayas, the four āgamas were compiled by the Buddha's disciples shortly after his entering Nirvāṇa, but, as a matter of fact, they are compilations of later dates.

The separate compilations of the four āgamas were based chiefly on the length and form of the works that were included as well as the 'numerical' categorisation of the dharma that was involved, and at the same time the dogmas taught in these writings as well as the extent of their intended applications were also taken into consideration (cp. the *Record of the Compilation of the Tripiṭaka and the Miscellaneous Piṭaka* 撰集三藏及雜藏傳, and the *Sarvāstivādavinaya-vibhāṣā* 薩婆多毗尼毗婆沙). The writings collected in the *Dīrghāgama* are of greater length, containing narrations that often involve large units of time (e.g., the seven Buddhas of the past, the kalpas of the formation and the destruction of the world, etc.). In addition, some heretic doctrines are particularly taken into examination in order to show the superiority of Buddhism, and hence it has become the specific text for proselytisers. The *Madhyamāgama* contains pieces of medium length, in which writings of similar nature are often juxtaposed in pairs. The doctrines taught are in conformity with the Middle Path. Special stress is laid on the intensive study of the Four Truths, the discriminative analysis of the principle of the Void and the eradication of ignorance and doubts, and hence it is the specific text for scholastic studies. The *Saṃyuktāgama* contains short pieces of writings which appear somewhat trivial and disconnected, inconvenient for memorisation (hence the title *tsa* 雜, 'mixed', given by the translator). A threefold categorisation is made in consideration of the three aspects of dharmas, viz., that which concerns the subjective potentiality, that which concerns the external object and that which concerns accomplished deeds; and all the writings included are arranged according to their different natures. (Hence some translators rendered the title of this āgama as *hsiang-ying* 相應 'corresponding'.) The stress is laid on the various methods of dhyāna and hence it serves as a specific text for the dhyāna-practisers. The collections in the *Ekottarikāgama* are for the most part related with the numerical categorisation of the dharmas, arranged according to their numerical order from one to ten or eleven. The contents mostly deal with the topics of charity, the precepts, birth in the deva-realm, Nirvāṇa, the gradual entry into the truth and the like, with special emphasis on the selection of the most suitable dharma to be preached, adapted in all ways to the capacity of the hearer. Besides, there are also a number of *nidāna* stories and hence it is the specific text for the preachers.

Since each of the four āgamas shows its own adaptability to the need of special circumstances, some of the Buddhist schools used to favour a particular division of the āgamas as required by the particular sphere of their activities. For instance, the Mahāsaṅghikas preferred the *Ekottarikāgama* (see the *Puṇyavibhaṅga-śāstra* 分別功德論, fasc. 1), the Mūlasarvāstivādins the *Saṃyuktāgama* (see the *Yogācārabhūmi-śāstra* 瑜伽師地論, fasc. 85, the *Mūlasarvāstivādavinaya-kṣudrakavastu* 根本說一切有部毗奈耶雜事, fasc. 39), and so forth.

Each important school of Śrāvakayāna Buddhism had its own four āgamas (the Theravādins of the south called them Nikāyas), differing from those of other schools in contents as well as in the arrangement of these contents. Even as late as the 7th century A. C., there still existed seven divergent texts, i.e., those of the Theravādins, the Mahāsaṅghikas, the Sammitīyas, the Mahīśāsakas, the Kāśyapīyas, the Dharmaguptakas and the Sarvāstivādins (*The Biography of the Tripiṭaka Master of the Great Ts'u-en Temple* 大慈恩寺三藏法師傳, fasc. 6). But no complete āgama text in Sanskrit is extant now, the fragments found in central Asia numbering barely a little more than a dozen. Thus, it is only through the Chinese versions that we may form some idea about the contents and structures of the four āgamas.

The Chinese versions of the four āgamas were produced one after another within a limited period of fifty years from the late Eastern Tsin to the early southern and northern dynasties. Those of the *Madhyamāgama* and the *Ekottarikāgama* belong to the earliest dates. The former was compiled by Dharmanandi in the 20th year of Chien-yüan (384 A. C.) of the Yao-ch'in regime, entitled the *Chung-a-han-ching* (中阿含經), in 59 fascicules; it is now lost, except for a few individual sūtras. Because this version proved unsatisfactory in its failure to present fully the meaning of the original text, a later translation was produced in 60 fascicules by Saṅghadeva in the 2nd year of Lung-an (398 A. C.) of the Eastern Tsin dynasty, and this is the version now extant (*Taishō*, No. 26). Some of the newly coined terms of this re-translation were afterwards again replaced by those used in the old version. In order to provide for further considerations, Tao-tzŭ, the transcriber of the new translation, preserved these new and old terms in a record of one fascicule which he appended to the list of contents, but which is now lost. The *Ekottarikāgama* was also translated by Dharmanandi, in the 21st year of Chien-yüan (385 A. C.), entitled in Chinese *Tsêng-i-a-han-ching* (增一阿含經, *Taishō*, No. 125) in 41 fascicules; it exists now in 51 fascicules. Owing to the neglect of the translator, the concluding uddānas of the chapters in the last 15 fascicules were left untranslated, and had to be supplied afterwards by the joint efforts of Tao-an and Fa-ho. Still, the version was not wholly satisfactory and some revisions were again made by Saṅghadeva. The next translation produced was that of the *Dīrghāgama* by Buddhayaśas, working in collaboration with Chu-fo-nien, in the 15th year of Hung-shih, (413 A. C.) of the Yao-ch'in regime, under the Chinese title of the *Ch'ang-a-han-ching* (長阿含經, *Taishō*, No. 1) in 22 fascicules; it is still extant. The latest was the translation of the *Saṃyuktāgama* entitled in Chinese *Tsa-a-han-ching* (雜阿含經. *Taishō*, No. 99) in 50 fascicules, made by Guṇabhadra during the Yüan-chia period (435–53 A.C.) of the Earlier Sung dynasty. The text of this version does not seem to have been carefully re-adjusted by later copyists, so that the fascicules of the present edition are in poor order. More than that, there was a gap of two missing fascicules erroneously filled up by interpolating into it Guṇabhadra's translation. (cp. the *Aśokāvadāna* and the *Record of the Translation of the Tripiṭaka* 出三藏記集, fascs. 2 & 9.)

Besides these complete translations of the āgamas, there are a number of fragmentary translations now extant. The *Tsa-a-han-ching* in one fascicule (*Taishō*, No. 101), by an unknown translator during the period of the Three Kingdoms (220–80 A. C.) includes 27 sūtras. The *Pieh-i-tsa-a-han-ching* (別譯雜阿含經. *Taishō*, No. 100) in 20 fascicules, another work produced in the time of the Three Ch'ins (351–431 A. C.) by an unknown translator, includes 364 sūtras. Still another translation is An Shih-kao's *Mixed Sūtras in Forty-four Chapters* (雜經四十四篇) in 1 fascicule. It includes 44 sūtras which are parts of the *Ekottarikāgama*. But, in the modern edition it has incorporated the *Sūtra on Seven Āyatanas and Three Contemplations* and the *Chi-ku-ching* (積骨經), and hence assumes the title of the *Ch'i-ch'u-san-kuan-ching* (七處三觀經, *Taishō*, No. 150; cp. T. Hayashiya's *An Shih-kao's Translations of the Saṃyuktāgama and the Ekottarikāgama*, *The Journal of Buddhist Study*, vol. 1, No. 2). As for the individual sūtras collected in these four āgamas, separate translations have been made at different times throughout the period from the Later Han down to the Northern Sung dynasty, and more than 130 of these works are still extant.

As to the sectarian origins of these āgamas which were translated into Chinese in their complete forms, various theories have been presented in the past. According to the results of modern investigations, the following observations seem in the main worthy of consideration. The *Dīrghāgama* was recited by the translator who, before taking up this work, had first produced the *Caturvarga-vinaya* (四分律), a work of the Dharmaguptakas. The texts of the sūtras included in this āgama, although arranged in an order different from that of the *Caturvarga-vinaya*, explicitly attribute great significance to the merits of making offerings to the Buddha's stūpas, and definitely aver the flawlessness of the body of arahantship. These ideas are in conformity with the teaching of the Dharmaguptakas, hence it seems quite permissible to ascribe this āgama to the tradition of this school (cp. H. Ui's *Studies in Indian Philosophy*, Vol. II, pp. 134–5). Next, the system of the Chinese *Chung-a-han-ching* is strikingly similar to that of the Sarvāstivāda *Madhyamāgama* as quoted in the Tibetan *Chos mṅon-paḥi mdsod-kyi ḥgrel-bśad ñe-bar mkho-ba*, a translation of Śamathadeva's work, and hence it can be regarded as a work of the Sarvāstivāda tradition (cp. H. Sakurabe, 'On the Madyamāgama as quoted by Śamathadeva in his Abhidharmakośa Commentary', *Studies in Indology and Buddhology*, Kyoto, 1955). Thirdly, the system of the Chinese *Tsa-a-han-ching* agrees very well with the *Mūlasarvāstivādavinaya-kṣudrakavastu*. Furthermore, the order of the text of its basic portion, too, is in perfect accord with that described in the *Saṃyuktāgamamātṛkā* which is quoted in the *Yogācārabhūmi* (fascs. 85–98), and therefore it is evidently a Mūlasarvāstivāda tradition (cp. my treatise, *A Record of Revision Work done on the Tsa-a-han-ching*. 雜阿含經刊定記, *The Inner Learning*, Vol. I). Lastly, the Chinese *Tsêng-i-a-han-ching* includes an eleven-fold division of the dharmas preceded by an introductory chapter, a system which is evidently not the tradition of the Sarvāstivāda school. On the other hand, in this work the position of Mahāyāna Buddhism is acknowledged, and parts of its theories are somewhat akin to those of the Mahāsāṅghikas. Thus, it is very probably the tradition of the Mahāsāṅghika school (cp. H. Ui, op. cit.). Besides these, the *Pieh-i-tsa-a-han-ching* might be a derivation from the tradition of the Mahīśāsakas or the Dharmaguptakas, because this work seems to hold the *Recitation on the Eight Masses* as the first section of the whole work (cp. the *Pañcavarga-vinaya*, 五分律, fasc. 30, and the *Caturvarga-vinaya*, fasc. 54). The *Mixed Sūtras in Forty-four Chapters* might be a derivation of the Theravāda tradition, as the

arrangement of its contents is quite similar to that of the Theravāda *Aṅguttara Nikāya* transmitted in the south (cp. T. Hayashiya, op. cit.). As for the sectarian origin of the *Tsa-a-han-ching* in one fascicule, it is not yet possible to come to any conclusion owing to the scantiness of its contents.

As remarked above, almost all the Chinese versions of the four āgamas trace their origins to different schools. Of course the system that can be drawn from the examination of any of them is limited to a particular āgama of a particular school. Needless to say, it is still not possible to define the distinctive features of any school in its entirety.

The contents of the *Dīrghāgama* consist of four parts given to four recitations (i.e., divisions made according to the quantity of materials so that each can be recited within a day) including 30 sūtras to make up the whole. The first part comprising the first recitation includes 4 sūtras, viz., the *Sūtra on the Great Nidāna*, etc. The second part comprising the second recitation includes 15 sūtras, viz., the *Sūtra on the Lesser Nidāna*, etc. The third part comprising the third recitation includes 10 sūtras, viz., the *Sūtra on Ambaṣṭha*, etc. The fourth part comprising the fourth recitation includes 1 sūtra, the *Sūtra on the Record of the World*, which is sub-divided into 12 chapters, viz., *Chapter on Jambudvīpa*, etc.

The system of the *Madhyamāgama* comprises four parts which, in turn, comprise 19 chapters arranged under 5 recitations, including 222 sūtras in all. In the modern (current) edition, only the divisions of the recitations are marked, while the original divisions of the parts are unknown. The first recitation, the title of which is wanting, covers five and a half chapters, including 64 sūtras. They are: Chapter i, *On the Seven Dharmas* (10 sūtras: *On the Good Law*, etc.); Chapter ii, *On the Consequence of Karma* (10 sūtras: *On the Salt Comparison*, etc.); Chapter iii, *On the Fitness of Śāriputra* (11 sūtras: *Sūtra spoken to Samacitta-deva*, etc.); Chapter iv, *On the Adbhūta-dharmas* (10 sūtras: *On the Adbhūta-dharmas*, etc.); Chapter v, *On the Fitness of Practice* (16 sūtras: *On Answering the Questions about the Meaning of Keeping the Śīla*, etc.); and the first half of Chapter vi, *On the Fitness of the King* (7 sūtras: *On the Seven Precious Things*, etc.). The second recitation, *At the Small Earthen City*, covers four and a half chapters, including 52 sūtras. They are: the second half of Chapter vi, *On the Fitness of the King* (7 sūtras: *On the Crow and Other Birds. Comparison*, etc.); Chapter vii, *On the King of Long Age* (15 sūtras: *On the Ityukta of the King of Long Age*, etc.); Chapter viii, *On the Uncleanness* (10 sūtras: *On the Uncleanness*, etc.); Chapter ix, *On the Cause* (10 sūtras: *On the Great Cause*, etc.); and Chapter x, *On the Forest* (10 sūtras: *On the Forest*, etc.). The third recitation, *On Mindfulness*, covers two chapters, including 35 sūtras. They are: Chapter xi, the *Large* Chapter (25 sūtras: *On Softness*, etc.); and the first half of Chapter xii, *On the Brahmacārin*, (10 sūtras: *On the Minister, Rain-power*, etc.). The fourth recitation, *On the Nirdeśa*, covers three and a half chapters, including 35 sūtras. They are: the second half of Chapter xii, *On the Brahmacārin*, (10 sūtras: *Sūtra Spoken to the Mānavaśuka*, etc.); Chapter xiii, *On the Mūlanirdeśa* (10 sūtras: *On the Description of the Six Dhātus*, etc.); Chapter xiv, *On Thought* (10 sūtras: *On Thought*, etc.); and the first half of Chapter xv, *The Twin Chapter* (5 sūtras: *Sūtra spoken at the Horse Village*, etc.). The fifth recitation, entitled the *Later Recitation*, covers three and a half chapters, including 36 sūtras. They are: the second half of Chapter xv, the *Twin Chapter* (5 sūtras: *On the Explanation of Wisdom*, etc.); Chapter xvi, the *Later Large Chapter* (10 sūtras: *Sūtra spoken to Kālodayin*, etc.); Chapter xvii, *On the Instruction to Vrddha* (?) *and others* (10 sūtras: *On the Keeping of the Fast-day*, etc.); and Chapter xviii, *On Example* (11 sūtras: *On the All-knowing Wisdom*, etc.).

The *Saṃyuktāgama*, according to the re-adjusted order that we have tried to make, should be divided into ten recitations arranged under four parts. Firstly, the *Part on the Five Skandhas of Attachment, the Six Āyatanas and the Causal Origination* comprises 6 recitations: (1) *On the Five Skandhas of Attachment*, (2) *On the Six Āyatanas*, (3) *On Causal Origination*, (4) *On Food*, (5) *On the Truth* and (6) *On the Dhātus*. Secondly, the *Part on the Sayings of the Buddha's Disciples and the Sayings of the Buddha Himself* comprises 2 recitations: (7) the *Sayings of the Disciples* and (8) the *Sayings of the Buddha*. Thirdly, the *Part on the Items Leading to Enlightenment* comprises 1 recitation: (9) *On the Objects of Meditation*. Fourthly, the *Part on the Collection of the Scriptures* comprises 1 recitation: (10) *On the Eight Masses*. This arrangement of the ten recitations is based on the discussion on the nine topics by the Buddha as related in the sūtras, i.e., the sentient beings, the receiving, the origination, the abiding, the purity and impurity, the differentiation, the preachers, the doctrine preached, and the assemblies (cp. my treatise, op. cit.). The sūtras included in the *Saṃyuktāgama* are all pieces of limited length. The extant Chinese version consists of 48 fascicules, altogether 1,359 sūtras (calculated according to the numbering of the *Taishō* edition). The text of the sūtras in the *Recitation on the Eight Masses* is intermingled with verses, while all the rest are in prose form and hence in the *Mūlasarvāstivādavinaya-kṣudraka-vastu* referred to as the *Chapter of Gāthās*. The *Pieh-i-tsa-a-han-ching* includes only the sūtras of two recitations, *On the Eight Masses* and *On the Sayings of the Buddha*.

As for the *Ekottarikāgama*, past tradition says that it comprises eight recitations under four parts (see Sêng-chao's Preface to the *Ch'ang-a-han-ching*, 長阿含經), but in the modern edition only the chapter *On Pasturing Cows* (under the numeral 'eleven') bears the remark assigning it to the *Recitation on Differentiation* of Part IV, while the divisions of the other recitations are unknown. The whole work consists of 472 sūtras in 52 chapters. They are: (1) the *Preliminary Chapter*; (2) Dharmas under the numeral 'One' (109 sūtras in 13 chapters, e.g., *Chapter on the Ten Intense Thoughts*, etc.); (3) Dharmas under the numeral 'Two' (65 sūtras in 6 chapters, e.g.,

Chapter on Existence and Non-Existence, etc.); (4) Dharmas under the numeral 'Three' (40 sūtras in 4 chapters, e.g., *Chapter on the Triple Gem*, etc.); (5) Dharmas under the numeral 'Four' (61 sūtras in 7 chapters, e.g., *Chapter on the Four Truths*, etc.); (6) Dharmas under the numeral 'Five' (47 sūtras in 5 chapters, e.g., *Chapter on the Collection of Good Qualities*, etc.); (7) Dharmas under the numeral 'Six' (22 sūtras in 2 chapters e.g., *Chapter on Six Degrees*, etc.); (8) Dharmas under the numeral 'Seven' (25 sūtras in 3 chapters, e.g., *Chapter on the Equal Law*, etc.); (9) Dharmas under the numeral 'Eight' (20 sūtras in 2 chapters, e.g., *Chapter on the Eight Difficulties*, etc.); (10) Dharmas under the numeral 'Nine' (18 sūtras in 2 chapters, e.g., *Chapter on the Dwellings of the Nine Sorts of Beings*, etc.); (11) Dharmas under the numeral 'Ten' (26 sūtras in 3 chapters, e.g., *Chapter on the Establishment of Prohibitions*, etc.); and (12) Dharmas under the numeral 'Eleven' (39 sūtras in 4 chapters, e.g., *Chapter on Pasturing Cows*, etc.).

It is needless to say that in respect of their composites as seen in the Chinese versions, none of the four āgamas agrees perfectly with its corresponding nikāya transmitted by the Theravādins in the south. Those that present the closest resemblance are perhaps the *Dīrghāgama* and the *Dīgha Nikāya*. The *Dīgha Nikāya* comprises 34 sūtras in 3 parts while the *Dīrghāgama* comprises 30 sūtras in 4 parts, the only difference being the one surplus part on the side of the *Dīrghāgama*; furthermore of the 30 sūtras included in the *Dīrghāgama*, 27 sūtras agree with the *Dīgha Nikāya*, while only 3 sūtras are wanting in the latter. The next pair is the *Saṃyuktāgama* and the *Saṃyutta Nikāya*. The latter consists of 5 parts, re-divided successively into 56 sections and 203 chapters, including about 2,889 sūtras in all. The *Saṃyuktāgama* consists of 10 recitations grouped under 4 parts, thus making the sub-divisions much simpler; but of the 1,359 sūtras included in it, 883 sūtras, that is more than two-thirds of its contents, have their corresponding counterparts in the *Saṃyutta Nikāya*. The third pair is the *Madhyamāgama* and the *Majjhima Nikāya*. The latter comprises 3 parts in 15 chapters and includes 152 sūtras. The *Madhyamāgama* consists of a larger number of divisions, 18 chapters grouped under 4 parts, and of its 222 sūtras only 96 agree with the *Majjhima Nikāya*, that is to say, less than one half of its contents. The pair that presents the greatest divergence is the *Ekottarikāgama* and the *Aṅguttara Nikāya*. The *Aṅguttara Nikāya* consists of eleven 'numerical' divisions of dharmas, including about 2,308 sūtras arranged under 171 chapters. In the *Ekottarikāgama*, the number of the 'numerical' divisions is the same, but the division of the chapters, 52 in number, is done in a briefer way; and of its 472 sūtras, only 135, that is, less than one third of its contents, agree with the *Aṅguttara Nikāya*. It is also needless to say that, even in those sūtras which agree with each other, there still exist variations in respect of the contents as well as the order of their arrangement (cp. C. Akanuma, *The Comparative Catalogue of Chinese Āgamas and Pāli Nikāyas*).

Practically all commentarial works in India on the four āgamas are now lost. Only one book on the *Ekottarikāgama* is found among the Chinese versions, that is, the *Puṇyavibhaṅga-śāstra* in 5 fascicules (*Taishō*, No. 1507) by an unknown translator of the Later Han dynasty (25–221 A.C.). But, this is not a complete version as it includes only the explanation of the portion from the *Preliminary Chapter* to the major half of the *Chapter on the Buddha's Disciples*. Another work entitled the *Explanation of the Extract from the Four Āgamas* (四阿鋡暮抄解, *Taishō*, No. 1505) in 2 fascicules, consists of a collection of the characteristics of the dharmas taught in the four āgamas, compiled under a triple division system for the convenience of recitation and memorisation. This work was composed by Vasubhadra of the Bhadrāyanīya school, commented upon by Saṅghasena and translated by Kumārabuddhi and others during the time of Yao-ch'in. A different version of this book entitled *San-fa-tu-lun* (三法度論 or *Tridharmaka-śāstra* : *Taishō*, No. 1506) was made by Saṅghadeva of the Eastern Tsin dynasty. Besides these, the *Saṃyuktāgamamātṛkā* which has been quoted in Hsüan-tsang's translation of the *Yogācārabhūmi* (fascs. 85–98), and the old explanation of the *Gāthās* of the *Saṃyuktāgama* which has been quoted in the same śāstra (fascs. 17–18), may be regarded as two relatively comprehensive commentaries on the *Saṃyuktāgama*. As for the *Chapter on the Collection of the Synonyms* (*paryāyas*), contained in the fascs. 83–4 of the same śāstra, it is in fact a work explaining the characteristics of the synonyms described in the *Saṃyuktāgama*.

LÜ CHÊNG.

ĀGAMA (2)*. The Sanskrit word *āgama* is phonetically transcribed in Japanese as *agon* (阿含). In the Chinese form, used by Hsüan-tsang (602–64 A. C.), it is phonetically rendered as *a-chi-mo* (阿笈摩).

Etymologically, the word *āgama* is derived from *ā+gam* (to come, to arrive at, etc.) and it means coming near, approach, origin, traditional doctrine and science, being especially employed to denote the text, scripture or canon. Therefore, in the broad sense this word means the sacred writings usually. In the Tibetan texts it is translated as *luṅ*, in this sense. In Buddhism the word *āgama* is usually applied to what are known as the four *āgama* or *agons*, but outside Buddhism the history of its usage is of long standing. It is not known

* The following article, sent by our Japanese committee, is published, because it supplements the information contained in the preceding article. It is being published in full, in spite of some repetitions, in order to preserve its sequence of thought.—G. P. M.

definitely when the Buddhistic sense of *āgama* first came into being. But it has been assumed that this usage is very old, since the translation of *Tsa-a-han-ching* (雜阿含經), Miscellaneous Āgama Sūtra of Taishō Tripiṭaka No. 101, made in the middle of the third century, outdates translations of the four āgama sūtras which were made from the end of the fourth to the beginning of the fifth century successively. And since the *A-han-chêng-hsing-ching* (阿含正行經), Āgama Orthodox Sūtra translated by An-shih-kao, appeared in the latter part of the second century, it can claim to be the oldest sūtra where the term *āgama* was first used. But, examples of the word *āgama* appearing in the sūtras are found in the *Ch'u-yao-ching* (*Udānavarga*) of the *Chung-a-han-ching* (中阿含經), Middle Āgama Sūtra and in the preface to the *Szŭ-a-han-mu-ch'ao* (四阿鋡暮抄解) four āgama sūtra which was translated in 382 A. C.

Now it is proper to review the translations and interpretations of *āgama* in China. According to the Vol. 85 of *Yogācāra-bhūmi* (瑜伽師地論) *āgama* is explained as follows: Since it has been handed down from a master to his disciple successively to this day, it is called *āgama*. The word is variously translated as legend, learning, instruction, doctrine, etc., and teachings that have been handed down, the application of the word being extended later to refer also to the sacred sūtras which embody these teachings. In Vol. 9 of the *Hua-yen-t'an-hsüan-chi* (華嚴探玄記), *āgama* is interpreted as "What has been taught and handed down by the various Buddhas in the three phases of the world". This can be called a broad interpretation of the connotation of the word. However, in the narrow sense, the use of *āgama* is restricted to mean the sacred sūtras belonging to the Hīnayāna form of Buddhism. This was due to an effort to insist on the authority of tradition, especially with the coming into being of the Mahāyāna form of Buddhism. Among other translations, mention may be made of such words as 'unparalleled doctrine' and 'non-significant doctrine'. The latter term is found in the preface to *Szŭ-a-han-mu-ch'ao* and is taken to mean that all the doctrines and teachings will revert in the end to nothing. In the *Chang-a-han-ching* (長阿含經) some *sūtra-āgama* is translated as 'dharma reversion', in that all the dharma reverts to it in the end. All these translations, however, do not convey the essential significance of *āgama*, but they are interpreted in such a manner as to endow the sacred sūtras with authority.

In Vol. I of the *Samantapāsādikā* (善見律毘婆沙, *Taishō* Tripiṭaka V, 677a), *āgama* is translated as 'receptacle' or 'collection'. This interpretation may have been based on the meaning of the word *nikāya*, which fact can be supported in that *nikāya* of southern Buddhism corresponds to *āgama* of northern Buddhism in the narrow sense and is given a phonetic transcription of 尼柯耶 (*nikāya*), being translated as 'school'.

The usage of Āgama in the various religions of India. The word *āgama* has been widely used in the various religions of India from the days of yore. In Jainism the sacred sūtras are called *āgama* and sometimes they are referred to as *siddhānta*. In this sense, *āgama* is taken to mean the authority of the sūtras and corresponds to *pramāṇa* in Indian philosophy. However, there seems to be some difference in the meaning of *āgama* between the two schools of Jainism, Digambara and Śvetāmbara. The Jains believe that the words of sacred sūtras are those in Ardhamāgadhī or the words of the ṛṣis or saints.

In Hinduism, there are the writings known as *āgama* which constitute one of the important materials for the understanding of the religion. Of course, it is a kind of sacred sūtra, *āgama* being employed in the sense of 'tradition' or 'heritage'. Of the schools of Hinduism, the Śaiva school of Kaśmīra calls the Śiva-sūtras *āgama*. According to this school, these sūtras have been issued after the creation of the world by Śiva and constitute the twenty-eight kinds of *āgama*. And each of these different kinds is accompanied by *upāgama* (supplementary *āgama*), numbering anywhere from 120 to 198 in all. The contents of the Śiva-sūtra consist of the adoration of Śiva and Śakti, having been influenced by the tantra literature which was formed with Śakti as its central theme and which was in vogue for some time. Therefore, it is natural that its contents should have much in common with those of tantra. It comprises four parts, knowledge, yoga, manners and practice, which are of especial importance in that they form the nucleus of the doctrine of the Śaiva school.

In Buddhism, the term *āgama* is applied to the four *āgamas*, that is, long or *Dīrgha Āgama* (長阿含), middle or *Madhyama Āgama* (中阿含), miscellaneous or *Saṃyukta Āgama* (雜阿含) and increasing or *Ekottara Āgama* (增一阿含). These four *āgamas* in Chinese correspond to the following Pali nikāyas, respectively: *Dīgha, Majjhima, Saṃyutta* and *Aṅguttara Nikāya.*

But besides these, the term *āgama* is employed like *pramāṇa* in the terminology of Indian philosophy. In this case, the word is used as an equivalent of *śabda* and means all the statements (*āpta-vākya*) of people which can be relied upon, and they serve as the ground for our efforts to attain right comprehension.

Āgama Sūtra. *Southern tradition and northern tradition.* There are extant the four āgama sūtras and their variants together with some Chinese versions. In the Theravāda of the southern tradition there exist what are known as the nikāyas or collections.

In the relationship between the southern and northern traditions each of the four āgamas has its counterpart, respectively known as *Dīgha Nikāya, Majjhima Nikāya, Saṃyutta Nikāya* and *Aṅguttara Nikāya.* The *Khuddaka Nikāya* of southern tradition is represented by the *Dvādaśāṅga-dharma-pravacana* and the *Navaṅga-śāsana.* They are listed by their titles only in the āgama sūtras of the various schools of Buddhism, while in the writings of the Mahīśāsaka, Dharmagupta and Mahāsāṅghika, etc., they seem to have been classified as 'miscellaneous sūtras'. Moreover, there is found evidence in the Sarvāstivāda to

indicate that these sūtras may have been in existence in that school, but none of the collected materials have come down to us. Some of them, however, are extant in such scattered forms as the *Dhammapada, Aṭṭhakavagga, Itivuttaka, Jātaka,* etc.

Next, the names and characteristics of the four āgamas should be dealth with. To begin with, the *Dīrgha* and *Madhyama Āgamas* are classified according to the length of the sūtras contained therein, and the *Ekottara Āgama* sūtras were compiled according to the number of topics contained in each division. Under these circumstances the three āgama sūtras came to be called as they are now, and they are the same in the southern and northern traditions. On the other hand, the *Miscellaneous Āgama Sūtras* of the northern tradition is translated as Saṃyutta in the southern tradition. The sūtras of the *Saṃyutta Nikāya* are classified under several headings, such as *Devatā Saṃyutta, Nidāna Saṃyutta, Khandha Saṃyutta, Magga Saṃyutta,* according to the nature of the sūtras. The miscellaneous section was very complex in the translated Chinese versions and in the order of compilation, as it lacks in precision. Moreover, each sūtra is very short in length and varies in contents, faithfully representing aspects of early Buddhism, with the natural consequence that the arrangement is not accurate. Out of this fact was born the name of the *Miscellaneous Āgama Sūtra*. But sometimes this collection is referred to as *Saṃyukta* in the sacred writings of the northern tradition and, therefore, it is conjectured that the names 'miscellaneous' and 'saṃyukta' sūtras came into being according to the difference of treatment of the same sūtras.

The term *Khuddaka* of the southern tradition may have been derived from the *Khuddakapāṭha* which constitutes the first book of the *Khuddaka Nikāya*.

The study of the āgama sūtras has made remarkable progress and expansion in later years. Till then, the āgama sūtras had been regarded merely as part of Hīnayāna sūtras and were apt to be ignored. However, having been given stimulus by various European scholars such as H. Oldenberg, T. W. Rhys-Davids and Otto Franke in recent times, the study regarding the Theravāda nikāyas of Ceylon has become quite active. Thus, recent researches into the āgama sūtras have reached a higher degree of progress by the comparative study of southern and northern traditions. In Japan this study has been much furthered by such leading scholars as M. Anesaki, B. Shiio, H. Ui and C. Akanuma. In our days, it is impossible for any scholar of the subject to refer to early Buddhism unless he pays due regard to the comparative study of southern and northern traditions.

We shall now take a glance at the origin of each āgama sūtra. The *Miscellaneous Āgama Sūtra* consists of fifty volumes which are made up of 1,362 sūtras in all, while the *Saṃyutta Nikāya* of the southern tradition corresponding to the former comprises five volumes, five parts, fifty-six saṃyuttas and 2,858 sūtras. Of all the āgama sūtras this *Miscellaneous Āgama Sūtra* preserves the outline of the dharma of early Buddhism in a most faithful manner, but there do exist some differences in the two traditions. As has been mentioned earlier this *Miscellaneous Āgama Sūtra* lacks proper classification; the sūtras are arranged without any system at all. Moreover, in the fifty-six saṃyuttas of the southern tradition certain sūtras are wanting such as the *Asaṅkhata Saṃyutta* and other sūtras which correspond to nine saṃyukta sūtras of the northern tradition, while there are only one or two sūtras corresponding to eight saṃyukta sūtras of the northern tradition.

On the other hand, there exist approximately 320 sūtras of the southern tradition which are not included in the northern saṃyukta sūtras. Of them, about 140 are included in the *Aṅguttara Nikāya*. Likewise, about thirty of them belong either to the *Majjhima Nikāya* or to the *Dīgha Nikāya* and about twenty to the *Khuddaka Nikāya*. The balance is found in the *Saṃyutta Nikāya* of the south only.

In spite of the fact that though about half of the *Saṃyutta Nikāya* sūtras are not found in the northern tradition, their corresponding sūtras are not contained in the *Miscellaneous Āgama* and the number of those included in other three, *Ekottara, Dīrgha* and *Madhyama Āgamas*, is only twenty. Thus, most of them correspond to the *Miscellaneous Āgama*, retaining their identity as the *Saṃyutta Nikāya* or the *Miscellaneous Āgama*.

There are sixty fascicules, eighteen classes and 222 sūtras in the *Madhyama Āgama* of the northern tradition and corresponding to these are three volumes (*paṇṇāsa*) comprising 152 suttas of the *Majjhima Nikāya* of the southern tradition. In the *Yüeh-ts'ang-chih-ching* (閱藏知津) the *Madhyama Āgama* is described as making clear the deepest of doctrines. And in it, the reflections on dharma begin the *Miscellaneous Āgama* and proceed to meditation on the Buddha. Of the 152 suttas of the *Majjhima Nikāya* ninety-eight correspond to those of the *Madhyama Āgama*, twenty-three correspond to those of the *Miscellaneous Āgama* and nine to those of the *Ekottara Āgama*. Also, in the northern tradition, there are twenty sūtras which have no counterparts. When examined from the standpoint of the *Madhyama Āgama* ninety-nine sūtras correspond to the *Majjhima Nikāya*, eighty sūtras correspond to the *Aṅguttara Nikāya*, ten sūtras correspond to the *Saṃyutta Nikāya* and nine sūtras to the *Dīgha Nikāya* and the *Khuddaka Nikāya* each. And there are fifteen madhyama sūtras which have no corresponding saṃyukta sūtras in the northern tradition. Thus, in the *Madhyama Āgama* the number of sūtras corresponding to the *Majjhima Nikāya* far exceeds those of the other three *Nikāyas*. The *Dīrgha Āgama* of the northern tradition consists of twenty-two fascicules, four divisions and thirty sūtras and corresponding to it are three volumes, three divisions and thirty-four suttas of the *Dīgha Nikāya* of the south. As far as the number is concerned, these two match best of all the nikāyas and āgamas. Thus, twenty-seven sūtras of the *Dīrgha Āgama* correspond to twenty-eight suttas of the *Dīgha Nikāya* and the remaining three sūtras

of the *Dīrgha Āgama* lack corresponding suttas in the southern tradition. At the same time, two suttas of the *Dīgha Nikāya* have no corresponding sūtras in the north. One sūtra is known only by name. Of the remaining three suttas of the *Dīgha Nikāya* two correspond to those of the *Madhyama Āgama* and one to that of the *Miscellaneous Āgama*. Here, contrary to the previous cases, it is found that the *Dīrgha Āgama* corresponds to the *Dīgha Nikāya* only and in the latter are mixed some external elements coming from other than those of the *Dīrgha Āgama*.

In regard to the name *Dīrgha Āgama*, the *Yüeh-ts'ang-chih-ching* explains, " *Dīrgha Āgama* destroys the wicked ", and it is said that the *Dīrgha Āgama* sūtras have been compiled for the purpose of propagating Buddhism.

In this connection, of the three vaggas of the *Dīgha Nikāya* the first is for propagating Buddhism, the second is for meditation on the Buddha and the third is compiled for the organisation of the dharma. Against these, the *Dīrgha Āgama* of the north places the first vagga at the end of the others, the order being the second, third and first. And in the second vagga, five sūtras, such as *Mahāpadāna Sutta* (*D.* No. 14), *Mahāparinibbāna Sutta* (*D.* No. 16), etc., which agree in their subject-matter, are grouped together. This regrouping of sūtras in the *Dīrgha Āgama* can be attributed to efforts to extol the Buddha. In comparison with the *Dīgha Nikāya* the *Dīrgha Āgama* has a greater tendency to idolise the Buddha.

Fifty-one fascicules, fifty-two vaggas and 472 sūtras make up the *Ekottara Āgama*. These together with their counterparts in the *Aṅguttara Nikāya* of five volumes, 11 collections (*nipāta*) and 2,204 suttas, carry within them the newest ideas of all four āgamas. Of 472 sūtras of the *Ekottara Āgama* some 150 have their saṃyukta sūtras in the *Aṅguttara Nikāya*, and the remaining 180 are not to be found in the southern tradition. Also, there are about ninety sūtras in all which correspond to those of the *Saṃyutta Nikāya* and the *Majjhima Nikāya*: and a further fifty sūtras correspond to the *Khuddaka Nikāya* and others. Of these fifty sūtras, about twenty correspond to those found in the nikāya commentaries written by Buddhaghosa. Of 2,204 suttas of the *Aṅguttara Nikāya* about 1,800 are not found in the north, and those which correspond to the two āgamas of miscellaneous and middle-length sūtras amount to 180 in all. As the *Aṅguttara Nikāya* of the southern tradition is of a more argumentative character when compared with other nikāyas, the influence exercised on it by other nikāyas can be said to be small. However, the *Ekottara Āgama* of the northern tradition has a wide range of thoughts and it has made remarkable progress especially in its views on the Buddha. It is, therefore, rich in Mahāyānistic colour.

Next a brief reference should be made to the 'Twelve Texts' which has been regarded as part of the *Miscellaneous Sūtras* in the northern tradition. Though this text has not been preserved in a perfect form to the present day, we are able to infer about it from the *Khuddaka Nikāya* of the south. The 'Twelve Texts' and the *Khuddaka Nikāya* as well are based upon the *Navaṅga Sūtra*. The 'Twelve Texts' was compiled from the *Navaṅga Sūtra* with the addition of three parts. In like manner, the *Khuddaka Nikāya* was compiled after the *Navaṅga Sūtra* had been reduced to five parts, which in turn was regrouped to form seven parts and to them were further added eight parts, amounting to fifteen parts in all.

When the *Suttapiṭaka* was compiled by the southern school, this 'Twelve Texts' was classified as one of the *Miscellaneous Sūtras* and thereby omitted from *Suttapiṭaka* which is the usual repository of āgama sūtras. On the other hand, in the southern school it was included within the āgama as a part of the *Pañca Nikāya* and for this reason it has remained as the *Khuddaka Nikāya* (fifteen parts text) in the southern tradition to this day. Of these fifteen parts, the *Suttanipāta*, the *Dhammapada* and the *Theragāthā* and *Therīgāthā*, belonging to the original *Navaṅga*, contain some suttas which form a much older stratum than the four nikāyas themselves. In Burma, these fifteen have been made to form nineteen parts with the addition of four more texts, such as the *Milinda-pañha*, etc. And in Siam, these fifteen are reduced to seven.

The emergence of āgama sūtras as the *Suttapiṭaka* is generally believed to have taken place some time in the second century B.C., but they were committed to writing 100 years later than this date, in the southern school; it was done in the reign of Vaṭṭagāmiṇi of Ceylon (*Mhv.* xxxiii, 100 f.). In the northern school it was much later.

According to numerous legends, soon after the death of the Śākyamuni, Mahākāśyapa became the leader of the Saṅgha and the first *saṅgīti* was carried out under his supervision. The two piṭakas of monastic discipline (Vinaya) and the sūtras were recited by such monks as Upāli, Ānanda and others. At the *saṅgīti* which took place in the reign of emperor Asoka, differences were observed in the interpretations of the teachings, thus giving rise to various schools. Each of these different schools is said to have recited its own āgama sūtras. As for the *Suttapiṭaka*, though the sūtras were recited by the custodians of sūtras, the time was yet to come much later when a piṭaka by the name of *Suttapiṭaka* was to appear. The overall emergence of the tripiṭaka of monastic discipline, sūtra and doctrine took place at a much later date. In this connection, a moot point has been whether or not the nikāyas came to be compiled at the same time as the emergence of the tripiṭaka. If we examine this from the point of view of the contents, there are observed various stages, old and new, as it was compiled over a period of three hundred years after the death of the Śākyamuni. The contents were expanded after their emergence as the nikāyas.

Under the following section a glance is taken at the various āgama sūtras handed down in the schools of Buddhism. To begin with, attention is paid to a legend regarding the *Samaya-bheda-upacaraṇa-cakra* (*I-pu-tsung-lun-lun*) and a preface

to the sacred suttas of the *Dīgha Nikāya* where there is expounded a view of Buddhaghosa. According to these it is said, "After the first *saṅgīti*, the *Dīgha Nikāya* was handed down by a school of Ānanda, the *Majjhima Nikāya* by Sāriputta, the *Saṃyutta Nikāya* by Mahākassapa and the *Aṅguttara Nikāya* by Anuruddha, respecteivly." Also, according to other writings such as the *Abhidharmakośavyākhyā* and the *Mahāyānasaṅgraha* (*Shê-ta-ch'êng-lun*), it is recorded that the āgama sūtras which have been handed down by various schools are different from one another, and it is said that among some twenty schools of Hīnayāna there are only a few schools which have the āgama sūtras. Those which have the āgama sūtras are the Theravāda, Mahāsāṅghika, Dharmagupta, Mahīśāsaka, Sarvāstivāda, Vātsīputrīya, Kāsyapīya, of the main schools.

On the other hand, almost all the schools of the north have preserved at least some kind of āgama sūtras, and this fact gave rise to the four āgamas of the present day. Then, the next question to be posed will be to what schools can these āgamas be traced? A view found in the first volume of *Fa-hua-hsüan-tsan* (法華玄贊) that the four āgamas are the property of the Mahāsāṅghikas together with the *Vinaya-piṭaka*. is not taken seriously by present-day scholars. A reference found in the writing entitled *Chü-shê-lun-chi-ku* (俱舍論稽古) by Fa-ch'uang says that the two āgamas called 'middle' and 'miscellaneous' are the property of the Sarvāstivāda, the *Ekottara Āgama* that of the Mahāsāṅghikas, the *Dīrgha Āgama* of the Mahīśāsaka and a different version of the *Miscellaneous Āgama* belongs to the Kāśyapīyas.

The absence of trustworthy materials for determining the sources of the āgamas has been a well-known fact and since we have no choice but to infer them from the contents of the āgama sūtras, the above statement deserves our attention. At present, the general theory is that the two āgamas, called 'middle' and 'miscellaneous', are the property of the Sarvāstivāda or of a school similar to it in nature, and the *Ekottara Āgama* is that of schools belonging to the Mahāsāṅghika. As for the *Dīrgha Āgama*, however, the present view gives support to its origin from the Dharmaguptas.

The following table gives the number and origin of these āgama sūtras :

Translation of Āgama Sūtras. The southern form of Buddhism was brought to Ceylon through central India possibly by way of its western region, and its northern form went into China from the north-west of India along the mountain range of T'ien-shan and through the province of Ch'ing-hai or Chinese Turkistan by way of the western district.

The first translation of the āgama sūtras into Chinese was undertaken by a monk of the western district, An Shih-kao (circa 2nd cent. A. C.), and following this, all the four āgama sūtras were rendered into Chinese by such men as Chih-ch'ien, Chu-fa-hu, Saṅghadeva, Buddhayaśa and Guṇabhadra from the end of the 4th century to the beginning of the 5th century. At a later period, in the reign of the T'ang dynasty, individual translations of these sūtras were made by Hsüan-tsang (602–64 A. C.), I-tsing (635–713 A. C.) and others.

Though some fragmentary manuscripts of the āgama sūtras in Sanskrit have been discovered in the western district of China, they are only an infinitesimal part of the vast collection. Also, twenty-three sūtras in Tibetan are now extant, but they are only a small portion of what must have been a large compilation.

As for the nikāya texts of the southern tradition, they were published in romanised editions by the Pali Text Society of London from the end of the 19th century onward. New editions were recently published in Thailand, Burma and Ceylon, in Siamese, Burmese and Sinhalese scripts, respectively. Moreover, English translations have been made by western scholars, while Sinhalese translations have been made in Ceylon.

In Japan, the Chinese versions of the āgama sūtras had been in circulation in their original form and, compiled and published by the Publishing Society of Taishō as the Complete Collection of the Sūtras, there are the volumes which are devoted to āgama sūtras, the *Suttanipāta* and other relevant sūtras. In the beginning of the present era the above Chinese versions were rendered into Japanese and published by the Daitō Publishing Company. There is also the *Nan-den-daizō-kyō* (the great collection of sūtras of the southern tradition, 南傳大藏經) which is a Japanese translation of the five nikāya suttas of Pali.

Pali Nikāya		*Āgama in Chinese version*		*Origin*
Dīgha Nikāya	34 suttas	Dīrgha Āgama	22 parts; 30 sūtras	Dharmagupta
Majjhima Nikāya	152 suttas	Madhyama Āgama	60 parts; 222 sūtras	Sarvāstivāda
Saṃyutta Nikāya	56 saṃyuttas	Saṃyukta Āgama	50 parts	Sarvāstivāda
Aṅguttara Nikāya	11 nipātas	Ekottara Āgama	51 parts	Mahāsāṅghika

SHŌZEN KUMOI.

ĀGAMA-CAKRAVARTI. The Sinhalese work *Nikāya Saṅgrahaya* names him as one of several lay scholars, in a list of eminent Buddhist men of learning who lived in Ceylon from the time of Buddhaghosa to that of king Paṇḍita Parākramabāhu (13th cent. A. C.). They are collectively described as having "produced religious poems, explanatory translations and glossaries and numerous doctrinal treatises. On the foundation of those works succeeding writers have produced religious expositions in accordance with the needs of their times, and made the scriptures of the religion of the Buddha resplendent". (See the English trsl. by C. M. Fernando, revised by W. F. Gunawardhana, Colombo, Govt. Press, 1908, p. 24.)

ĀGAMAKṢUDRAKA-VYĀKHYĀNA, a Sanskrit text which is extant in its Tibetan translation, the *Luṅ-phran tshegs-kyi rnam-par gśad-pa,* in the Mdo-ḥgrel (sūtra commentary) section of the Tengyur. Its authors are Tshul-khrims bskyaṅs (Śīlapālita) and Chos-mchog (Dharmottara). Śrī Buddhaśānti of India and Dge-baḥi blo-gros (Śubhamati) translated the work into Tibetan. But in *TM.* only the former is given as the author (*Cordier,* III, p. 405, No. 1; *TM.* 4115).

ĀGAMANAGAMANĀ, a gandharva-maiden who was present with innumerable others in Jetavana to listen to the Buddha (*Kvyū.* 5.15).

ĀGAMAVASTU-VṚTTI, of Ācārya Sautrāntika Kalyāṇamitra, is extant in Tibetan; the better known title is *Vinayavastu-ṭīkā.* See VINAYA-VASTU-ṬĪKĀ.

AGA MONASTERY (Aginski datsan), the largest Buddhist monastery of the Transbaikal region, built in 1811–16 in the lower reaches of the river Aga. It is known as a publishing centre, and for its philosophic schools. The first 'abbot' of the monastery was Pagbaev Rigdel. In the middle of the last century, about 1850–60, the 'abbot', Galsang Jimba Tuguldurov, founded a philosophic school (*chos-ra* or *mtshan-ñid*), for which a special temple was erected known as *tsanyidīn süme* or *coirin dugan.* In 1880 the Tantric faculty or Jyud-pa was founded, and in 1894 a medical school (*sman-grwa*). In the beginning of the 20th century a *Kālacakra* college was established.

In the present century the Aga monastery comprised one large main temple, or *tshogs-chen,* and six other temples, or *'du-khaṅ.* Four of these temples were especially built for the philosophic, tantric, medical and kālacakra studies. The others were especially built to house the gigantic brass image of Maitreya (80 cubits in height), and for the temple of the Buddha Amitābha, with two models of the Sukhāvatī and Tuṣita heavens.

About 1860 a printing press was established at the monastery for the printing, xylographically, of Buddhist texts in Tibetan and Mongolian. This monastery became the centre of publishing activity in Buryatiya. The printing press published books in Tibetan on philosophy, tantric systems, astrology and medical texts, Tibetan-Mongolian dictionaries and a certain number of popular Buddhist texts in Mongolian. The catalogue of the printing press lists the following works among many others: treatises on logic by Dignāga; works on Mādhyamika philosophy by Candrakīrti; *Abhidharma-kośa* by Vasubandhu; works of Asaṅga on the Vijñānavāda; *Legs-bśad gser-'phreṅ* and *Lam-rim chen-mo* by Tsong-kha-pa; *Siddhānta* of Jam-dbyaṅs bzed-pa; works on philosophy by the same author; collection of works by Ñag-dbaṅ bkra-śis; collection of 39 works on philosophy, astrology and ritual by Dkon-mchog bstan-paḥi sgron-me (Tu-kwan ge-gen); collection of works of the fifth Dalai Lama; collection of works by Don-yod mkhas-grub; the rite of Śrī Cakrasaṃvara according to the method of the Mahāsiddha Lu-yi-pa.

The monastery's printing press published also a number of Buddhist texts in Mongolian such as: the Buddha's answers to Subhūti; Yekhe Onol (the great understanding); the Wise and the Idiot (Mdzaṅs-blun); the biography of Tsong-kha-pa; Drops of Amṛta; Subhāṣita. It also published original works by Buriyat scholar-monks. This literature was published both in Tibetan and Mongolian languages. The printing press of the monastery also published the following dictionaries: Mongolian-Tibetan dictionary by Rinchen Nomtoev and Tibetan-Mongolian dictionary by Galsang-Jimba Tuguldurov.

Several members of the monastery are known to have composed original works in Tibetan: a work on the kālacakra system by Dandzan Zharbaev; a text-book of the philosophic school of the monastery, by Sodnom Jamtsho who was a student of the philosophic school of the Aga monastery and received the degree of Rab-'byams-pa in the Mongolian monastery of Badgar: Mtshod-bya-don-gyi dge-'dun ñi-śu 'i rnam-bzag; the story of twenty lamas who followed the path of wisdom, which was used as a text-book in the Prajñāpāramitā class; a text-book on the Mādhyamika philosophy; work on the notion of *Śūnyatā* in the philosophy of Mādhyamika and Yogācāra.

In 1867 'abbot' Tuguldurov wrote in Tibetan a book on astronomy and founded an astronomical school.

Among the authors and translators who wrote in Mongolian, the first place belongs to 'abbot' Lubsang Dorje Danjinov. He became known as a translator and editor of popular books in Buriyat. He edited the biographies of well-known Buddhist leaders in Mongolia, popular books on ethics, Mongolian primers, grammars, collections of Jātaka stories, the songs of Milaraspa, and was one of the authors of a series of books on ethics published in 1892.

Well known as a translator and editor was Dilgirov, especially known as a translator of philosophic text-books, such as the *Chu'i bstan-bcos,* the *Sing-gi bstan-bcos,* and a commentary of the *Lam-rim chen-mo.*

The present 'abbot' of the monastery is Gomboev Jambal Dorje.

Most of the literature published by the printing press of the Aga monastery can be found in the library of the Oriental Institute of the Academy of Sciences of the USSR., the Buriyat Research Institute of the Siberian Branch of the Academy of Sciences of the USSR., and the Museum in Ulan-ude, capital of the Buriyat Republic of the USSR.

B. DANDARON.

ĀGANTUKA, a banker of Sāvatthi who gained great wealth as a result of an offering of alms he made to a paccekabuddha in a previous birth. However, he made no use of his wealth whatsoever, as he had repented of his offering afterwards.

His story is contained in the *Mayhaka Jātaka* (*J.* III, No. 390). It is said that Āgantuka, in spite of his riches, neither spent on himself nor on others, lived very frugally and went about in a broken-down old chariot, refusing any form of luxury. After death he was born in Roruva Niraya. He died without an heir and the king's men took seven days and seven nights to remove his wealth to the palace.

On being questioned by king Pasenadi as to the cause of this miser's wealth and his inability to enjoy it, the Buddha narrated his previous birth. Āgantuka had then been born a merchant in Bārāṇasī. On his way to the king's court he saw the paccekabuddha Tagarasikhi begging for alms and he ordered his own meal to be offered to him. But, on his way back, seeing the choice food that was his meal in the paccekabuddha's alms-bowl, he regretted that he had not distributed it among his servants who would have done some hard work in return. The Buddha explained that as a result of his offering to the paccekabuddha, Āgantuka gained much wealth, but, because he could not make his after-thought pure, he was unable to enjoy it. The Buddha added that for a perfect gift, the three thoughts—before giving, while giving and after giving—should be pure.

Asked for the reason why Āgantuka had no son, the Buddha traced the cause to another previous birth. Āgantuka had been born as younger brother to the bodhisatta in a merchant's family. The bodhisatta led a charitable life and, seeing the futility of worldly pleasures, went to the Himalayas to lead the life of an ascetic, leaving everything including his wife and young son, to his younger brother. The latter, overcome with greed for his brother's wealth, drowned the son in the river one day, so that he could become the sole heir. By reason of this misdeed Āgantuka had no son or daughter in any of the subsequent births up to that time. (It is not clear whether Āgantuka was the name of the banker, or whether it is used as a common noun meaning 'stranger', as the editors of the *Jātaka* and the translation have interpreted it.)

L. R. G.

ĀGANTUKA SUTTA, the eleventh sutta of the sixth chapter called *Balakaraṇīya* of the *Magga Saṃyutta* of the *Saṃyutta Nikāya* (V, pp. 51–2). While residing at Sāvatthi the Buddha drew the attention of the monks to a guest house (*āgantukāgāra*), where people of the four castes used to come from all the four quarters. A guest house, according to the commentary (*SA.* III, p. 136), is built by people desirous of merit in the centre of a town and there even kings and ministers can take residence. Even so, says the Buddha, is a monk who cultivates the factors of the Noble Eightfold Path, each based on seclusion (*viveka*), on dispassion (*virāga*), on cessation (*nirodha*) and ending in self-surrender (*vossagga-pariṇāmi*). For he, through insight-knowledge, comprehends the five groups of clinging which should be comprehended; abandons ignorance and craving for becoming which should be abandoned; realises knowledge and deliverance which should be realised; and cultivates calm and insight which should be cultivated.

AGĀRA, house or hut, generally implying the home-life of the layman as opposed to *anagāra*, the homeless life of the recluse (*samaṇa*). Buddhism, as a path of deliverance, was primarily meant for the person who was ready to renounce the comforts of home life and adopt the retired life of the monk. Prince Siddhattha, who wanted to find a way of deliverance, renounced home life, and this is what the *Pabbajjā Sutta* (*Sn. v.* 406) says of his renunciation. "Full of impediments is the homelife (*gharāvāsa*), it is the sphere of dust. But like the open air is going-forth (*pabbajjā*). Seeing this he renounced the world." In his first discourse (*S.* V, 420) the Buddha laid down the path of the homeless monk, but he said nothing of the conduct of laymen. From the beginning of the Buddha's ministry it was generally accepted that a person who wanted to practise fully the Buddha's instructions should adopt the homeless life. Hence all those who realised the importance of putting an end to worldly suffering, here and now, followed the foot-steps of the Master. No doubt they were convinced, as was Raṭṭhapāla, that it was "not easy for one living in a house to practise the higher life (*brahmacariyā*), completely fulfilled, completely pure, and polished like a conch-shell" (*M.* I, 55). Living in a house, for them, was a life given to the pleasures of the senses and to be bound by various duties and obligations, all obstructions on the path to deliverance. The unsatisfactory nature of the comforts of home life are described in dark terms to induce the laymen to adopt the homeless life which is more conducive to the winning of permanent bliss. "Folk grieve with thoughts of 'mine'. But impermanent are all possessions and they all do pass away. See this and do not live the home life" (*Sn. v.* 805). The outbursts of Subhā (*Thīg. vv.* 342–59) and Raṭṭhapāla (*M.* II, 64 f. & 72 ff.) against the comforts of household life with which their relatives tried to lure them back to the lower life (*hīna*)—a term often used to describe home life—are couched in equally strong terms. On the other hand, the advantages of leading the life of a monk are painted in glowing colours (*D.* I, 60 ff.; *Miln.* 243 f.). "Shed the

layman's garb, as the pārichatta-tree its leaves in autumn. Going forth in the yellow robes, fare lonely as the rhinoceros" (*Sn. v.* 64). By giving up craving and sensual pleasures, by living a homeless life, one becomes a real brāhman (ibid. 640).

With its greater weight on the side of renunciation and homeless life which has led some to brand it as a purely monastic religion, early Buddhism has not left the laity entirely out of its scheme of salvation. Though placed amidst great disadvantages, the laity is not denied the benefits of a religious life or the possibility of spiritual progress. The brāhmanic doctrine that "the right path (*dharmaṃ kuśalaṃ*) is within the reach only of householders (*gahaṭṭha*) is definitely rejected. But the Buddha did not go to the other extreme to declare that it can be achieved only by a recluse. "I discriminate on this point, O brāhman youth, I do not give a one sided answer," was his reply to Subha, the son of Todeyya, who questioned him on this point. "Whether he be a monk or layman, if he conducts himself properly (*sammā paṭipanna*) then he is capable of realising the Right Path" (*M.* II, 197 f.; *A.* I, 69). Nevertheless, it is reiterated that the qualities conducive to spiritual upliftment are to be found more in monks than in the laity (*M.* II, 205).

An Order of homeless monks with their full time devoted to the practice of religious duties cannot possibly exist without the material support of the laity. As such, from the very inception of the Order of monks there also appeared a group of lay devotees who considered it their duty to provide the material needs of the monks. Their number and influence increased with time and they played an important rôle during the course of the history of Buddhism. Even some of the disciplinary rules for the monks have been formulated at their request (*Vin.* IV, 21, 32 f., 70, 76) and special rules also have been formed for the punishment of those monks whose actions were detrimental to the interests of the laity (ibid. III, 211, 148 f., 183 ff.). The laity—of either sex—formed two of the four divisions in the community of the Buddha's disciples. The achievements expected of them and the rôle they were expected to play in the religion were as important as, if not equal to, those of the monks and nuns. "I shall not pass away, O Evil One, until my lay disciples of either sex become true followers, wise and well-trained, confident and learned, having reached the *dhamma* righteously, correct in life, living in full conformity with the law (*dhamma*), until they themselves having learned the doctrine shall be able to talk to others of it, preach it, make it known, establish it, analyse it and make it clear, until they can refute by themselves the criticisms of others, and spread abroad the wonderful doctrine" (*D.* II, 105).

The number of discourses preached for the purpose of instructing the laity is considerable. Hedged in as he is on all sides by the numerous duties of society, a layman cannot be expected to devote his full time to the practice of religion. Hence, only the barest minimum of religious duties, essential for his spiritual progress and the welfare of the society, are prescribed for him. But, a layman has the full liberty, if he so desires, to follow an advanced course in religious duties. By a simple declaration of faith in the Buddha, the Dhamma (Doctrine) and the Saṅgha (Order) a layman or a laywoman is admitted into the fold of the Buddha's lay devotees (*upāsaka* : *S.* V, 395). Thenceforth he is expected to keep regularly the five precepts (*pañca-sīla*: s. v. SĪLA) called the 'regular morality' (*nicca-sīla* : *Vism.* 13) of the lay devotees. Further, on *uposatha* days, a lay devotee may observe the eight precepts (*aṭṭhaṅga-sīla*), the benefits of which are said to be many and which may also serve as a training for a more advanced spiritual life in the future, for in doing so the lay devotee emulates the life of an arahant (*A.* IV, 255 ff.). One of the chief religious duties of a lay devotee is to supply the material needs of the Saṅgha. "The noble disciple who serves the Order with robes (*cīvara*), food (*piṇḍapāta*), lodgings (*senāsana*) and medicine (*gilānapaccaya-bhesajja*) has entered upon the right path of the laity" (ibid. II, 65). The four achievements (*sampadā*) that would ensure to every lay devotee, man and woman, happiness in the next life are *saddhā* or faith in the enlightenment and the virtues of the Buddha, *sīla* or the strict observance of the five precepts, *cāga* or liberality and the absence of stinginess, and *paññā* or penetrative wisdom into the rise and fall of phenomena (ibid. IV, 270 f., 284 f.). *Suta* or learnedness is also sometimes added to these as a fifth (ibid. III, 53). In the *Āḷavaka Sutta* truth (*sacca*), *dhamma*, courage (*dhiti*) and liberality (*cāga*) are said to be the four qualities that would bring happiness in the next life for a faithful lay devotee (*Sn. v.* 188). Among the suttas mainly devoted to the instructions of laymen are the *Mahāmaṅgala*, *Parābhava*, *Vasala* and the *Sigālovāda Suttas*, which bring out in detail the things to be done or given up by the laity. Besides these ethical qualities that should be cultivated by every lay Buddhist there are no other purificatory ceremonies or rituals prescribed for him. In fact, the layman who believes in curious rituals and ceremonies (*kotuhala-maṅgalika*) and fixes his faith in lucky omens but not in deeds (*maṅgalaṃ pacceti no kammaṃ*) is called the outcaste among lay-devotees (*A.* III, 206). As the *Mahāmaṅgala Sutta* clearly shows, luck should be sought in good qualities within but not in external symbols. Lack of faith, lack of morals and seeking for gift-worthy persons outside the Order are three other conditions that would make a lay devotee an outcaste. However, the last one does not in the least prohibit a Buddhist lay devotee from bestowing gifts on outsiders. The Buddha was emphatic in his denial of any such view (ibid. I, 161) and he sometimes even advised his new converts to feed the monks of their old faiths (*M.* I, 379; *Vin.* I, 236 f.).

Spiritual wealth alone—sometimes described as sevenfold, viz., faith (*saddhā*), morality (*sīla*), shame (*hiri*), fear (*ottappa*), learning (*suta*), liberality (*cāga*) and wisdom (*paññā* : *A.* IV, 5 ff.)—however valuable and far superior to material wealth it may be, would not be sufficient for a successful home life. Material wealth, too, has a great contribution to make towards the happiness of the layman. Hence, the two qualities, the ability to acquire wealth and the ability to know what is good (*kusala*) and bad (*akusala*), etc., are compared to the two eyes of a

man (ibid. I, 128 f.). It is the layman who possesses both these qualities that can make his life happy. The happiness of a householder, it is said, consists in the possession of wealth (*atthisukha*), its enjoyment (*bhogasukha*), freedom from debts (*ananasukha*) and freedom from blame (*anavajjasukha* : ibid. II, 69 f.). Lack of stored treasure is one of the causes of the decline of a family (*S*. IV, 324). Wealth could be acquired only through great toil and firm effort (*Sn. v.* 187), while sloth and laziness resulting from immoral practices lead to its diminution (*Vin.* I, 227 f.). The *Sigālovāda Sutta* enumerates six doors for the loss of wealth (s.v. APĀYA-MUKHA), and the householder is advised to avoid them. There are four achievements (*sampadā*) that would ensure a happy life in this world for a layman, viz., deftness and tireless effort in whatever occupation one is engaged, with the ability to carry it out efficiently (*utthāna-sampadā*), the ability to guard one's wealth acquired righteously (*ārakkha-sampadā*), association with people, both young and old, endowed with faith, morality, liberality and wisdom (*kalyāna-mittatā*) and an even life to suit one's income (*samajīvatā* : *A*. IV, 281 ff.). In the acquisition of wealth a layman should avoid all evil means and employ only righteous methods (s.v. ĀJĪVA).

The layman who acquires wealth righteously should be wise in using it. Both stinginess and extravagance are looked down upon as evil qualities leading to one's downfall (*Sn. vv.* 102, 106). The householder is instructed to divide his earnings into four parts. With one he should meet his daily needs; two parts should be invested in business and the fourth should be set apart for a time of need (*D*. III, 188). He may draw from all the four parts for purposes of charity. Besides maintaining his own self he has to perform numerous other, social duties. The householder who uses his wealth wisely uses it in the performance of these duties towards one's own self and others. The *Sigālovāda Sutta* gives in full detail the duties of a householder towards his parents, wife and children, teachers, friends, monks, brāhmans, servants and workers; and also the duties they have to perform in turn towards their benefactor. In other places, it is shown that the householder also has his duties by his relatives and guests, rites to be performed towards gods and departed ones (*pubba-peta*) and the duty towards the king or the state (*A*. II, 67 f.). The king becomes entitled to the service of his subjects only if he performs the duties he owes to his subjects (*D*. III, 92 f. ; I, 135 f.). Thus, each person by performing the duties of his station plays his part in preserving harmony in society. However important may be the duties one has to perform, the householder is warned not to commit any evil deeds in their performance, for there are enough righteous measures that one can employ in their execution (*M*. II, 188). All these may be summed up with the description of the ideal layman as given in the *Aṅguttara Nikāya* (V, 181 f.), "Now, O householder, of these ten enjoyers of sense-pleasures, he who seeks wealth lawfully and not arbitrarily, and in doing so makes himself happy and cheerful, also shares his wealth with others and further does meritorious work therewith and yet makes use of his wealth without greed and longing, without infatuation, heedful of the danger and alive to his own deliverance : of these ten he is the best and chief, topmost highest and supreme."

Spiritual wealth as described above should be the common possession of both men and women. Apart from these there are other conditions that would ensure a happy life for a woman in this world. Beauty, wealth, relatives, sons and virtue are said to be her five powers. But virtue is the most important of them all and its absence would make all the others worthless (*S*. IV, 247). A woman should get rid of stinginess, jealousy, sensuality and lust which would easily pave her way to hell (*A*. I, 281). She should not allow gains, flattery and favours to assail her (*S*. II, 236). A married woman must possess four qualities that can bring her happiness in life, viz., she should be able to carry out her husband's household duties with efficiency; she must be obedient and lovely in her ways to her husband; she must be able to manage her husband's servants and workers and also to see to their welfare ; and she should guard with care her husband's wealth (*A*. IV, 269 f.). In addition, she is also expected to respect her husband's parents, elders and also the recluses and brāhmans respected by him (ibid. 265). The two characters held up as examples to be followed by Buddhist laywomen are those of Khujjuttarā and Velukaṇṭakiyā Nandamātā. Every mother (it is declared) who is a true believer, if she loves her only daughter, should advise her to emulate the lives of these two noble lay disciples of the Buddha (*S*. II, 236). A woman with virtue and wisdom, reverencing her mother-in-law and faithful to her husband may, in the Buddha's opinion, even prove better than a man, for her son may do mighty things and even rule great realms. A son of a noble wife can be his country's guide (ibid. I, 86). A woman with faith, morality, liberality and wisdom, and a man with the same qualities, united in wedlock would prove the happiest pair. They will have all the blessings in this life and will be united in the lives to come (*A*. II, 57 f.). Probably the best example of a happily married couple found in the Pali works is that of Nakulapitā and Nakulamātā. In the presence of the Buddha they declared their faith in each other and sought the Buddha's advice in order to be united in the next life. He recommended to them the cultivation of the four qualities mentioned earlier (ibid. 61 ff.).

The ideal that was constantly held before the laity was a happy life after death in one of the many heavens. There are numerous instances in the Pali texts and commentaries of noble lay devotees who reaped in one or other heaven the harvest of the seeds of good deeds sown while on earth. But, early Buddhism never tried to limit the aspirations of the lay devotee to heavenly bliss which the Buddha did not regard as of lasting value. It is true that the discourses to the laity usually started with a talk on liberality (*dāna*), morality (*sīla*) and heaven (*sagga* : *D*. I, 148), because they were the subjects that appealed most to ordinary laymen. But the talk was continued on the disadvantages of enjoying sense-pleasures, the advantages of renunciation and finally on the Four Noble Truths.

The Buddha and his disciples, no doubt, were cautious in introducing abstruse and deep doctrines to the uninstructed laity (*M.* III, 261). But, it should not be taken as pointing to any esoteric element in early Buddhism. The teachings of the Buddha were quite open to both the laity and monks and even to those outside the fold of Buddhism (*S.* IV, 315 f.). The Buddha on many occasions discussed the deeper points in his doctrines with the laity and even advised them to learn these. A lay devotee, he once said, should not be satisfied with merely providing the monks with the four requisites. He should from time to time enter and abide in the joy (*pīti*) that comes from seclusion (*A.* III, 207). Dhammadinna was advised to study the discourses dealing with the void (*suñña: S.* V, 407) and there were lay disciples who cultivated the four bases of mindfulness (*satipaṭṭhāna: M.* I, 340) called the one path (*ekāyana-magga*) to purity. Such being the case, there were lay disciples who were very much advanced spiritually and had even won the Fruits of the Path. The majority of these naturally were the Stream-winners (*sotāpannā*), free from rebirth in woeful states and destined for Nibbāna. Unwavering loyalty to the Buddha, the Dhamma and the Saṅgha, and the possession of unbroken noble virtues are the qualities that would bring a person to this stage (*S.* V, 344). They were also the very qualities that the Buddha often advised his lay disciples to cultivate (ibid. 308, 407). There were also laymen who had reached the stages of Once-returner (*sakadāgāmī*) and Non-returner (*anāgāmī*). Ugga was an *anāgāmin* who practised the higher life (*brahmacariya*), but yet remained a layman. He is said to have had eight wonderful qualities. He shared his wealth impartially with the virtuous and he gave his wives the freedom to remain with him or to go back to their parents. He was so learned that he sometimes preached even to the monks (*A.* IV, 206). Velukaṇṭakiyā Nandamātā also was an *anāgāmin* who could attain the various states of mental absorption (*jhāna*) at will (ibid. 66 f.). The courage and confidence in her own self shown by Nakulamātā, when she consoled her dying husband, is a clear indication of her high spiritual attainments (ibid. III, 295 ff.).

The fact that (according to early Buddhism) a lay devotee can realise the first three stages of the Path was never doubted. But the same cannot be said of the fourth and the final stage, i.e., arahantship. Whether a lay devotee can realise arahantship has been a point of controversy from the earliest times. The question is raised both in the *Kathāvatthu* (267) and the *Milindapañha* (242 f.). The answer of the Theravādins (according to the *Kathāvatthu*) is in the negative, while the Uttarāpathakas (one of the early sects of Buddhism) answer in the affirmative. The *Milindapañha* admits that a layman can realise arahantship but states that the life of a monk is more conducive to its realisation (loc. cit.). The consensus of opinion in the nikāyas, too, is that a layman can realise arahantship. There are examples of persons, e.g., Yasa (*Vin.* I, 17) and Bāhiya (*Ud.* 8), who attained emancipation while they were still laymen. We also have the instance of Suddhodana, the father of the Buddha, who died as a lay arahant (*ThīgA.* 141). A discreet lay devotee can help another discreet lay devotee who is ill by assisting him to develop his mind gradually until it reaches the cessation of individuality (*sakkāyanirodha*), which is identical with the extinction of the intoxicants (*āsavakkhaya*) or arahantship (*S.* V, 408 f.). Moreover, as already mentioned, it is clearly stated that a layman who conducts himself properly is capable of realising the Right Path. However, there is a statement in the *Majjhima Nikāya* that a layman who has not broken the layman's spiritual fetters (*gihī-saṃyojana*) cannot put an end to suffering at the dissolution of the body (*M.* I, 483). Probably, this statement has led some to conclude that a layman is incapable of realising arahantship. The conclusion of the *Kathāvatthu* (as stated above) may also be due to this. But, Buddhaghosa's explanation makes everything clear. According to him, the Theravādins identify a layman from the layman's spiritual fetters and not from layman's clothes (*gihīvyañjana : KvuA.* 73). Thus, whether it be a yellow-robed monk or a layman (in the ordinary sense of the term) in white clothes, if he has destroyed the fetters within, then he is the real monk. " A man, though he be clad in fine clothes, if he lives righteously, according to *dhamma*, if his mind be tranquillised and controlled, if he harms no living creature, then he is a real brāhman, a recluse (*samaṇa*) and a monk (*bhikkhu*)." (*Dhp. v.* 142.) No one should be judged by his outward guise, for there are many unrestrained ones who live in the garb of decent and well-conducted people (*S.* I, 79). The converse may be equally true.

Whatever may have been the position of the laity in early Buddhism the gap between them and the Saṅgha was a wide one. The laity, at least the majority of them, had to be content with the hope of final deliverance in a future life, while the members of the Saṅgha were pledged to try their best to attain arahantship in this very life. But, with the passage of time and the appearance of new schools such as the Mahāsaṅghikas and still later Mahāyāna, there was a tendency for the laity to be drawn closer to the Saṅgha. It was probably the Mahāsaṅghikas who first introduced the theory of *pāramitās* (perfections) which gave the monks as well as the laity an equal opportunity of aspiring to Buddhahood. The theory was taken up by the other schools and the Mahāyānists completely replaced the ideal of arhantship, which they called the Lower Vehicle (*Hīnayāna*), with the bodhisattva ideal or the Greater Vehicle (*Mahāyāna*). Both the monks and the laity were allowed to follow the latter, placing them almost on an equal footing. In the earliest Mahāyāna works no mention is made of lay bodhisattvas, but they do appear in later works. The *Śikṣāsamuccaya*, a work dealing with the duties and practices of a bodhisattva, enumerates some special ones, prescribed for lay bodhisattvas, taken mainly from the *Ugradatta-paripṛcchā*. Accordingly, a lay bodhisattva should have no attachment to material possessions and must be

able to part with them without regrets.[1] To be unmoved by wordly circumstances, to acquire wealth through righteous means, not to obstruct anyone from renouncing home life, to believe in the efficacy of the results of *karma*, to develop *bodhicitta* (q.v.) and to renounce one's own benefits for the sake of others, are among qualities expected of lay bodhisattvas. It is interesting to see that all these, except the last two, were also expected of all lay devotees, in early Buddhism. The life of Vimalakīrti is a good example of the height a lay bodhisattva can attain according to the tenets of Māhāyāna. He was a man of great virtue and wisdom. Though completely detached from material things, he still remained a layman and worked for the welfare of others. His wisdom was highly respected, and even such great theras as Śāriputra and Mahā Kāśyapa and such heavenly bodhisattvas as Mañjuśrī, it is said, were not his equals in this respect [2].

Even Mahāyāna in its earliest stages could not completely close the gap between the laity and the Saṅgha. A layman can aspire to Buddhahood, but yet he has to renounce home life at the end of the fourth stage (*bhūmi*) of bodhisattvahood[3]. The *Śikṣāsamuccaya* devotes a whole chapter to the praise of the virtues of forest life. The ideal of the rhinoceros was still in favour with them. "In the forest seek always solitude, leaving the delights of village and town. Be always like the solitary rhinoceros: soon you will win the boon of tranquillity" (*Śikṣ.* 195). Buddhahood, it is said, can never be obtained by a layman. "Never will he obtain the supreme wisdom (*anuttaraṃ agrabodhiṃ*), by living the detested life of a family-man, by enjoying the pleasures of the senses and hankering after wife and children" (ibid. 193). And again (loc. cit.), "There never was a Buddha aforetime, nor shall be in the future, nor is there now, who can attain the highest wisdom whilst he yet remain in household life." Yet some of the later Mahāyāna schools, especially those of China and Japan, could bring almost to a naught the gap that existed between the Saṅgha and the laity. In Kumārajīva's Chinese translation of the *Saddharmapuṇḍarīka* it is said that to live the home life, to speak secular words, to acquire wealth and to produce everything is in keeping with the Buddha's words [4]. This, however, does not agree with the extant Sanskrit versions of the sūtra (*Sdmp.* 3.315). The Chinese commentator of the *Śūraṅgama Sūtra*, Chang-shui Tzŭ-hsüan, interprets this statement as meaning that the home life agrees more with the Buddha's teachings than the homeless life. The Japanese author Musō goes a step further in his interpretation of the statement. The Buddha's truth (*tatva*) exists, according to him, only in controlling the world and producing everything [5]. Thus, in some Japanese sects, like the Shingon-shu, a person need not renounce home life to be initiated into the Path of Buddhahood, and one can hope to attain supreme wisdom and yet remain a layman.

C. Witanachchi.

ĀGĀRA SUTTA, the fourth *sutta* of the *Rahogata Vagga* in the *Saṃyutta Nikāya* (IV, 219).

It explains the arising of the three types of feeling—pleasant, painful and neutral. Just as various people from the four quarters come and take up residence in a guest-house (*āgantukāgāra*), even so diverse feelings arise in the body. What the sutta emphasises is that feelings are of diverse origin and that they are all characterised by impermanence.

AGĀRAVA SUTTA (1), the ninth sutta of the *Sekhabala Vagga* of the *Pañcaka Nipāta* of the *Aṅguttara Nikāya* (III, 7 f.).

The Buddha says that a monk who is lacking in respect and is unruly possesses these five evil qualities, viz., he has no faith, is shameless, reckless, indolent and lacks insight. As a result he will surely fall away and will find no support in the good doctrine. But a monk who is full of reverence and is docile, has faith, is modest, scrupulous, resolute and wise, does not fall away. He finds support in the good doctrine.

The concluding sutta of this vagga (ibid. 8 f.) also goes under the same name. It differs slightly from the other one. Here, a monk who possesses the five evil qualities is said to be incapable of attaining growth, increase and fullness in this discipline of the dhamma (*imasmiṃ dhammavinaye*), while the monk who possesses the opposite good qualities will be able to attain the same.

Both suttas are repetitions of the eighth sutta (ibid. 6 f.) of the same vagga, with the difference that the latter does not contain the two words *agārava* (lacking in respect) and *appatissa* (unruly), the first of which has given the names to both our suttas.

AGĀRAVA SUTTA (2), one of several suttas under the same title. It is found in the *Pañcaṅgika Vagga* of the *Pañcaka Nipāta* of the *Aṅguttara Nikāya* (III, 14 f.).

The Buddha declares it impossible for a monk who is disrespectful and unruly, or who does not dwell in harmony with his fellows in the higher life, to keep the minor precepts (*abhisamācārika-dhamma*), to keep the learner's code (*sekha-dhamma*) without the minor precepts, the virtues (*sīlāni*)

1 N. Dutt, *Aspects of Mahāyāna Buddhism*, 297 f.

2 H. Hashimoto, *Yuima no Saihakken* ('Rediscovery of Vimalakirti'), pp. 48 ff., 77; *Moc.* 490 f.

3 Dutt. op. cit. 270.

4 *Taishō*. vol. IX, ch. 19.

5 H. Nakamura, *Tōyōjin no Shiihōhō* ('Thinking Methods of Oriental People'), p. 202.

without the learner's code, to have right views without virtues, or right concentration without right views.

As with many other suttas this sutta, too, goes on to give the converse of the above. The *Manorathapūraṇī* explains the term *abhisamācārika dhamma* as the highest conduct in accord with duties, the declared morality. The *Visuddhimagga* (10), too, agrees and identifies this highest conduct with the minor precepts (*yāni vā sikkhāpadāni khuddānukhuddakānīti vuttāni idaṃ ābhisamācārika-sīlaṃ*). *Sekhaṃ dhammaṃ* is explained as *sekhaṃ sīlaṃ*. This same passage is said (*Gradual Sayings* III, p. 10, n. 3) to be quoted in the *Visuddhimagga* but it replaces *sekhaṃ* with *ādibrahmacariyakaṃ*. The word *sīlaṃ* is explained as the four great *sīlas*. E. M. Hare says here that this is a commentarial division and that the term *mahāsīlāni* does not seem to occur in the nikāyas though in the *Dīgha Nikāya* (I, 12) there is a sub-division of *sīlas* which, according to him, is probably a late editorial addition (ibid. note 4).

AGĀRAVA SUTTA (3), occurs as the second of the *Pañcaṅgika Vagga* of the Book of Fives in the *Aṅguttara Nikāya* (III, 15 f.). It is almost a repetition of *Agārava Sutta* (1), but in place of the terms, virtues, right views and right concentration, are inserted the terms, the body of virtues (*sīlakkhandha*), the body of concentration exercises (*samādhikkhandha*) and the body of insight (*paññakkhandha*), respectively.

AGĀRIYA VIMĀNA, a palace (*vimāna*) in the world of the Thirty-three Gods (*Tāvatiṃsa*) occupied by a couple who, as human beings in Rājagaha, had done many deeds of piety. The poem (*Vvu.* VI, 1) in which the story is given describes the palace in the words of Mahā Moggallāna. The palace is compared in splendour to the Cittalatāvana, a pleasance in Tāvatiṃsa, and it stands in the sky shedding its lustre all around. Questioned by Mahā Moggallāna, the deity replies that all they have are the fruits of their giving with open hands—they were a welling spring (*opānabhūtā*), as it were, in satisfying the needs of all men, while in the human world. The commentary (*VvuA.* 286–7) adds very little to the description of the palace given in the text. It says that the palace is ten leagues (*dasayojanika*) in extent.

The same poem mentions again, with no alteration either in subject matter or in the composition of the verses, a second Agāriya Vimāna (*Vvu.* VI, 2). The commentary offers no explanation for this repetition, except to say that the interpretation is the same as in the earlier one.

AGATI, the negative form of *gati* which means path or course. The term *agati*, in the phraseology of Buddhist ethics, refers to the wrong or incorrect path. Buddhaghosa in his *Manorathapūraṇī* (ii, p. 22) explains *agati* as *akattabbaṃ*, i.e., that which is not proper, or that which should not be done. In the Buddhist writings mention is made of four conditions known as *agati-gamanī* which are said to lead to *agati* or the wrong path, viz., *chanda* (lust or desire), *dosa* (hatred), *moha* (delusion) and *bhaya* (cowardice).

The term *chanda* according to its usage assumes different meanings in different contexts. In the first place, it is considered as an ethically indeterminate psychological state which means intention. It is in this sense that it is regarded as one of the fifty-two mental concomitants (*cetasika*). In the second place, it refers to righteous will or zeal (*dhammacchanda*). In this sense, it is an ethically desirable quality and as such it occurs in the formula of the four Right Efforts (*sammappadhāna*). Thirdly, it refers to the unwholesome quality of lust or desire and is closely connected with sensuality, greed, etc. It is in this last sense that *chanda* is considered as one of the four *agatigamanī dhammā*. *Dosa* or hatred is one of the three ethically unwholesome roots (*mūla*) which, through their presence, determine the actual moral quality of a volitional state. *Moha* or delusion, too, is one of the unwholesome roots and is synonymous with *avijjā* or ignorance. *Bhaya* or cowardice is also ethically undesirable, since one overcome by it is blind to what is right and wrong.

These four psychological states are called *agatigamanī* or leading to the wrong path, for one who comes under their influence omits what is good and commits what is bad.

Y. K.

AGATI SUTTA. Three suttas under the same title are found in the *Catukka Nipāta* of the *Aṅguttara Nikāya* as the seventh, eighth and the ninth suttas of the chapter called *Caravagga* (*A.* II, 18–9).

In the first the Buddha declares that a person may fall into evil practice (*agatigamana*) in four ways, viz., through desire (*chanda*), hate (*dosa*), delusion (*moha*), or fear (*bhaya*). A verse at the end of the sutta says that the fame of a person who transgresses *dhamma* through any of the above mentioned qualities will wane like the moon in the dark fortnight.

The second declares that a person in whom desire, hate, delusion and fear are absent will not fall into evil practice. The verse at the end of the sutta declares that the fame of a person who does not transgress *dhamma* through the above four qualities will wax like the moon in the bright fortnight.

The third is but a combination of the above two suttas, which according to the commentary is for the sake of the intelligent (*bujjhakānaṃ vasena*).

The *Bhattuddesaka Sutta* (*A.* II, 19) also gives the same four qualities—desire, hate, delusion and fear—through which a food-steward (*bhattuddesaka*) may fall into evil practice and thus be reborn in purgatory, while the absence of the same four may lead him to heaven.

In the *Sigālovāda Sutta* (*D.* III, 182) the Buddha expresses the same view when he says that a person does evil deeds by falling into evil practice through desire, hate, delusion and fear. A person does no evil deeds when the same qualities are absent. The verses found in the three *Agati Suttas* are also found in the *Sigālovāda Sutta* as having been spoken by the Buddha.

The commentary explains *chandāgatiṃ gacchati* as *chandena agatiṃ gacchati, akattabbaṃ karoti*, i.e., falls into evil practice through desire, and does what should not be done. *Agati* is not explained in the commentary.

C. W.

AGGABODHI (1), a prince of Ceylon in the 7th cent. A.C. The lineage of his father Mahātissa is traced to Okkāka; his mother, Saṅghasivā, was the daughter of the ruler of the southern district, Rohaṇa. Aggabodhi was the eldest of their three sons and is himself called the 'independent ruler of Rohaṇa'. He was an energetic builder in the cause of the religion and was responsible for the Mahāpāli alms hall and the Dāṭhaggabodhi pariveṇa both in Mahāgāma (Tissamahārāma); in Kāṇagāma, the Paṭimā vihāra where he set up a great stone Buddha image which was so splendid as to be considered miraculous [1]; the Sālavāṇa and Parivena vihāras, as well as one in Kājaragāma (Kataragama); and new buildings in the Dhammasāla vihāra. In Kāṇagāma he also built hospitals for the blind and the sick. Not all of these works have been identified, but they were most probably confined to the district which he ruled. He was a devout Buddhist. It is chronicled of him that once he was so moved as to eat of the food left over from alms given to the Saṅgha. As a further expression of the piety which induced him to do it, he granted them the village of Maṇḍagāma (*Mhv.* xlv, 38 ff.).

D. T. D.

AGGABODHI (2), a minister of king Sena III of Ceylon (938–46 A.C.). When he was in charge of the mountain district (Malayarāja) he built the pariveṇa called Nāgasālā. Its situation has not been traced, but was probably within the territory which he administered. King Sena visited it when on a royal tour and granted it a maintenance village (*Mhv.* liii, 36).

AGGABODHI I, king of Ceylon (571–604 A.C.) who is credited with many works of piety. To various foundations for the Saṅgha he attached tanks, fields and slaves. Among his repairs and additions to well-known shrines were those to Lohapāsāda, Mahā Thūpa and Dakkhiṇa-vihāra. He set up a statue of Mahinda on the bund of Mahindataṭa tank, made a golden reliquary for the Tooth Relic and set up a bronze canoe (see BHATTANĀVĀ) in the Mahāpāli alms hall, presumbly for boiled rice to be stored for the bhikkhus. In his time there was a disputation between the orthodox fraternity and the adherents of Vetullavāda. Mahā thera Jotipāla led the former and they were successful, although the latter were fiercely sponsored by prince Dāṭhāpabhuti. During his reign there was a great efflorescence of literature and there exists a list of twelve poets of the period. (See *Mhv.* xlii for general facts. The list is given in *Pūjāvaliya, Nikāya Saṅgraha* and *Rājāvaliya*, each with its variations.)

AGGABODHI II, king of Ceylon (604–14 A. C.). He devoted himself, with his queen Dāṭhā, zealously, to religious activities. Though obviously a patron of the Mahāvihāra community, he supported the Dhammarucikas of Abhayagiri and the Sāgaliyas of Jetavana, without prejudice. In his time the Kāliṅga king (who seems to have been dethroned by the Chālukya king) came to Ceylon "with the resolve of world renunciation", as "his mind was disturbed when he saw the death of living beings in war". The visitor entered the Saṅgha, with Jotipāla as his sponsor, and was soon followed by his minister and the queen who, too, were duly admitted to the Order. Aggabodhi and his queen built residences for them and supported them in various other ways, too. The thūpa of the Thūpārāma was threatening collapse at this time and, pending repairs, the king removed the right Collar-Bone relic of the Buddha, which lay enshrined within, to the Lohapāsāda where it remained. The king and his officers "renewed the whole work of Devānampiyatissa" with all sorts of embellishments and replaced the relic in a repaired thūpa which was richly embellished, and offered costly gifts. The king enlarged the Mahāpāli and "set up a canoe for the gifts of rice" (it is yet in position, with short donative inscriptions of four centuries later. See BHATTANĀVĀ). The queen ordered permanent gifts of rice for the bhikkhunīs (*Mhv.* xlii, 40 ff.).

AGGABODHI IV, king of Ceylon (667–83 A. C.). He was so intensely religious that his people spontaneously followed his example. Though partial to the Theravādins he also supported other religious communities. He granted them various endowments, placing at their disposal, in one instance, "helpers for the monastery who were even of his own kindred". He got the bhikkhus to recite *paritta*. His queen Jeṭṭhā built an ārāma (named after her) for bhikkhunīs. "All the heads of districts in the island built, here and there according to their means, numerous vihāras and pariveṇas. The time of this ruler of men consisted as it were, in nothing but meritorious works", is the succint description in the *Mahāvaṃsa*. He lived his last years in Polonnaruva where there is a touching story of his end—a story of a people's attachment that is probably unique in the annals of the world. "He was attacked by an incurable disease and as he saw that the time for his death had come, he called his subjects, exhorted them to

1 Probably the colossal stone image at Māligāvela (*ASCAR.* 1934, para 81; Univ. of Ceylon, *History of Ceylon*, I, p. 404.

piety and went to his death. When he was dead his subjects mourned all in deep grief, performed for him on his pyre all ceremonies without fail," and, continues the moving account in the chronicle, "made for themselves medicine from the ashes of the pyre" (*Mhv.* xlvi, 1–38). See also AGGABODHI-PADHĀNAGHARA, AGGABODHI-PARIVEṆA.

AGGABODHI VI, king of Ceylon (733–72 A. C.). Perhaps the most memorable of his several acts of piety were repairs to the damaged doors in Thūpārāma in Anurādhapura and the re-arranging of the triple row of graceful monoliths with sculptured capitals which encircle the thūpa (*Mhv.* xlviii, 64–7). It was in his reign that the Tiriyāy (q.v.) Sanskrit inscription, in Sinhalese characters, was engraved. The inscription (*circa* 8th cent. A. C.) is Mahāyānist in contents and is important in the history of the religion in Ceylon. In it is the earliest contemporary notice (so far locally found) of Avalokiteśvara (*EZ.* IV, 242 ff.; V, Pt. 1, 174 ff.).

AGGABODHI VII, king of Ceylon (772–7 A. C.). He "built anew and solidly" the ruined temple of the historic Bodhi tree at Anurādhapura. The *Mahāvaṃsa* also says, "By legal acts he carefully reformed the Order of the Conqueror", an important point in the relations between the Saṅgha and the ruler. He is credited with having himself studied the medical plants for therapeutic uses. He died in Polonnaruva (*Mhv.* xlviii, 68–74).

AGGABODHI VIII, king of Ceylon (804–15 A. C.). He was an exemplar of some of the Buddhist virtues. Thus, he forbade the bringing in of meat, fish and strong spirits to the centre of the town (Anurādhapura) on uposatha (fast-) days. After worshipping at the temple he would clean his feet thoroughly on leaving, lest he should take away even a grain of sand. He never used harsh speech and it is said that when he had once forgetfully addressed a slave, using the word 'slave', he felt such remorse that he called on the slave to address him in return in the same way. The *Mahāvaṃsa* gives the following description of his remarkable filial service to his mother, which is probably unprecedented among kings, whether Buddhist or otherwise (xlix, 51–61).

"The King found pleasure in the serving of his mother day and night. He went to wait on her already early in the morning, rubbed her head with oil, perfumed the parts moist with sweat, cleaned her nails and bathed her carefully. He clad her himself in a new garment, pleasant to the touch, and the cast-off raiment he took and cleaned it himself. With the water therefrom he sprinkled his own head together with the diadem, and worshipped her perfectly with fragrant flowers as a cetiya. After making obeisance before her three times, and walking, with right side facing, round her and giving her attendants raiments and the like to their heart's content, he offered her delicious food with his own hand, partook himself of what she left and strewed thereof on his head. To her attendants he gave the best food such as was meant for the king, and when he had put in order her chamber, fragrant with sweet odours, he carefully prepared there with his own hand her couch, washed her feet, rubbed her gently with fragrant oil, sat by her rubbing her limbs and sought to make her sleep. Then with right side facing, he walked round her bed, did reverence three times in the right way, ordered slaves or servants as guard and without turning his back on her, went out. At a spot where she could no longer see him, he halted and three times again did reverence. Then happy at his action, and ever thinking of her, he went home. As long as she lived he served her in this way."

AGGABODHI IX, king of Ceylon (831–3 A. C.), one of whose best remembered acts was to ensure, by handsome endowments, that ailing bhikkhus of the lesser vihāras in Anurādhapura receive medicinal rice-gruel, without having to rely on uncertain charity in their weak state. His action, in summoning beggars by the beat of drum and for three days distributing to them as much gold as they wanted, is reminiscent of the donations of Vessantara who, in this manner, practised the perfection of giving (*dānapāramitā* : *Mhv.* xlix, 83–92).

D. T. D.

AGGABODHI-PADHĀNAGHARA, a building erected in Ceylon by Aggabodhi IV (667–83 A. C.) who also came to be known as Sirisaṅghabodhi after his attainment of kingship. King Sirisaṅghabodhi performed various meritorious deeds and once, when he visited the thera Dāṭhāsiva, he became overwhelmed with joy, having listened to a sermon preached by the thera. Thereupon he erected 'a house for the practice of meditation' (*padhānaghara*) and having named it as Aggabodhi-padhānaghara, presented it to the thera. Further, the king granted it several villages and servitors for its maintenance (*Mhv.* xlvi, 11). The class of building known as *padhānaghara* is referred to elsewhere.

I. K.

AGGABODHI-PARIVEṆA, a building belonging to the Jetavanārāma of Anurādhapura, erected by Potthasāta, the general (*senāpati*) of Aggabodhi IV. He named this building after the king (*Mhv.* xlvi, 23).

AGGADHAMMA SUTTA, the ninth sutta of the *Arahatta Vagga* of the Book of the Sixes (*A.* III, 433–4). The Buddha declares that if a monk possesses six evil qualities, i.e., if he has no faith (*assaddho*), is shameless (*ahiriko*), reckless (*anottāpī*), indolent (*kusīto*), lacks insight (*duppañño*) and hankers after body and life (*kāye ca jīvite ca sāpekho*), then he cannot realise the highest state (*aggaṃ dhammaṃ*), i.e., arahantship.

But, if the opposite qualities are possessed by a monk, then he is capable of realising the highest state.

AGGA-DHANUGGAHA-PAṆḌITA, a young brāhman of Bārāṇasī, so-called because of his great skill in archery; also known as Culla-Dhanuggaha Paṇḍita. Because of his cleverness, his teacher at Takkasilā presented his daughter to him as his wife. On his way back to Bārāṇasī with his wife, he killed a fierce elephant and, meeting fifty robbers, killed all except the leader. Then he seized the leader and desiring to kill him asked his wife for the sword. But as she had fallen in love with the robber, she placed in the robber's hand the sword's hilt with which he slew her husband. Going together they came to a stream which was flooded. He left her on the bank and pretending that he was taking her ornaments for safe keeping, ran away. The bodhisattva, born as Sakka, saw this and, in order to show her folly, went down to the earth with Pañcasikha as a bird and Mātali as a fish, while he himself took the form of a jackal holding a piece of meat in his mouth. When the fish leapt up he abandoned the piece of meat to catch the fish. Meanwhile the bird carried away the piece of meat. When the woman saw this she realised her foolishness.

This story was told by the Buddha at Jetavana in connection with a monk who wished to leave the Order, because of his former wife. The monk was identified with the archer, his wife with the woman of the story and the Buddha with Sakka (*J.* III, 374).

According to the commentary of the *Dhammapada* this story was told in reference to a novice who fell in love with a young girl whom he had seen when he visited a certain house to obtain water. When the girl had encouraged his visits and roused his feelings, he became dissatisfied with his life as a monk and wished to leave the Order (*DhpA.* IV, 65 ff.).

I. K.

AGGAḶAPURA, one of the several cities visited by Revata thera on his way from Soreyya to Sahajāti (*Vin.* 300), before he was invited by Yasa to question the monks of Vesāli at the Second Council, where they brought up a dispute regarding the validity of the 'ten points' (*dasa-vatthu*, q.v.).

AGGĀḶAVA CETIYA, the chief shrine of Āḷavī, originally dedicated to the worship of yakkhas and nāgas, later converted to a Buddhist vihāra, but still retaining its old name (*SnA.* I, 344; *SA.* I, 207). On many occasions the Buddha stopped here during his wanderings, and it became the scene of the formulation of a number of Vinaya rules, e.g., against digging the ground (*Vin.* IV, 32), cutting down trees (ibid. 34), using unfiltered water for building purposes (ibid. 48), sleeping in the company of novices (ibid. 16), giving new buildings in charge for repairs (*Vin.* II, 172) and making rugs mixed with silk (*Vin.* III, 224). The rule pertaining to the building of cells also was enacted here. Mahā Kassapa found that the people of Āḷavī detested the monks and ran away at the very sight of them, because they pestered them by asking building materials. When this was reported to the Buddha, he related a number of Jātaka tales, e.g., the *Maṇikaṇṭha* (*J.* II, 282), the *Brahmadatta* (*J.* III, 78), the *Aṭṭhisena* (ibid. 351) and other anecdotes to illustrate the disadvantages of begging, and laid down the above rule (*Vin.* III, 144 f.). It was here, too, that the Buddha praised Hatthaka Āḷavaka as the possessor of eight wonderful qualities. Āḷavaka visited the Buddha with a large following whose fealty, he averred, had been won by practising the four characteristics of sympathy (*saṅgaha-vatthu*) taught by the Buddha (*A.* IV, 218).

The *Vaṅgīsa Sutta* was preached at the Aggāḷava Cetiya to Vaṅgīsa, on the occasion of the death of his preceptor Nigrodha Kappa. During his early novitiate Vaṅgīsa lived here with his preceptor and acted as the custodian of the shrine (*vihārapāla* : *S.* I, 185). On two occasions dissatisfaction (*anabhirati*) arose within him, once because of some women, and the second time because of his preceptor's solitary habits (*S.* I, 185–6). Later, again, he despised his fellow monks through pride in his own power of improvisation (*paṭibhāna* : *S.* I, 187). However, on all three occasions he was able to overpower his evil thoughts by his own efforts.

C. W.

AGGĀNI SUTTA, a short sutta in the *Catukka-nipāta* of the *Aṅguttara Nikāya* (II, 79), enumerating two sets of four perfections (*agga* : the foremost) the first set containing the perfections of virtue, concentration, wisdom and deliverance, and the second set comprising the four perfections of bodily form, sensation, perception and becoming. From the context it is clear already that this last item 'becoming' (*bhava*), combined as it stands with *rūpa*, *vedanā* and *saññā*, is no other than the mental complexes (*saṅkhāra*); for also in the formula of dependent origination (*paṭicca-samuppāda*) the two links of karma-formations (*saṅkhāra*) and the process of becoming (*bhava*) are the identical karma-process (*kamma-bhava*). As perfections (*aggāni*) these are taken by the commentary to be the personality in which one attains arahantship (*uttama-sarīra*).

AGGAÑÑA SUTTA, the twenty-seventh sutta of the *Dīgha Nikāya* (III, 80 ff.) reporting a discussion in which the Buddha is concerned with the establishment of a standard for the evaluation of human personality as an alternative to that contemporaneously in vogue, namely, of birth. In the course of the discussion he enunciates, with an elucidatory as much as a refutative purpose, a theory of origins from which the sutta derives its name, *Aggañña*, meaning 'pertaining to beginnings'.

The Buddha, staying at the time in the Migāramātupāsāda in the Pubbārāma in Sāvatthi, addresses two brāhman youths Bhāradvāja and Vāseṭṭha (seemingly two young men belonging to

clans of these same names[1]). Two brāhman youths with the same names are met with in the *Vāseṭṭha Sutta* of the *Majjhima Nikāya* (II, 197) and *Sutta Nipāta* (116) as well as in the *Tevijja Sutta* of the *Dīgha Nikāya* (I, 235), and are identified in the commentary (*DA*. 406) with these two. In the common sutta of the *Sutta Nipāta* and *Majjhima Nikāya*, Vāseṭṭha claims to be the pupil of Pokkharasāti and Bhāradvāja of Tārukkha, and describe themselves as versed in the three Vedas (*Sn*. 116). Their associations with the respective teachers are shown also in the debate which takes place between them in the *Tevijja Sutta* (*D*. I, 235). According to the commentary, the two youths were converted by the Buddha on the occasion recorded in the *Vāseṭṭha Sutta*, and again on the occasion referred to in the *Tevijja Sutta*, the first taking place near Icchānaṅkala (*Sn*. loc. cit.) and the second at Manasākata (*D* I, loc. cit.). The *Aggañña Sutta*, then, refers to an occasion later than either of these, when the two young brāhmans are said to be "passing their probation to enter the Saṅgha" (*D*. I, loc. cit.).

The problem which the Vāseṭṭha and Bhāradvāja youths bring to the Buddha in the *Vāseṭṭha Sutta* is: what constitutes a brāhman? (*Sn*. loc. cit.) and in the *Tevijja Sutta* (*D*. I, 326): whether all the various paths taught by the various brāhman teachers, such as Addhariyā, Tittiriyā, Chandokā and Bavarikā, lead to the same right goal. In the *Aggañña Sutta* the problem has altered. They no more dispute, nor approach the Buddha in doubt, but are here interested merely in listening to a discourse on the doctrine when they come to him. They are now converted and confident, and it is the Buddha who opens the discussion, asking them whether they, who, being brāhmans by birth and family, have gone forth from a brāhman family and home to the homeless life are being reviled by the brāhmans (*D*. III, 81). Their answer to it, that they have been accused of abandoning the superior class, which has been born from the mouth of Brahmā, in order to join the inferior company of 'shavelings', provides the point of departure for the lengthy discourse on origins contained in the *Aggañña Sutta*.

Proceeding to refute first the brāhman claim that the brāhmans are the genuine children of Brahmā, born from his mouth (loc. cit.), the Buddha points to the mere empirical evidence that brāhmaṇīs, the wives of brāhmans, give birth to children, like other folk, reasserting equality in kind and origin consistently with the claim of the *Vāseṭṭha Sutta* that in man there is no manifold (*Sn*. *v*. 607). Secondly, he argues against the brāhman claim that only a brāhman is of the best social grade, other grades are low (*D*. III, 81). The *Madhura Sutta* (*M*. II, 84-6) argues that in point of desires and aspirations which are common to all, men are equal and that the criterion for supremacy is virtue. It adds, in fact, to the argument of the *Vāseṭṭha Sutta* that man is of one genus and species and the difference in men is nominal (*Sn*. *v*. 611). The *Aggañña Sutta*, however, is emphatic in the assertion that there is another standard by which men may be graded—that of personality, character, nature, *dhamma*—the same arguments which are repeated by Kaccāna to Avantiputta, though with lesser force and precision. Here, in the present sutta, the Buddha is represented as saying that even conventionally this fact is recognised, and calls to witness the respect shown by the royal Pasenadi to the 'shaveling' Gotama (*D*. III, 84; cp. *M*. II, 100-1).

The Buddha attributes the cause of this idea of divine origins and consequent superiority of the brāhmans to mere ignorance of history and of the evolution of beings and society. Proposing that the origin of the development of the idea of God is psychological, he traces a predominantly psychological process of evolution. In this theory, which is also brought forward in a different context in the *Brahmajāla Sutta* (*D*. I, 17-8) and for a different purpose in the *Pāṭika Sutta* (*D*. III, 27 ff.), he depicts life on this earth as a mere re-evolution.

The universe is shown to be one nebulous mass, sunk in darkness, soon to appear in a liquid state from which the earth emerges. The earth is then shown to be visited with life from the Ābhassara (q.v.) world, there to go through various transformations as a result of the desires of these luminous beings. In the course of this transformation, time, light and darkness appear. Vegetation, first of a mushroom variety, then creeping plants, then legumes and cereals appear, on which animate life feeds. Bisexuality occurs as one of the stages in the process. How men came to build habitations for themselves and to acquire private property is explained, the acquisition of private property gradually giving rise to crime and immorality, this in turn necessitating Law and the State. The evolution of kingship from Mahāsammata[2], and the establishment of monarchy is then shown, rejecting the theory of divine origin of kings and replacing it with a theory of kingly duty arising from the fact of democratic beginnings. The Buddha then explains the gradual division of labour and how the brāhmans came to practise their professions. Throughout this discourse an attempt is made to show that:

> "The Norm's the best among this folk
> Both in this life and in the next,"

and that it has through the ages been the criterion of human worth.

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1 Some valuable material regarding the Bhāradvāja and Vāseṭṭha clans or gens is found in Macdonnel's *Vedic Mythology* and Keith's *Religion and Philosophy of the Veda*. The clans are said to derive their names from ṛṣis who were authors of certain works of the Ṛgveda.

2 *Mahāvastu*, 338, expands this, tracing the geneaology of Gautama as in the line of Mahāsammata.

The sutta concludes with the celebrated poem of Brahmā Sanaṅkumāra who is admitted by the Buddha to have revealed this story of genesis. See also s.v. AMBAṬṬHA SUTTA, BRĀHMAṆA, CASTE, PASENADI.

BANDULA JAYAWARDHANA.

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AGGAPAṆḌITA, a Burmese thera of the thirteenth century. At Pagān he wrote the *Lokuppatti-pakaraṇa, Lokuppattipakāsanī*, etc. Apparently, he was one of the few contemporary Pali scholars who were not exclusively devoted to the study of the language in itself. According to the *Sāsanavaṃsa* (p. 74) there were three theras of the same name. They were distinguished by the prefixes Mahā, Dutiya and Tatiya, respectively. All were famed for their learning and were residents of Arimaddana (s. v. PAGĀN). Our thera was probably Mahā Aggapaṇḍita and is sometimes confused with Aggavaṃsa.

AGGAPAÑÑATTI is a manifestation of superiority in a particular field. The Buddha describes four types of beings (*A.* II, 17) and makes known the chief (*agga*) of each. Thus Rāhu, the lord of the Asuras, is mentioned as chief of those who have personality (*attabhāva*). Mandhāta, the rāja, is named chief of those who are given to the pleasures of sense. Of him it is said (*Miln.* iv, 8, 25) that in his earthly body he attained to such glory as is confined to the city of the gods. Yet his desire and greed was the root of his misfortune (*J.* II, 312). Māra, the evil one, is called the chief of those who have lordship, radiant with power and glory. But in all the worlds of devas, māras and brahmās, in the world of mankind with its recluses and brāhmans, the Tathāgata is reckoned chief, for he is an arahant, a perfectly enlightened one.

The superiority of the Buddha, Dhamma and Saṅgha is proclaimed elsewhere as *agra-prajñapti* (*Avś* I, 49, 329).

AGGAPPASĀDA SUTTA, a discourse by the Buddha on 'faith' (*pasāda*) in the 'best' (*agga*). It occurs, in what is probably its most original form together with verses, in the *Itivuttaka* (87–9), where the three 'best' are explained as the Buddha, the Dhamma and the Saṅgha. For, amongst all beings, whether they have a physical form or not, sense-perception or not, the fully enlightened one, the Buddha, is supreme. Hence, faith in him is the best. Then, amongst all states or things, whether they are conditioned (*saṅkhata*) or not, the best is freedom from passion, for that leads to the subjugation of pride, restraint of lust, removal of clinging, the extirpation of the root of rebirth, destruction of craving, freedom from passion, cessation (of becoming) and Nibbāna. But it is the Dhamma which teaches this passionless freedom. Hence, faith in the Dhamma is the best. And again, amongst all orders and societies the Order of the monks of the Buddha is the best, for it is that Order which consists of the four pairs of holy men, i.e., of those who follow the path (*magga*) and enjoy the fruit (*phala*) of the four stages of holiness, who are thereby worthy of honour, reverence, offerings and worship, a field beyond compare in which the faithful may sow their good deeds to ripen into the fruits of merit. Hence, faith in the Saṅgha is the best.

This *Aggappasāda Sutta* has been enlarged with a fourth best, the Eightfold Path (*aṭṭhaṅgika magga*), to enable its inclusion in the Book of Fours (*catukka nipāta*) of the *Aṅguttara Nikāya* (II, 34). But in the *Cundī Sutta* (*A.* III, 35) the Eightfold Path is again omitted and replaced by five virtuous practices (*pañca sīlāni*). Had the Eightfold Path been included here too, it would have earned thereby the right to appear in the Book of Fives. But that both suttas in the *Aṅguttara Nikāya* have been edited is clear from the fact that in both cases the concluding verses speak only of the three best faiths, as originally mentioned in the *Itivuttaka*.

A quotation of the section dealing with conditioned and unconditioned states and the freedom from passion occurs in the *Visuddhimagga* (viii, § 242, p. 242) under the chapter on recollection of peace (*upasamānussati*) with a comprehensive paraphrase on some terms used therein.

H. G. A. v. Z.

AGGAPUPPHIYA, an arahant thera who in a previous birth, taking flowers which blossomed at a tree-top (*aggaja*), offered them to the Buddha Sikhī. In one of his later births he became a world ruler (*cakkavatti*), named Amita (*Ap.* I, 229).

AGGAVAṂSA, a monk who was tutor to king Narapatisithu (1167–1202 A. C.) reputedly the most prosperous of the Burmese rulers of Pagān. According to the *Gandhavaṃsa* he was from Jambudīpa—which is not necessarily India, the Burmese writers of the period often having taken the name to mean their own country, too. In 1154 the thera completed *Saddanīti*, a grammar in which was expounded the original meaning of the language used in the Tipiṭaka. The work won unstinted praise from the Saṅgha of Ceylon who considered that it surpassed anything of a like nature found in that country. It earned a great reputation for Burmese scholarship and for the author as well. To this day it is treated as a classic in the country. Aggavaṃsa resided in the vihāra north of the plateau above Pagān.

AGGAVATĪ-PARISĀ SUTTA of the *Aṅguttara Nikāya* (I, 243) deals with three types of company: the distinguished (*aggavatī*), the discordant (*vaggā*) and the harmonious company (*sammaggā parisā*). The first one is indeed 'distinguished', for the monks who live in such company are not given over to a life of ease, but they strive to attain the

unattained, to realise the unrealised. The discordant company is a band of quarrelsome, disputatious monks, wounding each other with the weapons of the tongue, whereas the harmonious company, on the other hand, lives in unity, courteously, without quarrelling, 'like milk and water mixed', respecting one another with affection.

Having thus explained the three types of company the Buddha addresses his monks about monks living in harmony. It is in such company that the monks acquire great merit and lead the holy life; for spiritual joy is born from delight through sympathy and freedom of mind; and one who is thus full of joy is calm in body, experiences well-being and is concentrated in mind.

The discourse concludes with a lengthy simile, comparing the good effects of living harmoniously together, with rain that falls in heavy drops on the mountains, and which, then flowing down the slopes, fills up the crevices and gullies of the mountains, making small pools which become large pools, which in their turn cause the streamlets to run down and feed the large rivers, ultimately filling the sea.

AGGI-BHAGAVĀ, the Lord of Fire, a deity referred to in several Jātakas, and evidently identical with the Vedic Agni (q.v.). In the *Asātamanta Jātaka* (*J.* I, 285, No. 61) the ceaseless worship of the Lord of Fire is referred to as an ancient custom in brāhman families among whom the fire, which is lit on the day a son is born, is not allowed to go out until the boy is sixteen, after which he himself has to tend it if he wishes to retire to the forest as an ascetic and thereby ensure his rebirth in Brahmaloka. This sixteenth birthday is again referred to in the *Naṅguṭṭha Jātaka* (*J.* I, 494, No. 144), where the bodhisatta, born as a brāhman's son, was asked by his father to choose either to lead a family life and study the sacred Vedas, or to take the fire with him into the forest, there to tend it and win the favour of birth in Brahmā's realm. The bodhisatta chose the worship of Aggi-bhagavā, till one day he had occasion to sacrifice an ox to the Lord of Fire. But while he went in search of salt, a band of hunters killed the ox and ate it, leaving only its tail and hide and the shanks. On his return, the bodhisatta loses his faith in Agni, for, "how can he look after others if he cannot even protect himself?". Here he calls the Lord of Fire by the name Jātaveda, the archaic title used also in the *Vaṭṭaka Jātaka* (*J.* I, 214, No. 35).

Under circumstances similar to those related in the *Naṅguṭṭha Jātaka*, referred to earlier, the bodhisatta chooses again the forest-life and fire-worship in the *Santhava Jātaka* (*J*, II, 43, No. 162), but here Aggi-bhagavā is identified with Mahā-brahmā. When one day the hermit offered rice and ghee, the flame flared up so high that the hermitage was set on fire. Blaming the fire for burning down the hut put up by him with great trouble, the bodhisatta gives up his worship of Agni, as being bad company, and retires deeper into the mountains where he meets good friends, e.g., a deer licking the face of a tiger.

In his commentary on the *Brāhmaṇa Suttas* of the *Saṃyutta Nikāya* (I, 166 ff.) Buddhaghosa assumes that the fire-rites of the Bhāradvāja brāhmans had only Mahā-brahmā as their object, from which Mrs. Rhys Davids conjectures that in Buddhaghosa's day Agni worship had apparently become quite obsolete (*Kindred Sayings*, I, p. 209, notes 4 and 5). The fusion of Aggi-bhagavā into Mahā-brahmā may have been occasioned by the very purpose of the worship, namely, rebirth in Brahmaloka.

AGGIBRAHMĀ, a nephew of the emperor Asoka and later his son-in-law, being married to Asoka's daughter Saṅghamittā (*Mhv.* v, 169–70). He became a monk with the emperor's permission, and left home on the same day as Asoka's brother, Tissa, in the fourth year of Asoka's reign. He was admitted to the Order by Mahādhammarakkhita, a thera advanced in self-control, given over to meditation in the forest and in possession of supernormal psychic powers.

Aggibrahmā is said to have had a son, named Sumana, who later, as a *sāmaṇera* in the company of the arahant Mahinda brought the teachings of the Buddha to Ceylon.

AGGIDATTA (1), a poor brāhman of Kāsi, whose son was Somadatta, a previous birth of Sakyamuni. Somadatta was educated at Takkasilā and entered the king's service. His father had only a single pair of oxen, and when one of them died, he asked Somadatta to get an ox through the king's favour, but Somadatta suggested that his father should himself approach the king. As Aggidatta said that he was too nervous to do so, Somadatta undertook to train him to make the request in the proper manner, and took him to a cemetery where there were clumps of sweet grass. Having made bundles out of them, he named them after the king, the viceroy and the commander-in-chief, respectively. Having pointed them out to his father, he asked him to greet the king first and then to repeat the verse which would convey to the king his prayer for an ox.

After having trained him, Somadatta took his father to the king. But, there Aggidatta repeated the verse incorrectly. Instead of asking the king for an ox, he requested the king to take the ox he already had. The king knowing that the brāhman had made a mistake said to Somadatta, by way of a joke, that there was evidently a great number of oxen belonging to the brāhman. Somadatta in reply said that if that were so, they must be a gift of the king. The king, pleased with Somadatta's answer, gave the brāhman sixteen oxen, with fine caparison, and a village to live in.

Then the brāhman riding a chariot drawn by pure white Sindh horses went to his village with a great retinue. On the way Somadatta pointed out to him the mistake made in his recitation. Then the brāhman uttered this stanza:

"He that asks, dear Somadatta, takes his chance between the two—
May get more, or may get nothing: when you ask, 'tis ever so."

The story of Aggidatta occurs in the *Lāḷudāyi-thera-vatthu* of the *Dhammapadaṭṭhakathā* (III, pp. 124–5) and in the *Somadatta Jātaka* (*J.* II, 164–7). The story was told by the Teacher while residing at Jetavana, in connection with the monk Lāḷudāyī who was unable to speak in the presence of two or three persons.

The Teacher identified Lāḷudāyī with Aggidatta and himself with Somadatta. It is only in the *Dhammapadaṭṭhakathā* that Ānanda is identified with the king.

I. K.

AGGIDATTA (2), a brāhman chaplain (*purohita*) first of king Mahākosala and then of his son Pasenadi Kosala. When he became old and after obtaining the king's consent, he distributed all his wealth among the people and became an ascetic. With a large band of followers he wandered about Aṅga, Magadha and Kururaṭṭha teaching the inhabitants that they should take refuge in rocks (*pabbata*), forests (*vana*), parks (*ārāma*) and trees (*rukkha*), in order to be released from misery. The Buddha, knowing that the brāhman and his disciples had the necessary conditions to attain arahantship, sent Moggallāna to admonish him. Moggallāna went to the hermitage of Aggidatta and asked him for shelter; it was refused. Thereupon Moggallāna wished to know whether he could take shelter on the mound (*vālukārāsi*) which was the abode of the nāga king Ahicchatta. The brāhman said that it was a difficult task. But, the thera proceeded there and, while the ascetics were watching, he subdued and tamed the nāga king. They were all surprised and paid homage to him. Simultaneously the Buddha arrived and received Moggallāna's homage. The ascetics, thinking that the power of the Buddha should be greater than that of his disciple, also worshipped him. When the Buddha asked Aggidatta what he taught his pupils, he said that he taught them the cult of nature worship, in order to free themselves from sorrow. Then the Buddha said, "Aggidatta, one who has taken refuge in these things (rocks, forests, etc.) will not be released from sorrow, but all the ills of saṃsāra will be removed from him who has taken refuge in the Buddha, Dhamma and Saṅgha."

At the end of the discourse Aggidatta and his followers attained arahantship (*DhpA.* III, 241).

I. K.

AGGIDATTA (3), a brāhman of Khemavatī; father of the Buddha Kakusandha. His wife was known as Visākhā (*D.* II, 7; *Buv.* xxiii, 14; *J.* I, 42).

AGGIDEVA (1), name of Pāpanivāriya (q.v.) thera in a previous birth as a world ruler (*cakkavatti*).

AGGIDEVA (2) the fifth son of Devagabbhā and Upasāgara and one of the ten brothers who became known as Andhakaveṇhudāsaputtā (q.v.).

AGGIKA-BHĀRADVĀJA (1), a brāhman of the Bhāradvāja clan, who lived in Sāvatthi.

Once when in his house a sacrificial fire was blazing and oblation was being made, the Buddha while going round for alms arrived at the spot. On seeing the Buddha the brāhman insulted him by calling him a shaveling (*muṇḍaka*) and an outcast (*vasalaka*). The Buddha thereupon asked him whether he knew the meaning of the word *vasala* and the things that make one an outcast. The brāhman admitted that he was unaware of these things and asked the Buddha to enlighten him. The Buddha then preached the *Vasala Sutta* of twenty-seven verses, the last verse of which reads:

na jaccā vasalo hoti na jaccā hoti brāhmaṇo ;
kammanā vasalo hoti kammanā hoti brāhmaṇo

(*Sn. v.* 136 ; *SnA.* I, p. 174.)

"Not by birth does one become an outcast, not by birth does one become a brāhmaṇa; by deeds one becomes an outcast, by deeds one becomes a brāhmaṇa."

The Buddha also related to the brāhman the story of a caṇḍāla of the Sopāka caste, well known as Mātaṅga. Mātaṅga had been able to reach the highest fame and had been served by many khattiyas and brāhmaṇas. Further, Mātaṅga was able to be re-born in the Brahma world, as a result of the abandonment of sensual pleasures (*kāmarāga*). Also, said the Buddha, sometimes brāhmaṇas, having committed sinful deeds, get themselves blamed in this world and will be born in hell in the next birth. The Buddha, by giving these two examples made the brāhman Aggikabhāradvāja realise that a person becomes a brāhman or an outcast only by his deeds, but not by his birth.

Brāhman Aggikabhāradvāja who was listening to the Buddha all this while, was very pleased with his words and took refuge in the Buddha, Dhamma and Saṅgha (*Sn.* pp. 23–4; *SnA.* pp. 184–91; *J.* No. 497).

I. K.

AGGIKA-BHĀRADVĀJA (2), a brāhman of Rājagaha (Veḷuvana).

Once when the brāhman was making preparations for a fire-sacrifice, the Buddha, going on his alms-round, arrived at the brāhman's house and stood on a side.

The brāhman seeing the Buddha said that he would offer the sacrificial rice to any person who was proficient in the threefold knowledge (*tevijjā*), meaning thereby the three Vedas. Thereupon, the Buddha said that although a person chants multitudes of runes, if he is impure (*kasambusaṅkiliṭṭha*) and hypocritical (*kuhana*), he could not be regarded as a brāhman (*S.* I, pp. 166–7). He further said that a true brāhman learned in the triple lore is one who possesses the knowledge of former births (*pubbe-nivāsa-ñāṇa*), who sees the heavens and the hells with his divine eye, who has attained arahantship (*jātikkhaya*) and who has attained the mastery of special knowledge (*abhiññā-vosita*).

Having listened to the Buddha's words, the brāhman filled a golden bowl with the sacrificial rice and offered it to the Buddha saying that there was no better brāhman anywhere than the Buddha since he had put an end to all defilements. But the Buddha declined the food saying that it was not proper for him to enjoy presents obtained (as a fee) after chanting verses. He would partake of food only acquired by proper means.

It is said that the brāhman, delighted by the Buddha's virtue and wisdom, wished to spend his wealth, about eighty crores (800 millions), for the benefit of the dispensation of the Buddha. At the same time, he was concerned with the Buddha's refusal to accept his offer of alms.

The Buddha was aware of his thoughts, but did not want to talk about it in the presence of others since he felt that it was not proper. Therefore, he spoke to the brāhman alone, as to how a person desirous of gaining merit (*puñña-pekkha*) could obtain great merit by offering requisites such as robes, etc. (*SA*. I, pp. 231–3). Later, it is said, the brāhman attained arahantship (*S*. I, p. 167).

I. K.

AGGIKA-BHĀRADVĀJA SUTTA, another name for *Vasala Sutta*, the seventh sutta of the *Uraga Vagga* of the *Sutta Nipāta* (21–5). It contains the story of the brāhman Aggika-bhāradvāja (1). This sutta is considered to be of great importance in daily life and has been included in the protective verses (*paritta*, q.v.).

AGGIKA JĀTAKA (*J*. I, 461 f.). Once the bodhisatta was born as king of the rats. A jackal whose hair was singed in a forest fire entered the rats' cave pretending to be an ascetic with shaven hair, by the name of Aggika Bhāradvāja, a fire-worshipper. He told the king of the rats that he had come there to protect them by counting them on his fingers in the morning when they went out in quest of food and at night when they returned. The king agreed to the proposal and the jackal counted them accordingly. But every time he counted them, he seized the last of them all and devoured it. When the king became aware of this, he exposed the jackal's appearance of saintliness as covering up his gluttony. The Buddha identified the jackal of the story with a hypocritical monk at Jetavana.

AGGIKA SUTTA, a discourse of the Buddha preached to Aggika (fire worshipper) Bhāradvāja, a brāhman of Rājagaha (*S*. I, 166–7).

On his round for alms the Buddha arrived once at the house of the brāhman who praised the knowledge of the three Vedas. The Buddha in reply to him said that a mere mumbling of the Vedic runes would not make one a brāhman if he were defiled within and deceitful, and that one should have a knowledge of former lives, of heavens and hells, of higher insight (*abhiññā*), and of that which puts an end to birth (*jātikkhaya*). Then the brāhman offered the Buddha the preparation of rice with ghee as a fee for his teaching. The Buddha, however, did not accept it, saying that Buddhas do not enjoy presents for chanting verses, but if the brāhman desired to attend on him merely on account of his virtue, he could do so. When the Buddha had thus spoken, Aggika Bhāradvāja accepted his word and attained arahantship.

AGGIKKHANDHOPAMA SUTTA (var. *Aggikkhandhūpama*), included in the *Mahā Vagga* of the *Sattaka Nipāta* of the *Aṅguttara Nikāya* (IV, 128 ff.). As the title denotes, it is the discourse of the simile of a mass of fire. It was preached by the Buddha while he was journeying in Kosala with a large following of monks, and is concerned with the morality of the monks, the occasion for it being provided by a blazing fire on the roadside.

The Buddha begins with the assertion that it were better for an evil man to embrace that great flaming fire rather than caress a fair maiden well-born, for the result of the first which was death or deadly pain was preferable to the result of the second which would be birth in hell for a long time. He proceeds on to other images, more and more gruesome and revolting, and declares in turn that it were better for the wicked monk of evil conduct and corrupt practices to suffer each of those torments rather than enjoy the obeisance and reverence of the wealthy laity and accept their offerings of the four requisites, for after death he would be born in hell for a long period. There are seven images in all, whence the appropriateness of this sutta being included in the *Sattaka Nipāta* (the Book of the Sevens).

The Buddha concludes his address stressing the importance of diligence (*appamāda*). It is said that while the discourse was being delivered, sixty monks vomited hot blood, sixty reverted to the lay life in diffidence, while sixty others became arahants. According to Buddhaghosa (*AA*. I, 68), of these three groups, the first had committed *pārājikā* offences (grave transgression meriting expulsion), the second were guilty of minor offences and the third were of blameless conduct.

In the *Milindapañha* (p. 164) this sutta forms the subject of the twentieth dilemma of the Fourth Book of Dilemmas. Milinda's query from Nāgasena is how could the Buddha who was said to do only good and avoid harm to all beings have preached this sutta which resulted in sixty monks vomiting hot blood. Nāgasena replies that the Buddha was not to blame for the discomfiture of these sixty bhikkhus as that was the result of their own fault in taking the Buddha's words wrongly. By getting rid of these monks, the Buddha had saved the virtuous monks.

According to the commentarial tradition [1], however, the Buddha was aware of the consequences. The sutta was beneficial for all three classes, even to those who vomited hot blood and those who left the Saṅgha. It saved the *pārājikā* offenders from continuing to lead a sinful life in the Saṅgha and suffering the consequences in hell after death. It also prevented the minor offenders from committing graver offences in course of time. On hearing this discourse they would give up the higher life but would lead virtuous lives observing the precepts they had vowed to observe and enjoy birth in heaven or even reach one of the stages of the path.

The effect of this sutta is said to have been even more far-reaching. As news of it spread, there were mass desertions from the Saṅgha. It was to counteract these effects and to act as an encouragement to the bhikkhus that the Buddha preached the *Cūlaccharāsaṅghāta Sutta*, says the commentary (*AA.* I, 70).

This discourse was preached later by Yonaka Dhammarakkhita when he was on his mission at Aparantaka, and it resulted in many people being converted and joining the Saṅgha [2]. It was also preached by Mahinda in Ceylon in the Nandana Park on the day the Mahāmegha Grove was gifted to the Saṅgha. On hearing it several people attained the fruit of the path [3].

This sutta is quoted in the *Sīlaniddesa* of the *Visuddhimagga* (p. 43). It is also cited, among others, as an example of a discourse based on some immediate incident, in this case a raging fire (*MA.* I, 16) and as an example of a sermon with a simile (*AA.* I, 55).

LAKSHMI R. GOONESEKERE.

AGGIMĀLA (var. Aggimālī), one of six seas which were crossed by the sea-faring merchants of Bharukaccha, mentioned in the *Suppāraka Jātaka*, in the course of their voyage with the bodhisatta as their skipper. In the Pali *Jātaka* (IV, 139–40) it is the second of the seas they crossed, and is described as sending forth a radiance like a blazing bonfire, like the sun at midday, and containing abundance of gold. In the *Supārga Jātaka* of the Sanskrit *Jātakamālā* (91) its name is Agnimālin; it is mentioned as the third sea the merchants crossed, but there is no reference to it as containing gold. It is described there as tinged with the splendour of gold resembling the red-brown colour of flames, tinged with the brilliant hues of the rising sun, and like a great blazing fire. See also KHURAMĀLA JĀTAKA, SUPPĀRAKA JĀTAKA.

AGGIMITTĀ, one of the learned young arahant therīs who accompanied Saṅghamittā to Ceylon. All of them taught the Vinaya at Anurādhapura (*Dpv.* xv, 77–9; xviii, 11–3).

AGGIMUKHA (fire-mouth), the name of one of four species of snakes, mentioned by way of simile in the *Visuddhimagga* (308). Their bite is said there to be capable of causing bodies to grow hot. They are also mentioned in the *Atthasālinī* (*DhsA.* 300). For the names of the four species, see KAṬṬHAMUKHA.

AGGINIBBĀPAKA (var. Agginibbāpana), name of Māṇava (q.v.) thera in a previous birth as a world ruler (*cakkavatti*).

AGGIPAVISAKA, a cetiya in Anurādhapura, Ceylon, built to commemorate the spot where three nephews of king Khallāṭa-nāga immolated themselves in a fire. They were Tissa, Abhaya and Uttara, and were the sons of the king's half-sister. They had intrigued to kill the king, but the plot leaked out and they took refuge in the temple of the Jain ascetic, Giri. Knowing the fate which would befall them they decided to throw themselves on a pyre.

Aggipavisaka (fire-entering) cetiya was built on the spot of the self-immolation of these young princes, who had outstanding qualities (*sūra-vīra-parakkama*) which fired the people with admiration. It was here that the cetiya of the Abhayagiri vihāra was later built (*MhvA.* p. 612).

D. T. D.

AGGISAMA, name of Pupphathūpiya (q. v.) thera in sixteen successive previous births as a world ruler (*cakkavatti*).

AGGISĀMA, name of Udakāsana-dāyaka (q.v.) thera in a previous birth as a king.

AGGISIKHA, name of Gatasaññaka (q.v.) thera in three successive births as a world ruler (*cakkavatti*).

AGGI SUTTA (1), a discourse in the *Saṃyutta Nikāya* (V, 112). Some bhikkhus, having been questioned by the paribbājakas as to what distinction there is between the Buddha's teaching on the five hindrances (*pañca-nīvarana*) and the factors of enlightenment (*bojjhaṅga*) and their own teaching on the same subject, come to the Buddha and ask him for an explanation. The Buddha advises them to place before the challengers

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1 The commentary on this sutta is very brief (*AA.* IV, 65) and the reader is referred to the commentary on the *Cūlaccharāsaṅghāta Sutta* which contains particulars pertaining to the *Aggikkhandhopama Sutta*. See *AA.* I, 67–70.

2 *Mhv.* xii, 34–6, p. 97; *Dpv.* viii, 7, p. 54; *VinA.* I, p. 67; *Mhbv.* p. 114.

3 *Mhv.* xv, 176–7, p. 126; *Mhbv.* p. 133.

a counter-question about what factors of enlightenment it is reasonable to cultivate and what unreasonable, what happens when the mind is sluggish (*līna*), and what when the mind is elated (*uddhata*). Making no subtle distinctions on this matter, having no specific doctrines regarding it, the paribbājakas, says the Buddha, would not be able to answer, and it is on this ground that there lies the difference between his teaching on this subject, and theirs. His own teaching, however, is that it is inadvisable to try to cultivate the factor of enlightenment known as tranquillity (*passaddhi*), or of concentration (*samādhi*) or equanimity (*upekkhā*), when the mind is sluggish, because it is hard to raise it up by these conditions, just as it is difficult to make a little fire blaze up if it is fed with wet materials; it is the wrong time to try to cultivate the spirit of enquiry into the law (*dhamma-vicaya*), energy (*viriya*) or zest (*pīti*) when the mind is in a state of elation. That would be like heaping dry grass on a fire which one wants to quench.

When the mind is sluggish it is the psychological opportunity to attempt the cultivation of a spirit of inquiry, of energy or of zest, for then it is easy to raise the mind from its sloth by these factors, just as surely as it would be to blaze a little fire by adding dry materials or blowing it with one's mouth, etc. It is the right season for the culture of tranquillity, of concentration and equanimity when the mind is in a state of elation, for then it is easy, as it is to quench a fire by heaping wet materials or exposing it to wind and rain, etc. But to cultivate mindfulness (*sati*), says the Buddha, is good at all times. There is no season for it. Whether the mind be sluggish or elated, this factor of enlightenment is always timely to cultivate.

The sutta obviously derives its name from the consistent, and quite significant, simile of fire (*aggi*). Indicating by implication the state of mind which is best attuned to the cultivation of enlightenment, and the aim and function of the factors of enlightenment, it seems to be a sutta of considerable importance to the ethics of Buddhism. The state of mind most attuned to the search for Nibbāna is that between sluggishness and elation. The aim of the wayfarer who is attempting to cultivate the factors of enlightenment is to attain this state, to quench the excitement, and to enliven the slovenliness of the mind. It is in that state of calm, it is suggested, that the mind is best equipped to the flash of wisdom which shatters the darkness of ignorance. A full grasp of the precise meaning of the words *līna* (here translated as sluggishness but literally meaning stuck fast, adhering) and *uddhata* (here translated elation but literally meaning puffed up, inflated) should prove very useful to the understanding of the requirements for the traveller on the Eightfold Path, and on this, some light may be thrown in the *Pubbe* or *Hetu Sutta* of the *Pāsādakampana Vagga* in this same Nikāya (*S.* V, 263) where the Buddha makes reference to his own struggle for enlightenment, contending between over-sluggishness and over-strain. See also PARIYĀYA SUTTA.

B. J.

AGGI SUTTA (2), contained in the *Akkosaka Vagga* of the *Pañcaka Nipāta* of the *Aṅguttara Nikāya* (III, 256). It enumerates five dangers arising from fire—it is harmful to the eyes, it causes ugliness and weakness, it encourages crowds and it leads to base talk. The *uddāna* (list of titles at the end of the chapter) refers to this sutta as *Aggismim* after the word occurring in the sutta.

AGGI SUTTA (3). There are two suttas which go under this name in the *Aṅguttara Nikāya* (IV, 41–6) referred to as the 'two fires' (*dve aggi*) at the close of the *Mahāyañña Vagga* (ibid. 67) in which they occur.

The first is addressed by the Buddha to his monks and is very brief, merely enumerating the seven fires. They are, he says, the fires of passion, hatred, delusion, the venerable, the householder, the gift-worthy, and the wood-fire.

The second, which is placed immediately after, elaborates and explains this notion of the seven fires, citing the occasion for the exposition. A brāhman, Uggatasarīra by name, preparing for an animal sacrifice, appears before the Buddha to discuss with him regarding the laying of the fire and the setting up of the sacrificial post, which, the brāhman asserts, he has heard to be very fruitful and very advantageous to one's welfare. Ānanda advises him to ask the Buddha for his instruction on the matter. When the brāhman does so, the Buddha tells him that the results of animal sacrifice are evil not only in their performance but even before it, preceded as it is by thoughts, words and deeds which bring evil as their fruit. The ritual of the laying of the fire and the setting of the sacrificial post or pillar involves the conception or volition, the verbal instruction and the actual, physical initiation of slaughter which is condemned downright in this part of the sutta as leading to damnation, though falsely conceived as meritorious. The Buddha then goes on to show that there are indeed fires which should be avoided by those who wish to avoid evil results, namely, the fire of passion, hatred and delusion, the first three of seven fires. He then names three other fires which, on the other hand, are desirable and deserving of honour, being fruitful and rewarding: the *āhuneyyaggi*, *gahapataggi*, and *dakkhineyyaggi*. These names are the traditional ones of the Vedic fire-ritual, the Āhavanīya, the Gārhapatya and the Dakṣiṇa fires which are the objects of reverence in the daily domestic rites of the brāhmans according to their ritual literature.

The names are apparently used in the same sense in which the ritual understood them, connoting objects deserving daily reverence, but the sutta gives them an ethical twist by identifying these three fires as symbols of three categories of persons deserving perpetual domestic honour and attention. Parents are the *āhavanīya*; wife, children and employees of the household are the *gārhapatya*; and brāhmans and recluses who become gift-worthy, not by reason of the ritual but by their possession and pursuit of inner peace, are the *dakṣiṇa aggi*.

Lastly, the Buddha names a seventh fire, called the wood-fire (*katthaggi*) which he describes as having to be kindled from time to time, tended from time to time, quenched from time to time, laid from time to time. Whether the Buddha is making specific reference or not to the fire of the ascetic, which, in the Jātakas (I, 285; II, 43) and elsewhere, hermits seeking release carry to the forest, is not explicit in the sutta.

The sutta ends by Uggatasarīra accepting the Buddha's teaching and releasing the animals, which had been brought for the sacrifice, from their captivity. See also AGNI (1), KŪṬADANTA SUTTA.

R. J.

AGGI-VACCHAGOTTA SUTTA, a discourse to Vacchagotta on fire, in the *Paribbājaka Vagga* of the *Majjhima Nikāya* (I, 483 f.). It forms the second of three suttas preached to the paribbājaka Vacchagotta by the Buddha, given in this chapter. Vacchagotta also figures in several other suttas found especially in the *Avyākata Saṃyutta* of the *Saṃyutta Nikāya*.

This sutta gives a clear indication of the attitude adopted by the Buddha towards speculative views. Vacchagotta comes to the Buddha at Jetavana and asks, "Is the revered Gotama of this view: 'The world is eternal (*sassata*), this indeed is the truth, all else is falsehood'?" "No", says the Buddha. The same question on nine other views follows—the world is not eternal (*asassata*); the world has an end (*antavā*); the world has no end (*anantavā*); the life principle and the body are the same (*taṃ jīvaṃ taṃ sarīraṃ*); the life principle is one and the body another (*aññaṃ jīvaṃ aññaṃ sarīraṃ*); the Tathāgata exists after death (*hoti Tathāgato paraṃ maraṇā*); the Tathāgata does not exist (*na hoti*) after death; the Tathāgata both exists and does not exist after death; the Tathāgata neither exists nor does not exist after death. In each case the answer is in the negative as in the first. These are the views usually described as unrevealed (*avyākata*, q.v.) and the paribbājaka Vacchagotta himself is represented as putting the same questions to Moggallāna and also to the Buddha in the *Saṃyutta Nikāya* (IV, 391 f.).

But what danger does the Buddha see in taking to these speculative views? To hold any of these views is a going to a wrong view (*diṭṭhigata*), a tangle of views (*diṭṭhi-gahana*), a wilderness (*kantāra*), the wriggling (*visūka*), the scuffling (*nipphandita*), a fetter (*saṃyojana*). It is accompanied by anguish (*dukkha*), distress (*vighāta*), misery (*upāyāsa*) and fever (*pariḷāha*), nor is it conducive to aversion (*nibbidā*), dispassion (*virāga*), cessation (*nirodha*), calm (*vūpasama*), insight knowledge (*abhiññā*), awakening (*sambodhi*) and Nibbāna. Knowing this peril the Buddha does not accept any of these views.

Then, has the Buddha any other view? No. Yet he has seen the nature of each of the five aggregates (*pañcakkhandha*), their arising, as well as their disappearance. By the destruction (*khaya*), giving up (*cāga*), casting out (*paṭinissagga*) of all imaginings (*maññita*), speculations (*mathita*) and belief in the idea of 'I' and 'mine' the Tathāgata is freed without clinging (*anupādā vimutta*).

Where is a monk, thus released, born? 'Born' cannot be applied to him. In the same way the terms 'not-born', 'both born and not-born', 'neither born nor not-born' cannot be applied to him. Vacchagotta is bewildered at the answer, and he is at a loss to understand it. He says that even the satisfaction he had from former talks with the Buddha has now disappeared. That is not surprising, is the Buddha's answer. For the Dhamma is deep (*gambhīra*), hard to see (*duddasa*), hard to understand (*duranubodha*), peaceful (*santa*), excellent (*paṇīta*), beyond logic (*atakkāvacara*), subtle (*nipuṇa*), intelligible to the wise (*paṇḍita-vedanīya*) and Vacchagotta is a follower of another teacher, and of another doctrine. The simile of fire is employed to make the point clear. Point by point Vacchagotta admits that he can know a fire ablaze before him, he can know the reason for its blazing to be the fuel, and when the fire is extinguished that, too, he can know. But does he know in which direction the extinguished fire has gone? No. The fuel being totally consumed, and there being no other fuel, the fire is quenched. That he knows, and only that. In the same manner, each of the five aggregates by which the Tathāgata is recognised, has been got rid of (*pahīna*) by him, cut at the root (*ucchinnamūla*), made like unto a stump of a palm tree (*tālavatthukata*) that cannot come to further existence (*anabhāvakata*) and is not liable to rise again (*āyatiṃ anuppāda-dhamma*). Freed from the denotation of these five aggregates, the Tathāgata is deep, immeasurable (*appameyya*) and unfathomable (*duppariyogāha*) like the great ocean. Hence none of those four alternatives can be applied to him. Vacchagotta is fully convinced and requests the Buddha to accept him as a lay disciple from that day forth as long as his life lasts.

C. W.

AGGIVESSA, one of the six guards of king Eleyya, according to the *Aṅguttara Nikāya* (II, 180). Like the king, Aggivessa and the other guards were devotees of Uddakarāmaputta. It is not known whether this name has any connection with Aggivessana, which appears to be a *gotra* (clan) name. The Sanskrit Agniveśya occurs as the name of a teacher (*SBE*. XV, 118, 186; *Mahābhārata*: Sukthankar's edition, I, p. 667) and also as the name of a brāhman *gotra* (*Divy*. 635).

AGGIVESSANA, a *gotta* or family name. The term occurring in Pali literature is Aggivessana, but two forms are known in Pali grammar: Aggivessāyana, Aggivessāna[1]. The corresponding Sanskrit is Agniveśyāyana or Agnivaiśyāyana.

1 *Kaccāyanavutti*, Sinhalese edition by Dharmakīrti Śrī Dharmārāma, 1904, p. 69.

It was a common practice to address a person by his *gotta* name. The Buddha often addressed wandering ascetics not as *paribbājaka* or by their personal name but by their *gotta* name. In turn, the Buddha was spoken to as Gotama by non-Buddhists. (See *Dialogues of the Buddha*, I, p. 195.)

Among those addressed in the suttas by the name of Aggivessana are Nigaṇṭha Nātaputta (*D.* I, 47)[2] Saccaka Nigaṇṭhaputta (*M.* I, 227), Dīghanakha paribbājaka (*M.* I, 497) and the novice Aciravata (*M.* III, 128). In the corresponding Sanskrit narrative of Dīrghanakha he is addressed as Agnivaiśyāyana and is known to be a brāhman (*Avś.* II, 187). There was also a teacher of the Upaniṣads by the name of Agniveśyāyana (*SBE.* I, 267). The famous Jaina disciple Sudharman, too, belonged to the Agniveśyāyana *gotra* (*SBE.* XXII, 286).

Aggivessana would appear to be a brāhman *gotta* name. Agniveśya is mentioned as one of the forty-nine clans of the brāhman caste in the *Divyāvadāna* (p. 635). But not all those addressed as Aggivessana were brāhmans. Chalmers (*Further Dialogues*, I, 162, n. 1) has explained this seeming anomaly by putting forward the theory that the *khattiyas* who styled themselves Aggivessana took the name from their brāhman *purohitas* (family chaplains). But Rhys Davids does not agree with this theory for the reason that there is no evidence that such priests were usually maintained in their clans. His view is that *gotta* names were probably used by brāhmans and by members of the free clans. The similarity between the *gotta* names of the non-brāhmans and those given to the brāhmans in the brāhman books should be explained by the fact that the clans claimed to be descended from the same ancestors as the brāhmans who also bore these names (*Dialogues of the Buddha*, loc. cit.).

L. R. G.

AGGREGATES, a collective term, including physical (*rūpa*) as well as non-material (*arūpa*) groups. The Pali term *khandha* (Skt. *skandha*) indicates a collection of ingredients which together comprise the phenomenal process of continued existence (*khandha santāna*). The word is also used in a less technical sense indicating the total mass of ill, all that goes to make up the concept of conflict in its arising and cessation (*kevalassa dukkhakkhandhassa samudaya* and *—nirodha*). But in a more specialised usage the aggregates (*khandha*) are the factors which constitute the process of existence, not as elements but as agents. As these aggregates are the factors which contribute to the continuation of the process of birth, life and death through their grasping and laying hold of fresh material for their nutriment (*āhāra*, q.v.), they are rightly called the aggregates of clinging (*upādānakkhandha*).

In a stereotyped analysis of this process we find an enumeration of five aggregates (*pañcakkhandha*), which will be dealt with under their respective headings: one physical group (*rūpakkhandha*) with its four basic elements (*dhātu*) and 24 derived (*upāda*) material phenomena, and four mental aggregates (*nāmakkhandha*), each forming a group of psychic phenomena, analysed, divided and subdivided as five kinds of feeling or mental reception (*vedanā*), six kinds of mental perception (*saññā*), fifty kinds of ideation or mental conception (*saṅkhāra*), and six kinds of consciousness (*viññāṇa*). All of them are associated and conditioned in mutual dependability (*aññamañña-paccaya*), which gives this process of continuity the appearance of substantiality. But it is exactly for the purpose of showing the non-existence of a substance, soul or abiding entity (*an-atta*) that this entire process is analysed in such minute detail.

As factors of existence, the aggregates are compared to the various co-existing parts of a chariot: they constitute the whole, and apart from them there is naught.

There are various ways in which these five groups of aggregates are classified. The usual one of body (*rūpa*) and mind (*nāma*) has already been outlined. The *Dhammasaṅgaṇi* treats all phenomena under three groups: physical (*rūpa*); mental (*cetasika*) which comprehends *vedanā*, *saññā* and *saṅkhāra*; and mind (*citta*), the equivalent of consciousness (*viññāṇa*).

Nyanatiloka (*Buddh. Dictionary*, p. 77) emphasises that not only does the total process of individual existence *not* constitute any self-dependent real ego-entity or personality (*attā*), but also that these five complete groups have no real existence either, as only single representatives of these groups can arise with any state of consciousness. For example, with one and the same unit of consciousness (i.e., in one single thought) only one single kind of feeling, say joy or sorrow, can be associated and never more than one. Similarly two different perceptions cannot arise at the same moment. As phenomena they have no substantiality, and apart from them there is no substance either. See further KHANDHA, RŪPA, SAṄKHĀRA, SAÑÑĀ, VEDANĀ, VIÑÑĀṆA.

H. G. A. v. Z.

AGHAMŪLA SUTTA, the thirty-first of the *Khandha Saṃyutta* in the *Saṃyutta Nikāya* (III, 32). It explains pain (*agha*) and the root of pain (*aghamūla*).

The five aggregates of corporeality, feeling, perceptions, formations and consciousness are said to be the source of all pain and misery, and the craving that leads to rebirth, accompanied by delight and lust is referred to as the root of pain.

AGHANIṢṬHA, a class of gods. See AKANIṬṬHA.

ĀGHĀTA, malice. See PAṬIGHA.

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2 But this is an error as Nātaputta was a Kassapa (see *SBE.* XLV. p. xxi)

ĀGHĀTA SUTTA, the name given to several discourses of the *Aṅguttara Nikāya* (III, 185, 186; IV, 408). An entire chapter (xvii) of the *Pañcaka Nipāta* (*A.* III, 185–203) has derived its title from the first sutta contained therein.

The first sutta (*A.* III, 185) deals with five ways of putting away malice (*āghāta-paṭivinaya*), viz., by developing feelings of loving-kindness, of compassion and of equanimity, further by means of inattention to the evil done, and finally by means of rationalisation: the fact that one is only reaping the fruits of one's own deeds should dispel all feeling of malice for another.

The sutta which follows also deals with the overcoming of malice in five ways, and is spoken by Sāriputta addressing the monks (*A.* III, 186). But here the five methods vary according to the person in whom feelings of hatred with a desire to hurt (*āghāta*) have arisen. If such a person is impure in deed but not in word, he should, at the time when hate arises in his heart, dwell in his mind on actions that may be pure. Similarly, he who is pure in deed but not in word, should think of pure words only and put the impure out of his mind; just as a man, tortured by heat and thirst, arriving at a pond overgrown with mossy slime and weeds, would scatter those impurities with both hands and then plunge into that pool to refresh his limbs. Again, there may be some, impure both in deed and word, who yet obtain mental clarity and calm once in a way; they should fix their mind just on that occasional experience, however shortlived it may be, as a thirsty man, who finds no water except in the footprint of a cow, can sip only therefrom by crouching on all fours and drink from it as cattle do. But, when malice arises in a heart which is impure in thought and action, and which not even occasionally obtains clarity and calm, like an ailing man on a journey far from any village, unable to get either food or medicine,—then the only way for such malice to be overcome is through the compassion of someone else. But in him whose ways are pure and whose words are fair, whose mind is open and whose heart is calm, a thought may be made to arise and be fixed on any of those states (*manasikātabba*), and malice will be put away.

The other eight suttas which are included in this *Āghāta Vagga* (*A.* III, 185–203) do not deal with malice, but with the qualities required in a monk to allow him to address his fellow monks (*Sākacchā Sutta*), and to be an example to them (*Sājīva Sutta*); with the states of mind of one who questions another (*Pañha-pucchā Sutta*); with a dispute between Sāriputta and Udāyin regarding the cessation of perception and feeling (*Nirodha Sutta*); with the five conditions required in one to be fit to exhort another (*Codanā Sutta*); with virtue and the absence thereof, affecting concentration and insight, disgust with the world, dispassion and emancipation ([illegible] *Sutta*); with careful observation (*Nisanti Sutta*) leading to a thorough grasp and aptitude; and finally with the most perfect sense-objects as explained by Bhaddaji and Ānanda (*Bhaddaji Sutta*).

Two more suttas on malice (*dve āghātāni*) appear in the *Navaka-nipāta* of the *Aṅguttara Nikāya* (IV, 408 f.). The first speaks of the nine bases of malicious thought: which are the thoughts that someone has done, in the past, or is doing now, or will do in the future, 'harm either to me or to someone dear to me; or good to someone not dear to me'. This sutta is followed by the nine ways of dispelling such thoughts, in which each of the evil thoughts of the preceding sutta is followed by the introspective question. "But wherein lies the gain to him from this?" And with such reflection the earlier malicious thought is put away.

H. G. A. v. Z.

AGILITY (*lahutā*, q.v.) or lightness is of three kinds: As a characteristic of corporeality (*rūpassa lahutā*) see RŪPA. As a mental factor (*cetasika*) it is either agility of sensation, perception and ideation (*kāya-lahutā*) or agility of consciousness (*citta-lahutā*). See CETASIKA.

AGNI (1), the Vedic fire god, is perhaps the most contemptuously treated of the Vedic deities referred to in the Pali Buddhist literature of early times, and, unlike Indra who has been adopted (see SAKKA) and Brahmā who has been assimilated (see BRAHMĀ), is not admitted into the Buddhist pantheon in any form. The early Buddhist writers make no mistake as to the identification or association of this deity by the brāhmans with the Vedic fire ritual, which, particularly with regard to animal sacrifice, the Buddhists have always totally condemned. Their scorn for this ritual is perhaps associated with the fact that the Vedic Agni shared characteristics in common with the brahmanical priest, for whom the monastic writers of early Buddhism seem to have nothing but ridicule and contempt. In the Vedic pantheon Agni, being the sacrificial priest of the gods, was the divine representative or symbol of the brahmanical priest. (Keith, *Religion and Philosophy of the Veda* in *HOS*. Vol. 31, p. 159; Hopkins, *Epic Mythology*, 105–6.)

Agni is referred to in the early Buddhist literature by the name Aggi-bhagavā, the identity of which two terms has been discussed elsewhere (see AGGI-BHAGAVĀ). Usually, he is mentioned in association with the sacrificial ritual and the worship given him by his votaries, but there are a few instances where he is mentioned merely as the god of fire, with nothing said of fire worship. Such an instance is the reference to Aggi-bhagavā in the *Vaṭṭaka Jātaka* (*J.* I, 214) where the bodhisatta, commanding a jungle fire to retreat, says:

> "I conjure thee, dread Lord of Fire,
> Primaeval Jātaveda, turn, go back!"
>
> (*Jātaka*, trsl. *PTS*. I, p. 88).

Here, however, the reference to the fire as god is so abrupt, the prose context having all the time referred to fire as the element, that it is difficult to be certain whether it is not merely poetically that the personified use of the term is being made. If, however, it is

... merely poetic but an address to the god himself, then it is not favourably that he is being spoken of. This fact would appear very clearly in contrasting this reference with the attitude taken to Pajjunna in a similar birth-story, the *Maccha Jātaka* (*J.* I, 332), where the latter, the Vedic rain god, is appealed to or prayed to rather than scorned or commanded :

> " Pajjunna, thunder! Baffle, thwart, the crow !
> Breed sorrow's pangs in him ; ease me of woe ! "
>
> (*Jātaka*, *PTS.* trsl. I, p. 184).

The Jātaka writer adds in his unwillingness to surrender the superiority of righteousness over divine power, that the bodhisatta called to Pajjunna as a master might call to a servant.

This attitude to Agni is confirmed by the evidence of another similar address in the *Naṅguṭṭha Jātaka* (*J.* I, 493) where he is referred to as the 'vile Jātaveda '.

This name, Jātaveda, is used for Agni in both the *Naṅguṭṭha Jātaka* and *Vaṭṭaka Jātaka* in addition to the term Aggibhagavā. But its use in the Buddhist literature sheds no more light on the vexed question (see further *SBE.* XXVI, p. xxxi) of the etymology of this term than scholars have been able to obtain from Vedic studies.

What may be another solitary reference is the use of the term Aggideva in the *Ghata Jātaka* (*J.* IV, 81). It is here the name given to the son of Devagabbhā whose other sons are also named after gods, Vāsudeva, Baladeva, Sūryadeva, Candadeva, Ajjuna, Pajjunna. It is surmised that this Jātaka is probably a nature myth. Aggideva is here named obviously after the fire god, or is probably the fire god himself of the myth.

For the rest of the references to Agni the Buddhist writer does not seem to be able to dissociate himself from the knowledge that the brahmans associated the deity with the ritual of the fire. The *Brahmajāla Sutta* (*D.* I, 9) lists sacrifice to Agni (*aggihoma*) among nine *homas*, or offerings of oblation, namely, *dabbihoma*, *thusahoma*, *kaṇahoma*, *taṇḍulahoma*, *sappihoma*, *telahoma*, *mukhahoma*, *lohitahoma*, all of which are given as disapproved practices. It is not for the fact that he does not practise these, the Buddha says, that he should be reverenced, evidencing by this statement that the practice of these rituals must have been held in some esteem at the time.

It is in this same spirit of the Buddha's statement in the *Brahmajāla Sutta* that the sacrificer to Agni is referred to in the *Ambaṭṭha Sutta* (*D.* I, 101) where, too, it is maintained that such a sacrificer to fire is worthy only to be a servant to the man of wisdom and righteousness.

The latter sutta speaks of a man as building himself a fireshrine (*agyāgāra*) in a forest or near the boundary of a village. The *Pāyāsi Sutta* (*D.* II, 339) also refers to a fire worshipping Jaṭila dwelling in a leaf hut, and of this Jaṭila instructing his son to keep the fire burning, probably because it was the accepted belief that it was inauspicious or sacrilegious to let the fire go out. Retirement to the forest for fire sacrifice is also indicated in several Jātakas, particularly those already cited, and generally in a fair number of others, all of which seem infused with the breath of brahmanical fire rituals. This is confirmed as a fact also by statements to the same effect in the *Therīgāthā* (143) and *Theragāthā* (219) as well as in the *Dhammapada* (143).

The notion of the birth fire (*jātaggi*) is found frequently occurring in the Jātakas. The *Naṅguṭṭha*, *Santhava* and the *Asātamanta Jātakas* refer to brāhman youths being confronted with two alternative careers, the seeking of their education at Takkasilā and then returning to the householder's life as one, and the taking of the birth fire to the forest, there to worship the Lord of Fire, Aggibhagavā, as the other. The birth fire which is lit at the birth of a brāhman child is expected, according to them, to be kept burning continuously throughout his life.

According to the information found in the *Saṃyutta Nikāya*, it may be hazarded that fire had been connected with the death rites as well, at least among certain sects of brāhmans. In the *Saṃyutta Nikāya* (IV, 310) the brāhmans of the west, the Pacchābhūmaka brāhmans " who are carriers of waterpots, weavers of lily garlands, worshippers of fire, when a man dies, lift him up and carry him out, call on him by name and speed him heavenward ". This may be interpreted as a hint that the ritual of the fire worshippers was associated with their death ceremonies and that it may have had a connection with the belief in the after life.

The Pacchābhūmaka brāhmans are referred to by Cunda in the *Aṅguttara Nikāya* (V, 263), too, where they are represented as enjoining purifying rites on their adherents. Here, some procedural information is available on the required rites, though of a very scanty nature. Cunda, who is depicted as a believer, here tells the Buddha that the brāhmans instruct their followers to rise up in the morning and touch the ground, or to touch wet cowdung, or to worship fire, or to worship the sun, if not to descend into the water.

Some further information is available on the subject in the *Aṅguttara Nikāya* (V, 234) where Jāṇussoṇi, the brāhman, describes to the Buddha the ceremony of the 'Descent of the Brāhman'. Jāṇussoṇi is seen standing in fresh linen clothes, having washed his head in the morning of the sabbath day, holding a handful of wet *kusa* grass. The Buddha asks him why he is doing so, and he says, " It being the sabbath, brāhmans wash their heads, put on a fresh set of clothes, smear the floor with wet cowdung, and make their bed between the boundary (*velī*)[1] and the fire shrine (*agyāgāra*). Rising up thrice in the night with clasped hands they do homage to fire, saying 'We come down (*paccorohāma*) to your worship, we come down to

1 The *Ambaṭṭha Sutta* refers to a fire shrine being built on the boundary of a village. Is it this that is being referred to as a *velī* ?

your worship!' Then they feed the fire with oblation of oil of butter and fresh water. When the night has passed they feed brāhmans with choice food, both hard and soft."

It may safely be surmised that the ritual which Jānussoṇī, himself a brāhman, is describing as taking place in the night is what is known as the *Agnyupasthāna* in the Vedic Agnihotra.

That the Buddhists were aware of the ritualistic requirement to feed the brāhmans with the residual of the sacrifice is well brought out in the episode of Sundarika Bhāradvāja (*S.* I, 166; *Sn.* 79) who, having performed the rites, looks round for a brāhman (by caste) to offer the residual oblation, and seeing the Buddha, mistakes him to be one. The brahman inquiring into the Buddha's caste, the Buddha gives his familiar ethical twist to the notion of brāhmanhood, showing that he is the highest brāhman in that sense of the term. The attempt to show the magical properties which the residual oblation displayed when sunk in the water is probably inserted to prove the point that the Buddha was qualified (as a brāhman) to accept the residual oblation. It was probably believed that the *ucchiṣṭa*, the residual oblation, retained magical qualities when the sacrifice had been perfectly performed. (On this, see further: *Atharvaveda*, xi, 3. 7.; *Śatapatha Brāhmana*, ii, *Adh.* 3.; Macdonell, *Vedic Mythology*, 155.) An episode similar to that of Sundarika Bhāradvāja is also related of the Bhāradvāja brāhman whom the Recensionists called Aggika by the fact that he was a fire worshipper. The *Theragāthā* mentions another Bhāradvāja who renounced fire worship to join the Order, Aṅganika Bhāradvāja (218-9). In the minds of the Buddhists, the Bhāradvāja clan was obviously associated with the fire ritual.

They were also aware of the distinction made by the brāhmans regarding the fires of the householders and of those worthy of offerings and gifts, as seen in the *Aggi Sutta* (*A.* IV, 41-6). This sutta speaks of seven fires. In the *Saṅgīti Sutta* (*D.* III, 217) are mentioned six. In both suttas the usual ethical twist is given to the Vedic concept of the fire ritual. It is tempting to suggest that the notion of seven fires may derive from the concept of the seven tongues of Agni.

As said before, an attitude of condemnation runs throughout all references to Agni in Buddhist literature of these early times. The reason for this was, partly, that the ritual was associated in the Buddhist mind with the sacrifice of animal life. The orgies of the sacrifice are described with much emphasis and exaggeration in the *Aggi Sutta* already cited. But it was also felt that it needed condemnation on the grounds of its futility as a means of purification or salvation. This futility is expressed frequently, as in the *Therīgāthā* (143), where Khemā says:

> Lo! ye who blindly worship constellations of heaven,
> Ye who fostering fire in cool grove, wait upon Agni.
> Ignorant are ye all, ye foolish and young, of the Real,
> Deeming ye thus might find purification from evil.
>
> (trsl. *PTS*, p. 83).

Nadī Kassapa, a Magadha brāhman who once carried out fire ritual on the bank of the Nerañjarā, having come to arahantship by hearing the 'sermon on burning', confesses thus (*Thag. vv.* 341-3):

> The celebrant in many a sacrifice,
> I fostered fire, oblations made;
> 'These be the pure and holy rites!' methought—
> O blind and average worldling that I was!
> Errant in wilderness of heresies,
> By their contagion dazed and led astray
> I deemed *that* pure religion which was false.
> And blinded was I, shiftless, ignorant.
> Now is all error put away from me;
> Broken the line of comings back to be.
> Worth every gift, the Fire I celebrate:
> I worship 'Him who On This Wise Hath Come'.

The Buddhist attempt throughout is to show what has been succinctly expressed in the *Dhammapada* (*v.* 107), "If a man for a hundred years worship Agni in the forest, and if he but for a moment pay homage to a man whose heart is grounded in true knowledge, better is that homage than sacrifice for a hundred years." In brief, morality was a hundredfold more meaningful than mere ritual.

BANDULA JAYAWARDHANA.

AGNI (2), name of a yakṣa leader mentioned in the *Mahāmāyūrī* (236: *BHS.* s.v.).

AGNIBHĀṆDA, name of a people mentioned in the *Mañjuśrīmūlakalpa* (582), among whom the Buddha made a descent from the gods, an event (according to Edgerton: *BHS.* II, 4), other than that which is said to have taken place at Sāṅkāśya (see SAṄKASSA), and which is mentioned a few lines earlier in the same context. Edgerton states (loc. cit.) that it is definitely not identical with Saṅkassa, where the event is otherwise located.

AGNIDATTA, a brāhman king of Vairambhya (*GM.* III, pt. I, 25-45). Once, wandering in the country of the Sūrasenas, the Buddha arrived at Vairambhya. On hearing this, Agnidatta came to see him and after listening to a religious discourse requested the Buddha to receive from him all the requisites of a recluse for three months. The Buddha agreeing, he gave orders for the preparation of all kinds of food for the next day, but never said to whom the food should be given. Then he decreed that no one in his kingdom, except himself, should feed the Buddha or his disciples during those three months. That very night he had a dream, and, greatly perturbed over it, requested his house-priest to interpret it. Not desiring to see the growth of the king's inclination towards the Buddha, the house-priest interpreted it as an evil dream capable of bringing disaster on the kingdom or death to the

king. To avoid these the king was advised to keep away from the public for three months. It was proclaimed that any person who saw the king during the three months would be punished with death. As a result of all this, the Buddha and his disciples did not receive any food either at the palace or from the people. For the whole of the three months they had to live on *yava* (barley), meant for horses, supplied by a horse dealer. At the end of this period Ānanda went to the palace to inform the king of their intention to leave the kingdom. It was then that the king realised his fault and he was so perturbed by it that he fell down unconscious. After recovering, he hurried to the Buddha and begged his pardon for all the inconvenience caused by his act and further offered to supply the Buddha and his disciples with all their needs for the rest of his life. When this was rejected, he offered to do this for seven years but was again rejected. However, at the end, the Buddha accepted an invitation to have his meals at Agnidatta's palace the following day. After the meal he encouraged Agnidatta with a religious discourse and departed from Vairambhya.

The *Divyāvadāna* (620.13) also refers to a king named Agnidatta.

C. W.

AGNIDEVAPŪJĀ-NĀMA, a Sanskrit text in its Tibetan translation, the *Mehi-lha-mchod-pa shes-bya-ba*, in the Rgyud-ḥgrel (tantra commentary) section of the Tengyur. Its author is Dpal-ḥdsin (Śrīdhara) Dharpaṇācārya of India; and a Tibetan Śes-rab rin-chen (Prajñāratna) translated the work into Tibetan (*Cordier*, II, p. 182, No. 124; *TM*. 2043).

AGNI-DHĀTU-SAMĀDHI, literally, 'meditation in a fire-world'. It is a kind of *samādhi* in which the meditator seems to be in flames of fire-wisdom. Many Chinese translations have approximately the same meaning.

This term has a long history. First, in the *Bimbisāra-pratyudgamana-sūtra* (*Taishō*, vol. I, *Madhyama-āgama* fasc. ii, No. 62; Pali: *Vinaya*, *Mahāvagga* I, 4, 1) it is mentioned, "Having entered into *agni-dhātu-samādhi*, Uruvilvā-kāśyapa issues flames of various colours, blue, yellow, red and white, from his body. From the upper half of his body fire is radiated, while from the lower part of the body water is sent forth ...." Next, in the works of scholastic sects we find similar descriptions. For example, the 177th fasc. of *Mahāvibhāṣāśāstra* (*Nanjio*, No. 1263) states, "Then the Buddha stood up from his mat (*niṣīdana*) and went up to the top of the mountain, where he entered into a niche of Vaidūrya. There he spread a mat and entered into the *agni-dhātu-samādhi*. After seven days and nights he completed his practice and enjoyed supreme bliss, while light emanated from the whole of his body."

Further, the *Mahāsaṅghika Vinaya* (*Nanjio*, No. 1119) states that the Buddha ascended up to heaven by his marvellous steps and there entered into *agni-dhātu-samādhi*. He burnt himself (*kṣāpayati*; P. *jhāpeti*) and got final emancipation (*parinirvāṇa*).

Thirdly, in some sūtras of Mahāyāna we also find accounts of this special meditation. In the second fascicule of the *Mahāparinirvāṇa-sūtra* (*Nanjio*, Nos. 113 & 113) occurs the following interesting statement, "At the time (of the Buddha's parinirvāṇa) Subhadra went up to the Buddha and said, 'Lord, I cannot bear to see you go into parinirvāṇa, so I wish to attain it before you (will pass away).' The Lord said, 'Good!' Then Subhadra entered into the *agni-dhātu-samādhi* and reached parinirvāṇa right in front of the bed where Śākyamuni lay dying."

The fourth or the last stage in the development of the concept of *agni-dhātu-samādhi* is that of esoteric or later Mahāyāna Buddhism. There, the meaning of this term was changed. It comes to indicate the samādhi of Acalāgra, as seen in the descriptions given in the *Trisamaya-acarārya-krodha-rājadūtādhyāya-kalpa* (*Nanjio*, No. 1063. See ACALĀGRA VIDYĀRĀJA). The aim of *agni-dhātu-samādhi* of Acalāgra is to burn up every kind of defilement (*kleśa*) by means of this meditation. Here we probably see the influence on Buddhism of fire worshipping heretics who flourished in India.

Further, in the second chapter of the *Mahā-vairocana-sūtra* (*Nanjio*, No. 530), this mantra of Acalāgra is shown to be that of Mahāvairocana himself. This is because Acalāgra is supposed to be an expression of Mahāvairocana Tathāgata, especially in the later developed, esoteric Buddhism. If a devotee wishes to follow the practice of Acalāgra, he must enter into this samādhi. First, he makes a mudrā of fire, chants a mantra of the letter *Ra*, meditating that the fire of the Tathāgata will burn up his carnal body, so that in him only the letter *Ra* will remain and correspond to the samādhi of the Tathāgata.

We have several records of mediaeval Japan reporting that some priests actually burnt themselves in order to accomplish this samādhi. Probably, it comes from the faith of *kṣāpayati* referred to above. For example, the *Hyakurenshō* states that in 995 A. C. in Kyoto eleven eminent priests burnt themselves on the summit of Amida mountain, and a big crowd gathered to see it. In the *Nihon-Kiryaku* it is said that a high priest named Kakushin had entered into 'fire-Nirvāṇa' in his own temple residence, where even the emperor of that time had gone to worship him.

Thus the origin of the *agni-dhātu-samādhi* is evidently in the fire worship of heretics later purified by the spirit of Buddhism, but again the heretical side of fire worship was more popularly accepted in Japan.

S. K.

AGNIGHAṬA, the fire-pot, name of a hell, which occurs just before Agni-khadā, the fire-pit, in *Kvyū*. 98.

AGNIMĀLA-TANTRARĀJA, name of a Sanskrit text, translated by Gayadhara and Śākya ye-śes into Tibetan under the title *Dpal mehi phreṅ-baḥi rgyud-kyi rgyal po*. The work has been incorporated in the Kangyur under the Rgyud-ḥbum (100,000 tantra) section (*TM*. No. 407).

AGNIMĀLIN, a mythical sea. See AGGIMĀLA.

AGNIMUKHA, name of a nāga (literally, serpent) a previous birth of Māra (*Divy.* 119; 122).

AGNIPRABHĀ, a gandharva maiden who was present with innumerable others in Jetavana to listen to the Buddha (*Kvyū.* 441, 5.15).

AGNIPŪJĀVIDHI, a Sanskrit text extant in its Tibetan translation, the *Meḥi mchod-paḥi cho-ga,* in the Rgyud-ḥgrel (tantra commentary) section of the Tengyur. The names of the author and the translator are not recorded. In *TM.* the Sanskrit title is not recorded. But there the author's name is given as Ajitamitragupta and the translators are said to be Śrījaganmitrānanda and Buddhaśrījñāna (*Cordier,* II, p. 310, No. 30 ; *TM.* 2773).

S. K.

AGNIRAKṢITIKĀ, name of a sprite (*piśācī*), mentioned in the *Mahāmāyūrī* (p. 239, *BHS.* s.v.).

AGNIŚRĪ, a bodhisattva whose name occurs in a list of future Tathāgatas (*Gvyū.* 442.7). For details see MĀYĀDEVĪ.

AGNĪŚVARA, name of a former Buddha (*Srs.* 57).

AGNIVAIŚYĀYANA, family name of Dīrghanakha. See AGGIVESSANA.

AGNOSTICISM and Buddhism. There are various ways in which an experience can be approached. There is the detached view of the historian who deals with events and does not allow them to become experiences. There is also the approach of the scientist who, in developing his knowledge, has secured reliable information on a wide variety of subjects with which human knowledge is proximately concerned. He may admit his incapacity to achieve ultimate truth, but this should not be construed as a failure of science, as its aim is not to give a metaphysical view of reality. Only the most superficial thinkers will not feel their degree of assurance diminish as they continue their probings into ever more remote regions of inquiry. Great thinkers have always been keenly aware of the narrow limits within which certain knowledge is possible.

Science is not a body of laws governing reality, but a scheme anticipating the further course of phenomena. Its main interest is ~~in phenomena~~ as such, that is, in their behaviour. Since physics and metaphysics have officially and effectively parted their ways, a stupendous advance in all the various fields of science has become evident. Scientific methods of enquiry are now being employed even by metaphysicians in an endeavour to locate the ultimate object, showing thereby a definite turning away from dogmatism towards scepticism.

It is felt more and more that, unless the spirit of agnosticism—or the admission that certain kinds of alleged existents do not fall within the range of assured knowledge—is made the basis of research in any field, either of physics or metaphysics, the result will be a distortion of the actual values of life. Dreams may be more pleasant for the moment than realities, but life has to be adapted to reality rather than to dreams. To call poverty a blessing because of a subsequent supernatural abundance cannot have any meaning if the very existence of the supernatural remains beyond the reach of our present, knowledgeable experience. In such a case there will be no doubt in the mind of the willing believer, for wishful thinking has always had a strong influence on the formation of dogmas to the extent of arrogancy, " defining the nature of God Almighty with an accuracy from which modest naturalists would shrink in describing the genesis of a black-beetle "[1].

Agnosticism becomes impossible for those who obviously cannot live and act without adopting some kind of positive attitude towards the problems of life, who cannot envisage existence without a goal or purpose, who must see plan and order even in extra-mental phenomena, who feel the inner urge to regulate their lives and those of their neighbours according to pre-conceived standards of morality, who cannot live without hope, whose present lies in the future, who, therefore, do not live now, but exist either as shades of the past or as phantoms of an imaginary future.

As for those who sport the name of agnostic, hoping thereby to remain in the foreground of advanced thought, there are many (not excluding T. H. Huxley who in 1869 invented the term Agnosticism), who have not been able to maintain a complete consistency. For T. H. Huxley himself already accepted something that went beyond the evidence of the senses, as quoted by the Very Rev. Dr. John Baillie [2] : " If there is anything in the world that I do firmly believe in, it is the universal validity of the law of causation, but that universality cannot be proved by any amount of experience." And yet the same Huxley defined the agnostic principle by saying, " That which Agnostics deny and repudiate, as unmoral, is the contrary doctrine, that there are propositions which men ought to believe without logically satisfactory evidence." [3] How a Buddhist Agnostic avoids this pitfall of universality of causation will be seen later.

Unlike the scientific sceptic who entertains varying degrees of doubts as to whether some or all of the psychological processes, purporting to yield knowledge, really do so—the dogmatist is not interested in phenomena, but wants to see behind

1 Sir Lesley Stephen, *An Agnostic's Apology,* London, 1904.

2 'Are not all men agnostics ?' in : *Asking them Questions,* Oxford Univ. Press, 1950, p. 9.

3 *Controverted Questions,* p. 450.

and go beyond. Events and experiences are for the dogmatist but expressions of a further and ultimate cause: a reality behind actuality. Once this supposition is accepted, the fact that the human intellect cannot penetrate this veil is no barrier, and a transcendental or supramundane is created to explain the incomprehensible. Where the intellect fails to grasp an ultimate in an endless series of causes and effects, there an adequate cause in itself takes away the problem and makes it into a mystery which can be accepted by faith alone. But this transcendental, ultimate cause, being generated by an act of faith made by submission of the intellect to a dogma imposed by authority, still remains a product of thought and is, therefore, a self-deception. That this is realised more and more is shown by the fact that in modern times professed agnosticism springs mainly from the bosom of well-established and dogmatic religions. It is not so much the utter materialist but rather the reactionary to faith and dogma who now repudiates all supernatural knowledge.

Every truly reflective mind must be agnostic, for what else is meant by agnosticism than the recognition of the vast desert-like areas of uncertainty that surround the small oasis of knowledge we possess? For, even when agnosticism is described as a denial that we have any reliable knowledge at all about the ultimate meaning of things, it would not necessarily become identical with absolute scepticism. Whether the idea of an ultimate reality is reconcilable with the basic concept of Agnosticism, depends on the form given to this idea of ultimate reality. If reality is conceived as something supreme, as a principal entity, as an absolute essence, it must remain a contradiction, for such an existence is inconceivable without making it relative to the conceiving mind. If it is inconceivable, it is unknowable, and the mind's attitude must remain agnostic. But if reality is understood to be identical with actuality, if the ultimate nature of phenomena is seen as a process of action and reaction without any basis for identity such as entity, essence, substance or soul, it falls not only within the purview of experience, but is experience itself. The actual is the real. Then the task of the philosopher will be to remove the conditions which prevent the actual from being conceived as the actual. This is precisely the self-imposed task of the agnostic, as tersely expressed by the Buddha of his own teaching: "to know and see things as they are" (*yathābhūta-ñāṇa-dassana*).

In the same way as science is an approach to experience which is actual, even if science cannot prove that this actuality is also reality, so the Buddha approaches life, which is an actual conflict, as a series of events, a process of experience. His aim, however, is not merely the discovery and analysis of this conflict-experience, but, in analysing and tracing its origin and cause, it is an attempt to prove that this conflict is not real, but is based on a delusion. The discipline of science is based not on faith, but on scepticism. The discipline of the Buddha is based neither on faith nor on scepticism, but on agnosticism. "Science makes no attempt to study or describe reality—certainly not ultimate reality. Science is not even concerned with truth" (Crane Brinton, *The Anatomy of Revolution*). The Buddha on the other hand is not interested in phenomena as such, but only in so far as they affect and constitute the process of life, i.e., in phenomena as experienced. It is not their behaviour but their nature, which forms the subject of his enquiry. And when it is shown that their nature, i.e., their reality, does not correspond to their behaviour, i.e., their actuality, or their action and our reaction, his interest automatically ceases, as that of a traveller in the desert who discovers the oasis to be a *fata morgana*.

Such discovery is a system of knowledge which is neither scepticism nor dogmatism; and we find here once more the Middle Path[4] between the two extremes of denial and affirmation. It is this agnostic attitude which characterises the teaching of the Buddha, which is mainly negative in its form. The reason is that his method is not one of positive speculation, but one of scientific analysis of actuality. And, whenever actuality is fully understood, it proves to be different from its original appearances. The result is not an absolute denial or a mere doubt of existence, but a qualified denial of appearances. Existence proves to be a process (*santati*) of becoming and ceasing. Time and space are mental concepts (*paññatti*) in which experiences are cast. The 'self', that precious 'self', around which the whole universe revolves, is but a fabrication of the mind (*samoha-citta*) which in isolation and opposition is building up this permanent 'I' or soul-concept to escape the inevitable submersion in the stream of impermanence (*anicca*). Mind itself dissolves in a process of thinking, dependent in its arising and cessation on conditions which are equally without substance.

Therefore, although the method of approach of science may appear similar to that of the Buddha, viz., an analysis of experience, the two systems vary greatly in the object of their approach. Science is interested in phenomena and is not worried about their real nature as long as it can explain and experiment with their actual behaviour. The Buddha, on the other hand, is not content to play with phenomena; but, knowing them to be 'self'-experiences, he probes into the nature of that 'self' in order to discover the reality of such experiences. In this approach the Buddha does not become a Positivist. There is in his doctrine no insistence on synthesis, no preconception of a plan, order or purpose. His aim was not to find an explanation into which all events can be fitted, but he was prepared to meet life as a process of becoming, every moment afresh. Phenomena are not connected by the principles of causality and substance, but by conditionality and process. And thus the theological and metaphysical explanations of the world which are sporadically found in Buddhist texts should never be understood in the sense of cosmic laws. Such laws, as a matter

4 See *Dhammacakkappavattana Sutta*, *Vin.* I, 10 f.

of fact, are specifically rejected when based on the concept of creation. The *Brahmajāla Sutta* (*D.* I) explains how Brahmā, believing himself to be the creator of the universe on account of his being the sole occupant of his heaven, is caught in the net of error. The sutta is a refusal to choose between the various possibilities of affirmation or denial, simultaneous acceptance of the affirmative and the negative, in respect of the so-called 'unelucidated topics'[5].

The Buddha did not lay down a rigid and positive code of morality, but was prepared to point out any anomaly which might disturb the smooth flow of mutual relationship of living beings in their constant contact in this process of life, without resorting to supernatural sanction. This regulation of living and thinking is, therefore, not according to a dogmatic plan, neither does it ignore so-called immaterial values as in scientific scepticism, but it approaches each problem afresh without preconceived standards with a perfectly open mind which is not afraid to admit ignorance.

Yet, it must be admitted that the Buddha never said, 'I do not know'. On the contrary, he is claimed to have had omniscience (*sabbaññuta-ñāṇa*). This point, however, should not be stressed too much, for it is also mentioned that the Buddha, when he intended to preach the newly found truth, did not know of the death of his former teachers, Āḷāra Kālāma and Uddaka, but had to be informed thereof by an invisible *devatā*[6].

There are several occasions when the Buddha left a question unanswered or rather undecided (*avyākata*). Sometimes, views remain unexpounded or are dismissed without an answer. The question, "Either he knows that the world is eternal or he knows that the world is not eternal, or he does not know whether the world is eternal or not eternal"[7], comprehensive as it seems and forcing a solution, is simply met with a counter-question, "And who are you to reject whom?" (*ko santo kaṃ paccācikkhasi*), which is the real crux of the whole of the Buddha's teaching, for, "the higher life is not contingent on the truth of any thesis of this type, in so far as there still remains the fact of birth, decay and death, of sorrow and conflict—of all of which I proclaim the extirpation here and now". In other words, the problem is psychologically dealt with. A mere 'yes' or 'no' answer would have disposed of the question, but not of the problem which gave rise to the question. The question raised about the eternity of the world or the everlasting life has a much deeper root than the superficial enquiry about the presence or absence of a time-limit. The psychological cause of the question is the problem in the mind of the enquirer who is seeking confirmation as to the continuation of life, i.e., of 'self'. And with the solution of this problem by the Buddha's teaching of soullessness (*anattā*), the earlier question becomes meaningless and hence does not require an answer. The actual problem to be solved is: Who are you? (*ko santo . . . .*).

Even so, the tricky question of the world's beginning is not totally brushed away, for this round of existence (*saṃsāra*) is said to be incalculable: "This samsāra's beginning is inconceivable, O monks; its starting point cannot be known" (*anamataggo ayaṃ bhikkhave saṃsāro ; pubbakoti na paññāyati* : *S.* II, 178). It is unadulterated agnosticism!

On another occasion[8] the Buddha is asked, "Is there a self?" and the Buddha remains silent. Again he is asked, "Is there not a self?", but the Buddha maintains his silence. Only when Ānanda presses for an explanation at least of his silence, does the Buddha say that affirmation of a self would mean siding with the eternalists or dogmatists, while negation of a self would mean siding with the annihilationists or sceptics. Neither reply would have been in accordance with the knowledge that all things are impermanent. In a teaching of which the most fundamental thesis is the process of becoming in impermanency, the question 'to be' or 'not to be' cannot be put and has to remain unanswered (*avyākata*).

Questions similar to those about the 'self' were put by Anurādha about the existence or otherwise of an accomplished one (*Tathāgatha*) after his death. And here, too, the reply is to the effect that the question cannot be answered as the enquiry assumes the real existence, as an entity, of that which is only a process in actuality: "As a Tathāgatha is not met with in reality (*saccato thetato*), it is not proper to pronounce of him that he exists after death or does not exist after death, or that he both does and does not exist after death, or that he neither exists nor does not exist after death."[9] The question, therefore, cannot be conceived (*anupalabbhamāna*). The actual origin of such theories does not lie in a sincere desire for higher wisdom (*paññā*), but in hastily formed opinions (*ditthi*), "opinions based on ignorance and blindness, personal feelings as a result of craving, with excitement and sceptical agitation."[10]

A typical Buddhistic exposition by Sāriputta, based on the Buddha's model reply to the so-called undecided (*avyākata*) questions, occurs in the *Sañcetanika Vagga* of the *Catukka Nipāta* in the *Aṅguttara Nikāya*[11]. Mahākoṭṭhita wants to know whether anything at all exists or not after the complete and passionless cessation (*asesa-virāga-nirodha*) of the six spheres of physical and mental contact. Sāriputta explains his repeated and negative reply to each and every question by saying

5 See also *Cūla Māluṅkya Sutta* : *M.* I, 63.

6 *Vin.* I, 6. The commentator is at great pains in explaining the apparent contradiction as follows: The Buddha did not know this particular incident at that particular moment with his knowledge at the normal level. Had he applied his 'divine eye' of supernormal insight (*dibba-cakkhu*), this fact would have been known to him

8 *S.* IV, 400.

9 *S.* IV, 384

10 *D.* I, 3, 32.

11 *A.* II, iv, 18, sutta 174.

that any positive answer would cause an obsession where there was no obsession before (*iti vadam appapañcam papañceti*). The six spheres of physical and mental contact are an analytical description of individuality. As long as this is misunderstood as an entity, substance, soul or ego, this delusion will lead to questions, like the above, about the continuance or discontinuance thereof. "As long as this view of individuality persists, so long also will this obsession (of self-continuity) persist. But with the cessation, complete and passionless, of such a view of these spheres of contact, the obsession will also cease."

It cannot be denied that the Buddha had a very definite theory concerning the hereafter. His doctrine of *kamma* and the results of such action, which he certainly shared with other spiritual teachers of his time, are not restricted to one single life-span only. And hence, when the question of future life is shewn as one of the motives of control of present action, the question most intimately connected therewith, viz., of the antecedents of such action or a previous existence, cannot be simply ignored on the ground: let bygones be bygones. Satisfaction of curiosity, of course, as in the case of Māluṅkya[12] would not have served any purpose, and the Buddha's affirmation or negation would not have been any help towards the annihilation of the passions. But, we can visualise the same question, perhaps differently worded, to have been placed before the Buddha, with a view to finding not merely the physical origin of sorrow and life, but rather the psychological grounds, in which case the Buddha certainly would not have preserved a 'noble silence'.

An instance is found[13], when all the above-mentioned and similar questions are answered in the negative, because the Buddha does not hold any of these views, "as this tangle of theorising is attended by conflict and does not lead to peace". "The adoption of views" is a term discarded by the Tathāgatha, who has actual vision of the nature, origin and cessation of things and has thereby discarded all tendencies to the pride of saying 'I' or 'mine'. Because the subject of the enquiry is non-existent, in the same way as the extinguished fire cannot be determined, "these questions do not apply". Theories are like reading-glasses. They only reveal the weak eye-sight of him who uses them, but do not explain the nature of the object[14].

Hence, it is not to be considered a deficiency in the teaching of the Buddha that no ready-made answers are provided for such problems as the origin of the world, the eternal life of the soul, the ultimate goal. Religious systems based on faith have those answers ready-made, but beyond proof or verification. Theirs is a value which is fixed and supernatural. The value of the agnostic teaching of the Buddha lies in its pure relativity, which is in the nature of a process, where there is continuity without a persisting entity. Anything beyond this process cannot be known, as knowledge itself forms part of this process; and whatever is known being the object of knowledge, is thereby alone already also part of the process. Conditionality, therefore, forms the axis around which the teaching of the Buddha revolves: if certain conditions arise such effects will arise. But no dogmatic thesis is shewn as to the causality of things, still less as to a first cause, or origin.

Does this mean that Buddhism is a form of atheism? Atheism is a positive assertion of the falsity of the existence of a God-Creator, first cause and origin of all that exists. It is not merely a negative attitude of refusal of acceptance, but a positive disbelief, involving the acceptance of a proposition which asserts the falsity of the existence of God. In this very assertion, however, is involved a challenge, as it were, which, in principle, is equivalent to a recognition of the opponent.

An agnostic, as was the Buddha, confines himself to disproving the arguments produced in favour of theism. And that is exactly what we find expressed in the *Pāṭika Sutta*[15], where certain recluses and brāhmans declare it as their traditional doctrine that the beginning of things was the work of a creator (*issarakutta*), the work of Brahmā (*brahma-kutta*). Then the Buddha, while claiming that he knows the beginning of this world (*aggaññañcāhaṃ pajānāmi*), explains that this so-called beginning is a re-evolution (*vivaṭṭamāna*) from a dissolving world (*saṃvaṭṭamāna-loka*)[16]. He does not take up the position of a sceptic or a materialist, adhering to spontaneous origination (*adhicca-samuppanna*), for he points out that the absence of knowledge of preceding conditions does not prove a fortuitous origin[17]. The Buddha's vision of an evolving world[18] is certainly in agreement with the modern concepts of the formation of this world in its process of evolution. In the darkness of slimy earth sexless bodies fed on the scum of the cooling surface of the boiling globe. With feeding their taste developed; on the surface, awareness of light became manifest; in the measure of their feeding, their bodies assumed solid forms in varying degrees of comeliness.

The evolution of evil, too, has been graphically described without any recourse to the supernatural. A lazy disposition led some to hoarding, which is craving. When hoarding was not possible the same craving led to stealing; and stealing brings in its train censure, lying, punishment, with the social institutions of the judicial and governmental authority[19].

Thus, the Buddha explained the involution and re-evolution of a world-cycle as phases of the universal process of evolution, which process does not depend on a supreme force remaining itself outside the evolving cycle. In the Buddha's presentation

12 *M.* I, 63.

13 *Aggi-Vacchagotta Sutta*: *M.* I, 72.

14 cp. Paul Dahlke, *Buddhism and Science*, p. 187.

15 *D.* III, xxiv, pp. 1–35.

16 ibid. pp. 28–9, § 15.

17 ibid. pp. 33–4, § 20.

18 *Aggañña Sutta*, *D.* III, p. 85, §§ 11 ff.

19 ibid. p. 92, §§ 19–21.

of the evolving universe there is no room for any static energy, for the process is truly universal. He does not claim that he has a god greater than other gods, but points out that all gods, even Mahā Brahmā, are included in this involving and evolving process [20]. He does not deny the possibility of certain forces, which appear to be creative, coming into this process, but these forces themselves merely appear because of the necessity of disappearance elsewhere. In other words, conditionality and impermanence are the rulers of this cosmos, physically as well as psychically.

But, as far as the beginning of the process of evolution is regarded, the true agnostic appears once again in the *Pāṭika Suttanta* [21] : "Whether the beginning of things be revealed or whether it be not, the object for which I teach the Norm is that it leads to the complete destruction of woe."

With his teaching of conditionality, especially in connection with the eleven theses of dependent origination (*paṭicca-samuppāda*, q.v.), the Buddha avoids the pitfall of universal causation, which, although it does not postulate an absolute beginning in the guise of a creation, yet sets an insoluble problem by its very universality. For, universality, by its own nature, lies outside the sphere of experience and verification, and hence is not acceptable to an agnostic. The Buddha's teaching shows the origin of whatever has arisen in dependence on a condition (*ye dhammā hetuppabhavā tesaṃ hetu Tathāgato āha*), and it shows also the cessation thereof in dependence on the cessation of those conditions (*yesañca yo nirodho evaṃ vādi mahā Samaṇo*) [22]. Thus, causation is replaced by conditionality which is said to be found intrinsically in all phenomena.

Although the Buddha, in this way of dependent origination and cessation, refuted an absolute beginning, an absolute existence and an absolute ending, yet there were some recluses and brāhmans who misrepresented him thus, falsely saying, "The recluse Gotama is a nihilist, he teaches the disintegration, the destruction, the cessation of existence." [23] This accusation the Buddha refuted by stating, "Formerly as well as now, I only teach the fact of conflict and the cessation of conflict." His attitude towards existence is not that of a nihilist or a sceptic, but of the agnostic who accepts only the known. In respect of so-called existence he only knows it as a process of becoming, a process of conflict and a process of cessation of this conflict through the understanding thereof.

H. G. A. VAN ZEYST.

AGRACARYĀ-PRAṆIDHĀNA, a Sanskrit text extant in its Tibetan translation, the *Mchog-gi spyod-paḥi smon-lam*, in the Mdo-ḥgrel (sūtra commentary) section of the Tengyur. The author is not known. The translator's name is not recorded. But in the Sde-dge edition (*TM.*) the translators' names are given as Prajñāvara and Ye-śes-sde (*Cordier*, III, 528, No. 41; *TM.* 1097).

20 *Brahmajāla Sutta* : *D.* I, 2, 3.
21 *D.* III, xxiv pp. 1–35.
22 *DhpA.* on *Aggasamana Vagga.*
23 *Alagaddūpama Sutta* : *M.* I, sutta xxii, p. 140.

AGRAMATICITRACŪḌA, name of a serpent king (*Mhvyut.* 3428).

AGRAPAṆḌITA, a lay writer of Ceylon on Buddhism. See AGGAPAṆḌITA.

AGRAPRADĪPA-DHĀRAṆĪ (-VIDYĀRĀJA), the name given in the course of restoration by the Chinese and the Tibetan authorities to a Sanskrit work of which the Chinese and the Tibetan translations are extant. The Chinese translations are incorporated in the Sūtra-piṭaka of the Chinese Buddhist Tripiṭaka. Among the Chinese translations of *Agrapra°* which have no corresponding Tibetan translations are the following: *Ch'ih-chü-shên-chou-ching* (*Taishō*, No. 1351 ; *Nanjio*, No. 364) of Chih Ch'ien of the Wu dynasty (222-80 A. C.), *T'o-lin-ni-po-ching* (*Taishō*, No. 1352 ; *Nanjio*, No. 365) of Buddhaśānta of the northern Wei dynasty (386–535 A. C.) and *Tung-fang-tsui-shêng-têng-wang-ju-lai- (chu-hu-ch'ih-shih-chien-shên-chou-) ching* (*Taishō*, No. 1354 ; *Nanjio*, No. 336. Cp. *Tung-fang-tsui-shêng-têng-wang-t'o-lo-ni-ching*, *Taishō*, No. 1353) of Jñānagupta of the Sui dynasty (589–618 A. C.), according to *Nanjio* (p. 91 a). The translation by Shih-hu (Dānapāla) of the later Sung dynasty (960–1127 A. C.), *Shêng-tsui-shang-têng-ming-ju-lai-t'o-lo-ni-ching* (*Taishō* No. 1355 ; *Nanjio*, No. 799) agrees with the Tibetan translation, (*Ḥphags-pa*) *Rigs-sṅags-kyi rgyal-po sgron-ma mchog-gi gzuṅs* (*TM.* Nos. 528 and 858), mentioned in the Rgyud-ḥbum (100,000 tantra) and Gzuṅs-ḥdus (dhāraṇī) sections of the Kangyur. The Tibetan translator of the work is not recorded. The work is believed to be of Buddha origin.

Two works are mentioned in the tantra section of the *AMG.*: the *Agrapradīpa-dhāraṇī* contains several mantras, giving protection against all sorts of evil (*AMG.* II, 319), whereas the *Agrapradīpa-dhāraṇī-vidyārāja* contains mantras which claim great efficacy to obtain prosperity and deliverance from adversity (ibid. 332). The additional title *vidyārāja* refers to eminent knowledge.

AGRAPRAJÑAPTI, proclamation of superiority. See AGGAPAÑÑATTI.

AGRAPURUṢA, a former Buddha, mentioned in a list of former Buddhas under whom Śākyamuni, while in the ninth bhūmi acquired merit (*Mhvu.* I, 141.5).

AGRASĀNUMATI, a bodhisattva whose name occurs in a list of future Tathāgatas (*Gvyū.* 443.5). For details see MĀYĀDEVĪ.

AGRATĀRAIKAJAṬOPADEŚA–SĀDHANA, a Sanskrit text extant in its Tibetan translation, the *Mchog-gi sgrol-ma ral-pa gcig-maḥi man-ṅag-gi bsgrub-thabs*, in the Rgyud-ḥgrel (tantra commentary) section of the Tengyur. Its author's name is not

recorded in the first page of the text, unlike in the other Tibetan texts. But, according to its colophon, the authors are Klu-sgrub (Nāgārjuna), Ḥchi-med go cha (Amaravarman), Rtag-paḥi rdo-rje (Śaśvatavajra) and Bhagu-pa (Bhagavatapāda ?). Dānaśīla of east India and Rnal-ḥbyor-pa (Yogācārin) of Khu (probably Brtson-ḥgrub gyuṅ-druṅ or Sanātana vīrya) are mentioned as the translators of the work into Tibetan. In *TM.* the author's name is given as Bhagu paṇḍit (*Cordier*, II, p. 123, No. 53; *TM.* 1735).

AGRATĀ SŪTRA, mentioned in the *Mahā-karmavibhaṅga* and *Karmavibhaṅgopadeśa.* It is probably identical with the *Etadagga Vagga* of the *Aṅguttara Nikāya* (I, 23-6). See Lévi's notes to his edition of the *Karmavibhaṅga* (*BHS.* s.v.).

AGRA-VIDYĀMANTRA, name of a Sanskrit work, translated into Tibetan under the title *Mchog tu ḥo paḥi rig-sṅags.* Two versions are extant and incorporated in the Kangyur, one in the Rgyud ḥbum (100,000 tantra) section (*TM.* No. 742) and one in the Gzuṅs-ḥdus (dhāraṇī) section (*TM.* No. 1036).

AGRAVĪRABĀHU, a name of a yakṣa occurring in the *Mahāvyutpatti* in a list of yakṣas. The list starts with the name of Vaiśravaṇa and ends with the name of Pāñcika. Agravīrabāhu stands as the seventh in the list (*BB.* XIII, p. 165).

AGRAYĀNA, a bodhisattva whose name occurs in a list of future Tathāgatas (*Gvyū.* 442.11). For details see MĀYĀDEVĪ.

AGRODIKĀ, name of a piśācī mentioned in the *Mahāmāyūrī* (p. 239, ed. S. F. Oldenbourg; see *BHS.* s.v.).

ĀGUHYAKĀDHIPATI, or Guhyakādhipati, an epithet of Vajrapāṇi. See VAJRAPĀṆI.

AGVAN BALDAN (Ngag-dbang Dpal-ldan), born in 1796 in the tent of a cattle-breeder in the state (*aimak*) of Setsen khan in Khalkha, Mongolia. At the age of six he learned from his father the Tibetan script. At the age of 13, he became a disciple of Skal-bzang bkra-śis and Blo-bzang grags-pa, two monks belonging to a monastery of his native country, and studied Buddhism and Buddhist texts. When he was 16 years old, he studied under his teacher Skal-bzang bkra-śis the work of translating Tibetan texts into Mongolian. He was 19 when he came to the Yeke kürien monastery of Mongolia and took the noviciate in the presence of the 'abbot' Agvan Keyidub (Ngag-dbang Mkhas-grub). He changed the name of Bimpil given him by his father to that of Baldan (Dpal-ldan). He then became a monk in the Bkra-śis chos-'phel college (grva-tshang) and studied under the kabcu (dka-bcu) Ngag-dbang ye-śes philosophy and the rules of philosophic debate. He was introduced into the Prajñā-pāramitā philosophy by Agvan Keyidub (Ngag-dbang Mkhas-grub) and the kabcu Bsed-nams. From the Tibetan lama Blo-bzang śes-rab he obtained the initiation into Tantrism. He thus became learned in the sūtras and tantras of Mahāyāna. With Rab-'byams-pa Bzed-pa and Rab-'byams-pa Bstan-'dzin dar-rgyas he studied Abhidharma. With the Lha-rams-pa Lha-mosrungs he studied the Vinaya, and in about three years mastered the main teachings of Indian and Tibetan Buddhism. At the age of 35, he passed the examination in the five branches of philosophy and obtained the degree of kabcu (dka'-bcu). He composed a treatise on the Vinaya, and a commentary on two of the Four Noble Truths, at the age of 36, and became dharmasvāmin of Yeke kürien monastery.

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AGVAN DORJI (Ngag-dbang Rdo-rje), a lama nicknamed the 'writing abbot' (bicigeci tsorji, chos-rje, dharmasvāmin). At the end of the 18th century, after becoming a monk in the Yeke kürien monastery of Khalkha (Mongolia) he obtained distinction as a learned man. He became in turn 'abbot' of the Dashi-coikor (Bkra-śis-chos-'khor) monastery, Damba-darjiya (Bstan-pa dar-rgyas) monastery and of the Yeke kurien monastery, and laboured extensively in the interest of Buddhism and learning. Besides being the author of several works on the Tripiṭaka, he composed a detailed commentary on the *Vinaya-piṭaka*, philosophical treatises, tantric instructions, different kinds of laudatory compositions, moral admonitions, treatises on grammar and poetry, in all 14 printed volumes written in Tibetan. The collection of his works contains many commentaries on the works of Indian authors. Among these are a detailed commentary on the *Pramāṇa-vārtikā* by the Indian philosopher Dharmakīrti, a commentary on the *Bodhicaryāvatāra* by Śāntideva, and a commentary on the *Kāvyādarśa* by the Indian poet Daṇḍin.

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AGVAN KEYIDUB (Ngag-dbang Mkhas-grub), born in 1779 in the river basin of the Tool-gol in Mongolia. In his youth he became a monk of the Yeke kürien monastery and studied Buddhism. At the age of 19, he proceeded to Tibet, where he entered the Drē-pung ('Bras-spuṅs) monastery and studied under Blo-bzang bstan-'dzin and 'Chi-med seng-ge. Within four years he mastered the rules of philosophic debates and the Prajñā-pāramitā philosophy. He took his monastic vows in the presence of the eighth Dalai Lama 'Jam-dpal rgya-mtsho. He became especially learned in the Mādhyamika, the Abhidharma and the Vinaya, and obtained the degree of Rab-'byams-pa. At the age of 32, he returned to Mongolia and became head (tsorji; Tibetan: chos-rje; dharmasvāmin) of the Yeke kürien monastery. In 1834, he became 'abbot' (qambo; Tibetan: mkhan-po; upādhyāya) and nom-un qan (dharmarāja) of Yeke kürien monastery, and greatly advanced learning among the monks of Yeke kürien. Agvan Keyidub actively participated in philosophic controversies

in Tibet. Thus, he took part in the philosophical controversy between Bstan-pa rab-rgyas of Rā-deng (Rva-sgreṅ) monastery and Dkon-mchog rgyal-mtshan known as Gang-mang tsang (Sgang-mang tshang) of the La-brang (Bla-brang) monastery, and composed a treatise in support of Bstan-pa rab-rgyas. Five volumes of his works were printed at the Yeke kürien monastery. Among them was an epistle condemning wine drinking and immorality among incarnate lamas, and some compositions in verse; a commentary on the 'Middle Path' section contained in the 'Questions of Mahākāśyapa', disciple of the Buddha (*Mahākāśyapa Sūtra*, Kg. Śer-phyin, 40), also a separate commentary on the *Suhṛllekhā* of Nāgārjuna. For more than ten years he supervised the affairs of the religious assembly. At the age of 40, he proceeded on a pilgrimage to the holy places of Lhasa and Tashi-lhunpo, met with learned lamas, acquainted himself with the deep meaning of Buddhist doctrines, and was acclaimed as a great scholar. Having returned to Yeke kürien in Mongolia, after some months he went to Peking and visited such holy places as the sandal image of the Buddha, the Tsagan Suburga, etc. He also visited Wu-t'ai-shan. From the Dzasak lama (lama supervisor) the Lha-rams-pa blo-bzang rnam-rgyal and the diyanci (meditator) Kalyāṇamitra Ngag-dbang grags-pa he obtained the exposition of the *Bodhi-patha-pradīpa*, sūtras and tantras, as well as initiations. While on pilgrimage, he composed a commentary on the *Grub-mtha-'chen-mo* of 'Jam-dbyangs bzhad-pa of Amdo in Tibet. He visited Kökö-khoto, the monastery of Dpad-dkar chos-gling, the monastery of Mergen-wang, and the Barūn-coira. He received an invitation to visit the monastery of the Khükhen-khutogtu and spent there three years. He completed there his commentary on the *Grub-mtha 'chen-mo*. Later, he composed treatises on the Vinaya, the Abhidharma, the Prajñā-pāramitā philosophy and on Tantra. He lectured on philosophy to the monks of the Yeke kürien. He died in 1864, aged 68. His works continue to be honoured and studied in Mongolia.

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AḤ (and ĀḤ). Aḥ is a Siddhaṃ character 𑖀𑖾. It is transcribed into Chinese in various ways, such as 惡, 阿, 噁, 痾. It is one of the twelve vowels (hsi-tan shih-êrh-yin 悉曇十二韻), as well as one of the fifty characters of Siddhaṃ (hsi-tan wu-shih-tzŭ-mên 悉曇五十字門).

This character, however, seems to be important as one of the five distinct forms of the letter A, to which are attributed various kinds of metaphysical meanings. As is well known, this is composed of simple A and its *visarga*. This is explained in the 14th fascicle of the *Ta-jih-ching-shu* (大日經疏, the commentary on the *Mahāvairocana-sūtra* by I-hsing) as follows: "If two dots (or *visarga*) are added on the right side of the letter A, this letter then symbolises *nirvāṇa* which excludes all kinds of obstacles to the *bodhicitta*".

According to the classification of the five distinct forms of the letter A as representing five Buddhas, the *visarga* Aḥ, stands for Śākyamuni Tathāgata in the north of the Buddha nature. Moreover, in the 4th fascicle of the *Lalitavistara*, it is explained that this character has the meaning of *astam-gamana* and detachment.

The letter Āḥ is a transcription of Siddhaṃ character 𑖁𑖾 or 𑖁𑖾. It is transcribed into Chinese as 噁 or 惡. It is the last of the five distinct forms of the letter A. In the above fascicle of the *Ta-jih-ching-shu* (大日經疏) it is explained thus: "There are five forms of A, namely A, Ā, Aṃ, Aḥ and Āḥ".

Thus Āḥ is the last of them. This is composed of lengthened A and its *visarga*. In the same work, it is stated that the fifth letter Āḥ represents several colours, namely, the letter A itself is yellow, the lengthening mark is white and the *visarga* is black. Therefore, it must be noted that this letter Āḥ is composed of several colours. If we reconstruct this letter according to the description mentioned above, it must be written thus, . We cannot find, however, such a letter in the list of Siddhaṃ characters. It must be one of the letters newly coined by Chinese commentators (probably by I-hsing). Since then this new letter has been used to represent the sound Āḥ, at least in China and Japan.

In the 14th chapter of I-hsing's commentary referred to above, the metaphysical significance of this letter is explained as follows: "The last Āḥ pervades everywhere, which satisfies all kinds of desire of mankind." The other four letters, A, Ā, Aṃ, and Aḥ represent awakening, discipline, bodhi and nirvāṇa, respectively, while this Āḥ stands for a synthetic power of the above four, or the power of *upāya*. Therefore, it is called 'the letter Āḥ which is possessed of five distinct forms' (*goten gusoku-no Āḥ*. 五轉具足の噁).

In the classification of the five distinct forms of the letter A as representing the Buddha, this fifth form Āḥ stands for Vairocana (according to Śubhākarasiṃha) or sometimes for Amoghasiddhi (according to Pu-k'ung).

S. K.

BIBLIOGRAPHY: *Mahāparinirvāṇa-sūtra* (*Nanjio*, 118), fasc. viii; *Mahāvairocana-sūtra* (*Nanjio*, 530), fasc. V; *Mañjuśrī-paripṛcchā* (*Nanjio*, 442), fasc. i; *Yoga-vajraśekhara-sūtra-akṣaramātrikā-vyākhyā-varga* (*Nanjio*, 1052); *Ta-jih-ching-shu* (大日經疏, or the commentary on *Mahāvairocana-sūtra*); *Hsi-tan-tsang* (悉曇藏 or the store of Siddhaṃ characters), fasc. v and vi.

AHAHA, name of a subdivision in one system of hells (*niraya*) in Buddhist cosmology. It occurs in a passage common to the *Saṃyutta* and *Aṅguttara Nikāyas* and the *Sutta-nipāta* (*S.* II, 150; *A.* V. 173; *Sn.* iii, 10). It is fourth in a list of ten hells. See s.v. COSMOLOGY.

Answering a question from one of his monks, the Buddha says that the term of life in Ahaha Niraya is equal to eight thousand in the Abbuda Niraya. According to one commentary (*SnA.* II, 477),

it is a name used to denote one of ten divisions in terms of time, of periods of life spent by those damned to Avīci, rather than a separate hell by itself.

The word *aha* is an exclamation of grief, literally, "oh woe!" (*P.D.* s.v.) and the name *Ahaha*, derived therefrom, is evidently onomatopoetic, suggesting, according to the *Sutta-nipāta* commentary (loc. cit), sounds made by its shivering inmates. For, according to the *Udāna* commentary (140), it is a cold hell (*sītanaraka*). Presumably, says Woodward (*Gradual Sayings*, V, 116), the word *ahaha*, like *ababa* and *aṭaṭa*,—other hells in this list—represents the sound of the chattering of teeth. See ABABA, ABBUDA NIRAYA.

B. J.

A-HAN-CHÊNG-HSING-CHING (or *Fo-shuo-a-han-chêng-hsing-ching*, *Nanjio*, No. 687) a sūtra in the Ching-tsang (Sūtra-piṭaka) section of the Chinese Buddhist Tripiṭaka. The sūtra is believed to be one spoken by the Buddha. The extant Chinese translation is by An-shih-kao of the Eastern Han dynasty (2nd century A.C.). The sūtra deals with 'the right practice' explained in the āgamas (*Taishō*, No. 151).

AHAṄKĀRA is frequently met with in all Nikāyas with the acquired meaning of egotism and arrogance. The basic meaning of 'I am the doer' is still found in the *Udāna* (70): *Jaccandha Vagga* (vi, 6), where it is used in opposition to *paraṅkāra*: another is the doer. "People are attached to the notion: 'I am the doer' (*ahaṅkāra-pasutā*); they are holding on to the idea: 'Another is the doer' (*paraṅkārūpasaṃhitā*); they neither understand the wrongness of the view, nor do they see the sting in it. But he who sees the poisonous dart thereof does not give rise to the thought: I am the doer (*ahaṃ karomi*) or another is the doer (*paro karoti*)." It is clear that in this instance the heretical doctrine of 'self' or 'soul' is criticised, which always places the 'I' in opposition to 'non-I'. This view of a separate I-entity naturally forms the basis of all selfish activity, and hence *ahaṅkāra* has acquired the meaning of egotism and arrogance.

The checking of all that makes for the 'I' (*ahaṅkārā ca me uparujjhissanti*) and for 'mine' (*mamaṅkāra*) is among the good results to be considered when establishing the perception of soullessness (*anattasaññaṃ upaṭṭhāpetuṃ*: *A.* III, 444). The other advantages are a complete detachment from everything in the world, attainment of insight which cannot be imparted, full understanding of the root of all things and of their dependent origination.

And how should one understand and look at things, that neither in conscious thought the concept of 'I', nor in respect of external objects the idea of 'mine' might arise? That was the question put by Rāhula to the Buddha. And the reply, "Whatever physical forms arise of the past (i.e., in memory), of the present (i.e., actual) or of the future (i.e., in imagination), whether they be internal mental states or external forms, whether they represent coarse figures or exquisite shapes, vulgar or noble, distant or near: and similarly whatever sensations, perceptions, ideations or thoughts arise of any of these types, while you know that that does not constitute the 'I', is not the property of the 'I', is not the soul, with that knowledge there will be no tendency towards egotism, arrogance and pride (*ahaṅkāra-mamaṅkāra-mānānusayā na honti-ti*: *S.* II, 252)[1]. When one thus sees by right insight the true nature of all things, one is set free without grasping (*evam etaṃ yathābhūtaṃ sammappaññāya disvā anupādā vimutto hoti*). And thus, Rāhula, knowing and seeing things in this way, the mind will have turned away from egotism, arrogance and pride, gone beyond all distinctions, will be at peace and fully emancipated" (*ahaṅkāra-mamaṅkāra-mānāpagataṃ manasaṃ hoti vidhāsamatikkantaṃ santaṃ suvimuttanti*: *S.* II, 253).

The manner of extirpation of this evil tendency towards egotism, arrogance and pride is given in a passage (*M.* III, 32 ff.) describing the life of renunciation in the observance of the ten abstinences, which is also frequently found elsewhere [2].

These notions of 'I' and 'mine' had been rooted out from Sāriputta such a long time that even a changing or becoming otherwise in the Master would not have given rise to grief, sorrow and despair, although he certainly wished that such a wonderful Master might not be taken from them, that he might abide with them yet a long time for the welfare and happiness of many people (*S.* II, 275).

The utter destruction of egotism in any form (*sabba-ahiṅkāra-mamiṅkāra-mānānusayānaṃ khaya*: *M.* I, 486, sutta 72) forms part of the freedom of the Tathāgata and the arahant. It is only cast off with the breaking of the final five fetters (*saṃyojana*), in particular the fetter of the pride which says: I am (*asmi māna*). But, a mere conviction that there is no 'I' does not mean that the truth of soullessness has been fully comprehended. Such was the case with the monk Khemaka who admitted that he had still got the idea of 'self' in his mental-physical make-up, although he did not discern such a 'self' (*S.* III, p. 128, sutta 89, § 13). And yet Khemaka was at that time one who had entered the Stream of Sainthood (*sotāpanna*).

A remarkable event is related (*S.* IV, 41) of Upasena, the younger brother of Sāriputta. After his meal he was seated in the shade of the cave in which he was staying near Rājagaha, mending his outer robe. A snake fell from an overhanging branch on his shoulder and bit him. The poison spread rapidly and the arahant, knowing its deadliness, asked some other monks to carry his body into the open. As they saw no change in

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1 Also found in *M.* III, p. 18; *S.* III, 80, 103, 136, 169.

2 *D.* I, 4-5; *M.* I, 179 and 287; *A.* II, 208; *Pug.* 26.

his body, they told him so. But he replied, "In him who would think: I am the eye, the body, the mind—in him there would be a change in his body[3]. But as I have no such ideas, how could there be a change in my body?". The monks carried his body outside, and there and then it was scattered just like a handful of chaff. But, it is not mentioned whether the brethren grasped the subtle reference to the 'I' and 'mine' from the arahant's viewpoint.

It is clear that we have come a long way from the pre-Buddhistic meaning of the word in Sāṅkhya philosophy where the term *ahaṅkāra* signifies the organ through which material attributes and mental events are wrongly ascribed to the soul (R. Garbe, *Die Sāṃkhya Philosophie*, Leipzig, 1894, p. 170). Then, the 'I-maker' was considered a subtle substance of an inner organ with the function to relate objects to the 'I', corresponding in the mind to the material sense-organs of the body; it was the substance around which the mental phenomena were grouped, and by means of which such phenomena were communicated to the intellect (*buddhi*).

When the Buddha took a firm stand for his specific teaching on the doctrine of insubstantiality (*anattā*), the 'I-maker' lost its original meaning, till it was incorporated in the suttas as an evil tendency (*anusaya*) of arrogance and pride, leading to the misconception of a separate I-entity and the fetter of self-conceit.

H. G. A. v. Z.

A-HAN-K'OU-CHIEH-SHIH-ERH-YIN-YÜAN-CHING, a sūtra in the Tsa-tsang (Miscellaneous Works) section of the Chinese Buddhist Tripiṭaka. This is a Chinese translation of a Sanskrit work the origin of which is believed to be Indian. But neither the Sanskrit title of the work nor the name of its author is known. An-hsüan of the Eastern Han dynasty is said to be the Chinese translator of the work, which deals with the twelve causes (*nidāna*) of the wheel of rebirth, as explained in the āgamas (*Nanjio*, No. 1339: *Taishō*, No. 1508).

ĀHĀRA, food, nutriment, support, both in the literal and figurative meanings. On this simple word is hinged practically the entire teaching of the Buddha, particularly his specific doctrines of the process of becoming, rebirth without a soul, dependent origination, the Four Noble Truths—to mention just a few of the more important issues. It is also the key-word which unlocks the doors of the mysteries of life and death in their most universal application. And all that is summed up in the answer to the first question, before which no problem can arise: *Katamo eko dhammo? Sabbe sattā āhāraṭṭhitikā*: All that lives subsists on food (*D.* III, 211). It is one thing that must be thoroughly understood (*eko dhammo abhiññeyyo*: ibid. 273). And again, there is one question, one statement, one explanation (*eko pañho, eko uddeso, ekaṃ veyyākaraṇaṃ*). The statement (*uddesa*) is that if concerning one fact a monk would feel the right kind of disgust (*ekadhamme sammā nibbindamāno*), the right kind of fading interest in the world (*sammā virajjamāno*), be rightly released (*sammā vimuccamāno*), rightly see the limits and restrictions (*sammā pariyantadassāvī*) and rightly comprehend the meaning of things (*sammatthābhisamecca*), then in this very existence he would make an end to all conflict (*diṭṭh'eva dhamme dukkhass antakaro hoti*). And the one explanation (*veyyākaraṇa*), the answer to this one question, the one fact concerning which the above statement was made, is: "All that lives, subsists on food" (*sabbe sattā āhāraṭṭhitikā*: *A.* V, 50–1).

From such solemn utterances alone already the importance of the subject should be evident, and it has indeed been played upon throughout the suttas in the *Nikāyas*, followed up in later abhidhamma texts of the *Dhammasaṅgaṇi* and played back in the many commentaries of Buddhaghosa and Dhammapāla and in later treatises such as Anuruddha's *Abhidhammattha-saṅgaha* up to the present century writers, such as Paul Dahlke in his *Buddhism*.

The quest for food, as well as the supply thereof, constitutes physically, psychologically and sociologically, the basis of all action. As a primary need of life itself it conveys the energy for sustenance at all levels, material, biological, volitional and intellectual. And all this is involved in the term *āhāra*, from the Sanskrit root *ā-hṛ*, to fetch, to bring near, to convey to oneself, which action is followed by absorption and assimilation. Thus, we find enumerated four sustenances for the maintenance of beings (*bhūtānaṃ vā sattānam ṭhitiyā*) and for the assistance of those seeking birth (*sambhavesīnaṃ vā anuggahāya*: *S.* II, 11), viz., material food (*kabaḷinkāra-āhāra*) which sustains the body, and which is either solid and gross (*oḷārika*), fine and exquisite (*sukhuma*); contact (*phassa*) which nurtures the senses with feelings of delight (*sukha-vedanā*) and displeasure (*dukkha*); volition (*mano-sañcetana*) which sustains the three forms of becoming, for will is the food of the mind through which action (*kamma*) is formed; and consciousness (*viññāṇa*) which feeds, supports and conditions both mind and body (*viññāṇa-paccayā nāma-rūpa*). And of these four sustenances it is further said that craving is the base (*taṇhā-nidānā*), craving the origin (*taṇhā-samudayā*), craving the producer (*taṇhā-jātikā*), craving the source (*taṇhā-pabhavā*: ibid. 12). But when Phagguna with the long hair (*moliya*) questioned the Buddha as to who feeds on the consciousness-sustenance (*ko nu kho bhante viññāṇāhāram āhāreti*), the Buddha replied that this was not a right question, for "I do not say that someone feeds" (*āhāretīti ahaṃ na vadāmi*). The correct question would have been: Of what is consciousness the sustenance (*kissa nu kho bhante viññāṇāhāro*); and then the fitting answer to that would be: Consciousness-sustenance is the condition to renewed becoming, to rebirth in the future (*viññāṇāhāro āyatiṃ punabbhavābhinibbattiyā paccayo*: ibid. 13). Here, therefore, it is clearly pointed out by the Buddha that in this process of nutrition there is no eater separate from

3 Expressing fear of approaching death.

the food; it is a process of assimilation where the life-continuum is sustained by physical food, by sense-contact, by volitional activity and by reproductive consciousness. In this process of alimentation and assimilation the absorbent physico-psychical organism is not a separate entity, not even a separate process, but has become and continues to become that which it has assimilated and by means of which it sustains its process of becoming.

Seeing, then, that the continuance of the rolling of this cycle of existence, of birth, conflict and death, is conditioned and maintained by the renewed assimilation of these four sustenances, they should be regarded with the utmost suspicion. Thus the Arahant Brahmadatta, son of the king of Kosala, reminded a brāhman who had reviled him (*Thag.* v. 445) of the parable of parents eating their own child. In the *Puttamaṃsa Sutta* (*S.* II, 98–100) the Buddha taught his disciples how to regard the four kinds of nutriment. Material food (*kabaliṅkāra āhāra*) should be taken not for pleasure (*davāya*), not for indulgence (*madāya*), not for personal charm (*maṇḍanāya*), not for comeliness (*vibhūsanāya*), but for the sheer necessity of living, as parents with their child in the jungle, when their provisions have run out, forced by extreme hunger and faced with the prospect of certain death for all, would be driven to kill the child and eat its flesh (the parable goes into many grim details), even so without passion of the senses should material food be taken.

Contact (*phassa*), the nutriment on which the senses thrive, should be regarded as a cow with a sore hide would regard all contact. For, whether she leans against a wall or a tree, the creatures that live there would sting her; in water she would be afflicted by the creatures in the water; even standing aloof in the open air she would be bitten and stung by all kinds of insects. When contact is regarded in this way, the three kinds of feeling, pleasurable, painful or indifferent, will be well understood and "there is nothing further which the Ariyan disciple has to do" (*tīsu vedanāsu pariññātāsu ariyasāvakassa natthi kiñci uttariṃ karaṇīyanti vadāmi* : ibid. 99), the Buddha declared.

Of all the four types of nutriment the most important, perhaps, is the food which is *will of mind* (*manosañcetanāhāra*). It is mental volition, without which no thought becomes active or alive. It is the equivalent of *karma*, and hence it feeds rebirth, fixes destiny and forms the 'soul' of existence. It is to be regarded as a pit of glowing charcoal which will beyond doubt burn one to death with mortal pain (loc, cit.).

Finally, consciousness (*viññāṇa*) is the rebirth-linking consciousness (*paṭisandhi-viññāṇa*), the food (*āhāra*) which at the moment of conception feeds mind and corporeality (*nāma-rūpa*) in the new life. It is to be considered as a robber seized by the king's men, who inflict dire punishment on him, morning, noon and eventide (ibid. 100).

Āhāra is one of the four origins (*samuṭṭhāna*) of material phenomena (*rūpa*), the other three being karma, the mind (*citta*) and the changes of physical nature (*utu*). It is the nutritive essence (*ojā*) which gives rise to material phenomena at the period of assimilation. Out of the twenty-eight material phenomena (*rūpa*) the following twelve (*Abhs* vi, 6, 4) find their origin in the process of nutrition (*āhāra*), the four essential material qualities (*mahābhūta*) of extension (*paṭhavī*), cohesion (*āpo*), caloricity (*tejo*) and vibration (*vāyo*), three material qualities of the sense-fields, viz., colour (*vaṇṇa*), odour (*gandha*) and taste (*rasa*), the material quality of nutritive essence (*ojā*), the material quality of limitation which is the element of space (*ākāsa-dhātu*) and the triple properties of lightness (*lahutā*), pliancy (*mudutā*) and adaptability (*kammaññatā*), which are grouped together as material qualities of plasticity (*vikāra-rūpa*). These are the material phenomena which are nutriment-originated (*āhāra-samuṭṭhāna*), for which nutriment is the producing condition (*janaka-paccaya*). Two more material phenomena are sometimes added to the above list of twelve, viz., growth (*upacaya*) and continuity (*santati* : *Vism.* xx, §36, p. 528).

While it is admitted that food is the main pre-requisite for existence, it is also acknowledged as a principal source of temptation, as an object through which the sense of taste develops into craving. Hence, on numerous occasions temperance with regard to food is advocated, although never to the extent of self mortification (*attakilamatha*). The ideal monk is described as controlled in deed and word, restrained in food for the stomach (*kāyagutto, vacigutto, āhāre udare yato* : *S.* I, 172; *Sn.* 78); with small (light) stomach, moderate in food, easily satisfied, and undisturbed (*ūnūdaro, mitāhāro, appicch'assa alolupo* : ibid. 707). On the other hand, a person who is immoderate as to food is described as one who thoughtlessly and unwisely takes food for the sake of amusement, pride, decoration, ornamentation, insatiability, immoderation and thoughtlessness as to food (*Pug.* 21, trsl. p. 31). Solid food is not exclusively enjoyed among humans, animals and other infra-human beings, for in the entire sphere of sense (*kāmāvacara*) the objects of the senses provide the food for sense-contact. Thus, some devas are referred to as feeding on solid food (*kabaliṅkārāhāra-bhakkha* : *A.* III, 192) and they are of lower rank than those who live in a mind-made body (*manomaya-kāya*). Although this latter class of devas have body and form, they do not come under the spheres of sense-pleasure (*kāmāvacara*), but under the spheres of form (*rūpāvacara*), where the pleasures of the senses, such as the taste of food, do not occur. It was Udāyin's wrong view to think that the devas with mind-made bodies (*manomaya-kāya*) are formless (*arūpa* : ibid. 194). Material food, or rather the process of digestion which involves the decomposition of food in the process of assimilation by the body, is one of the forty meditation-objects (*kammaṭṭhāna*) and is called reflection on the loathsomeness of food (*āhāre paṭikkūla-saññā*). "When one lives with this thought, reflecting on the loathsomeness of food, the mind draws back from a desire for life, and establishes itself either in equanimity or disgust" (*A.* IV, 49). And to the man who does not give up this reflection, although he may be weak and ailing, the Buddha promised that he may expect, ere long, to destroy the mental

intoxicants (*āsava*) and to enter and abide in the emancipation of mind and deliverance through insight (*A*. III, 142). The commentary on the *Dhammasaṅgaṇi* (§ 646), called the *Atthasālinī*, gives a lengthy exposition on physical food as a derived material quality (*rūpa*). Here *āhāra* is shown to be both the material foodstuff and the nutritive essence (*ojā*). It is the presence of the material stuff in the stomach which prevents the feeling of hunger; in its absence the bodily heat seizes the stomach-walls, but when material food is introduced the bodily heat seizes that and the process of assimilation in digestion begins. In gross substance, it is said (*DhsA*. 331), the nutritive essence is weak; and thus after eating coarse grain, etc., one becomes hungry again after a brief interval. But in subtle food, such as butter, the nutritive essence is great. The food derived from herbivorous animals, such as deer and cattle, is more subtle and more nutritious than that from carnivorous animals, such as tigers and crocodiles. A point of some interest, though not essentially connected with our subject, is mentioned by Buddhaghosa (*Vism*. xx, § 37, p. 528): Nutriment (*āhāra*) taken on one day gives sustenance lasting for seven days, but the nutritive essence (*dibbā ojā*) sustains for one or two months. The food taken by a mother with child originates materiality by pervading the body of the child she bears. Also, nutriment smeared on the body begets materiality.

Nutriment is not only a material phenomenon, but as an active process it is also a condition (*āhāra-paccaya*) of support of two kinds: the relation of edible food to the body and the relation of immaterial supports to co-existing states of mind and body. It is this nutritive support in the psychological field which forms the basis of the doctrine of karma and the teachings connected therewith. Food or sustenance (*āhāra*) is frequently synonymous with causal condition, e.g., " from the arising of food is the arising of the body; from the ceasing of food is the ceasing of the body; and the way leading to the ceasing of the body is the Noble Eightfold Path " (*āhāra-samudayā rūpa-samudayo, āhāranirodhā rūpanirodho; ayam eva ariyo aṭṭhaṅgiko maggo rūpanirodhagāminī paṭipadā*: *S*. III, 59). Here, sustenance of the body has been substituted for the usual conflict of existence (*dukkha*), its origin (*samudaya*), its cessation (*nirodha*) and the path thereto (*magga*). And again, consciousness and its cause (*pañcabīja-jātāni viññāṇaṃ sāhāraṃ daṭṭhabbaṃ*) are to be considered as the five sorts of seed, which require both the soil of the four stations of consciousness (*viññāṇaṭṭhiti*) and the water of lust (*nandirāga*) in order to grow and increase (*S*. III, 54). Similarly, merit is called the food, i.e., the cause of happiness (*sukhassāhāra*: *A*. III, 51).

Although in the stereotyped formula of dependent origination (*paṭicca-samuppāda*), ignorance (*avijjā*) is shown as the first condition (*paccaya*) which is not to be traced back any further, " for the origin of ignorance is not discernible " (*purimā koṭi na paññāyati avijjāya*), and it cannot be said, " There was a time when ignorance was not " (*ito pubbe avijjā nāhosi*), still it was definitely stated by the Buddha that ignorance, too, is conditioned and sustained by the five hindrances (*avijjam p'ahaṃ bhikkhave sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro avijjāya? Pañca nīvaraṇā 'ti 'ssa vacanīyam*: *A*. V, 113). Then follows a chain of dependent and conditioned origins, not unlike the *paṭicca-samuppāda*, but links are here shown as sustenances (*āhāra*) in the following sequence: ignorance (*avijjā*), five hindrances (*pañca nīvaraṇāni*), three evil ways of conduct (*tīṇi duccaritāni*), lack of restraint of the sense-faculties (*indriyāsaṃvara*), lack of mindfulness and of self-control (*asatāsampajañña*), distracted attention (*ayonisomanasikāra*), lack of trust (*assaddha*), not listening to the true teaching (*asaddhammasavana*), not following a worthy man (*asappurisasaṃsevā*). Such is the nutriment of ignorance and thus its fulfilment (*evaṃ etissā avijjāya āhāro hoti, evañca pāripūri*). But their opposites lead to deliverance through knowledge (*vijjāvimutti*) in the following sequence of sustenances: following a worthy man (*sappurisasaṃsevā*), listening to the true doctrine (*saddhammasavana*), confidence (*saddhā*), careful attention (*yonisomanasikāra*), mindfulness with self-control (*sati-sampajañña*), restraint of the senses (*indriya-saṃvara*), the three right ways of conduct (*tīṇi sucaritāni*), the four methods of mindfulness (*cattāro satipaṭṭhānā*), the seven factors of wisdom (*satta bojjhaṅgā*), deliverance through knowledge (*vijjā-vimutti*: ibid. 115). The *Saṃyutta Nikāya* (V, 102) speaks of food or nutriment for the five hindrances (*pañca nīvaraṇāni*) and for the seven limbs of wisdom (*satta bojjhaṅgā*). Here, the alluring feature of things (*subhanimitta*) is said to be food for the arising of sensual lust (*kāmacchanda*), while the repulsive feature of things (*paṭighanimitta*) is said to be food for the arising of malevolence (*byāpāda*). Discontent, weariness, languor, drowsiness after meals, torpidity of mind (*arati, tandī, vijambhikā, bhattasammada, cetaso līnatta*), are food for the arising and growth of sloth and torpor (*thīna-middha*), while agitation of mind (*cetaso avūpasama*) the food for the arising and growth of excitement and worry (*uddhacca-kukkucca*); and things which are based on doubt and wavering are the food for the arising and growth of perplexity (*vicikicchā*).

As regards the seven elements of wisdom (*bojjhaṅga*) which is enlightenment, it is said that the things which are based on these various limbs, when systematically attended to, form also the nutriment of these seven elements of insight-wisdom, viz., mindfulness (*sati*), investigation of what is true (*dhamma-vicaya*), energy (*viriya*), zest (*pīti*), tranquillity (*passaddhi*), concentration (*samādhi*) and equanimity (*upekhā*: ibid. 103-4).

Again, sustenance (*āhāra*) is used in a weaker sense of help, as opposed to obstacle (*paripantha*), when ten things are enumerated which will assist one to obtain what is desirable, dear and charming, but hard to win in the world. Thus, energy and exertion are aids (*āhāra*) to wealth; finery and adornment are aids to beauty; seasonable action is an aid to health; noble friendship is an aid to lead a virtuous life; sense-control is an aid to a life of holiness; non-quarrelling is an aid to maintain friendship; repetition is an aid to the storing of knowledge; listening and questioning are aids to

the acquisition of wisdom; application and reflection are aids to understand the teachings; right conduct is an aid to attain to happiness in heaven (*A.* V, 136).

Thus, the process of nutrition in its various aspects covers the entire field of the teaching of the Buddha, physically, psychologically, emotionally, mentally, ethically, for it is the essence of the Buddha's teaching which shows existence as a flux, as a process of becoming, dependent on conditions. And that is a process of nutrition, which is a living experience in which the object is assimilated and becomes the subject. This so-called subject can only continue in its process by gathering fresh experience, just as a flame can keep itself alive only by burning, by drawing into itself new fuel, until everything is seen as food for body, food for will, food for thought. In the realisation of the loathsomeness of this food will arise a disgust with the process itself which alone can make one free.

Whatever conflict there may be
It finds support through nutriment;
But when nutrition's process comes to end
No growth of conflict there can be.

Yaṃ kiñci dukkhaṃ sambhoti
Sa baṃ āhārapaccayā;
Āhārānaṃ nirodhena
Natthi dukkhassa sambhavo (*Sn.* 747).

H. G. A. van Zeyst.

ĀHĀRA-PACCAYA. This is one of the twenty-four conditions (*paccaya*) in the system of correlation (*paṭṭhāna-naya*). Here the term *āhāra* or nutriment is used in a very wide sense to include that which nourishes or sustains. *Āhāra-paccaya*, therefore, refers to a relation between nutriment and its effect. There are altogether four kinds of nutriment that function as conditioning factors by way of sustenance, namely, material food (*kabaliṅkāra āhāra*), sensorial or mental impression (*phassa*), mental volition (*mano-sañcetanā*) and consciousness (*viññāṇa*).

Material food is one of the twenty-eight varieties of material qualities into which *rūpa* or corporeality is divided. It is a term for the nutritive essence by means of which living beings sustain themselves. It is spoken of as a condition, since it nourishes the eightfold corporeality, viz., the solid, liquid, heat, motion, colour, odour, flavour and nutritive essence. Sensorial or mental impression serves as a condition for feeling, whether it is agreeable, disagreeable or indifferent. *Mano sañcetanā* or mental volition serves its concomitant properties in the execution of mental, vocal and bodily actions. As a form of nutriment it nourishes (brings on) rebirth-linking in the three planes of existence (*Vism.* p. 285). *Viññāṇa* or consciousness serves as the support for consciousness-concomitants (*cetasika*) in cognising an object, for it is said that the latter cannot function without reference to the former (*Vibhāvinī Ṭīkā*, ed. Dharmaratna, p. 32). Moreover, as a form of nutriment it nourishes (brings on) mind and corporeality at the moment of conception (*Vism.* p. 285). See ĀHĀRA.

ĀHĀRARA, name of a dragon-king living in a pond near the source of the Suvāstu. At the time of Buddha Kāśyapa he was born as a man with the name Kyogi (Skt. Gāṅgi) and with his magic power he prevented evil demons to send thunderstorms, in gratitude for which the farmers offered him cereals. But when one day they neglected to do this, Gāṅgi became enraged and transformed himself into a venomous dragon threatening to ruin the harvests with violent hail storms. Hence he is also called Apalāla, 'leaving not even the straw'. The Buddha, however, felt compassion with the poor people of the locality and decided to fight the dragon. He struck the mountain with the lightning of Vajrapāṇi and thereby tamed the dragon who repented his evil ways. The Buddha, however, at Gāṅgi's request, allowed him to cause a thunderstorm once in every twelve years to ensure his survival (*Taishō*, 2087).

The legend is sometimes more elaborated. The pond is localised in the village of Uren near Rājagṛha; the name of the dragon is given as Sundara, destroying the harvests in Magadha. He is tamed by the magic of a brāhman who is honoured by the people accordingly. But when the Buddha comes to live in Rājagṛha, the offerings to the brāhman are transferred to the Buddha. Thereupon the brāhman vows to become himself a dragon together with his wife and two children. To ensure the realisation of this vow he acquires merit by making offerings to the four great disciples of the Buddha. Then he takes the place of the dragon and begins to devastate the harvests, leaving not even the straw. King Ajātaśatru requests the Buddha for help, and with the assistance of Vajrapāṇi who pulverises the mountain with his thunderbolt, the Buddha subjugates the dragon-family who evacuate to the neighbouring kingdom of Vaiśālī (*Taishō*, 155, 11).

Other variations are found elsewhere (ibid. 1448, 1509. Cp. *Hōbōgirin*, s. v.).

ĀHĀRA SUTTA (1) occurs in the *Āhāra Vagga* of the *Nidāna Saṃyutta* of the *Saṃyutta Nikāya* (II, 11–12). It was preached by the Buddha when he was staying at Sāvatthi in Anāthapiṇḍika's park at Jetavana. There are four kinds of nutriment (*āhāra*, q.v.) for the maintenance of beings after birth and for the support of those seeking birth, viz., material food, coarse or fine (*āhāro oḷāriko vā sukhumo vā*), contact (*phassa*), volition (*manosañcetanā*) and consciousness (*viññāṇa*). The Buddha traces the cause of these four nutriments to craving (*tanhā*). While proceeding to the cause of craving he discourses on the *paṭicca-samuppāda* (q.v.) and explains in turn the uprising and cessation of the entire mass of ill. See ĀHĀRA.

ĀHĀRA SUTTA (2), a group of four suttas dealing with the conditions suitable and unsuitable for the development of the five hindrances (*nīvaraṇa*) and the seven constituents of wisdom (*bojjhaṅga*). It was preached by the Buddha at Sāvatthi and is recorded in the *Bojjhaṅga-sākacchā Vagga* of the *Bojjhaṅga Saṃyutta* of the *Saṃyutta Nikāya* (V, 102–7).

The first section deals in turn with what constitutes 'food' for the arising of each of the five *nīvaraṇas* that have not yet arisen and for the development of those *nīvaraṇas* already arisen. The second section treats in a similar manner with the 'food' of each of the seven *bojjhaṅgas*. The third section discusses what does not constitute 'food' for the arising of each of the *nīvaraṇas* not yet arisen and for the growth of the *nīvaraṇas* already arisen. The fourth and the last section treats similarly with what is not 'food' for each of the *bojjhaṅgas*.

A detailed treatment of the subject is found in the commentary. See also ĀHĀRA.

L. R. G.

ĀHĀRA VAGGA, the second chapter of the *Nidāna Saṃyutta* of the *Saṃyutta Nikāya* (II, 11–27). It consists of ten suttas and derives its name from the first of them, *Āhāra Sutta*, dealing with the four sustenances. The others are *Phagguna*, *Samaṇa-brāhmaṇā* (1), *Samaṇa-brāhmaṇā* (2), *Kaccāyana-gotta*, *Dhammakathika*, *Acela*, *Timbaruka*, *Bāla-paṇḍita* and *Paccaya*.

There is no common theme running through its ten component suttas. True to the title of the bigger division, *Nidāna Saṃyutta*, they all show a connection with the doctrine of *paṭiccasamuppāda*, in common with the suttas of the other vaggas belonging to the *Nidāna Saṃyutta*.

Numerous repetitions are found in the suttas of the *Āhāra Vagga* as well as in those of the other vaggas of the *Nidāna Saṃyutta*. The *Āhāra Vagga* is a haphazard grouping of ten suttas which could equally well have fitted into any of the other vaggas of the *Nidāna Saṃyutta*.

L. R. G.

ĀHĀRIKA SAMĀDHI, a species of concentration (*samādhi*) which is the bringer (*āhārika*) of omniscient insight (*sarvajña-jñāna*), mentioned in the *Samādhirāja Sūtra* (*BHS*. s.v.).

AHETUKA-DIṬṬHI, wrong view, regarding events to be without cause or condition. One of the extreme heretical teachings in vogue at the time of the Buddha. See AHETUVĀDA, DIṬṬHI.

AHETUVĀDA, a teaching which denied causality. This heretical doctrine, teaching the non-existence of a moral cause, or *karma*, is referred to in the *Mahābodhi Jātaka*. One of the five counsellors of king Brahmadatta of Bārāṇasī taught the people that beings in this world were purified by rebirth and. therefore, that no moral responsibility attached to them. But he was refuted by the bodhisatta whose name was Bodhi, with the following verses:

"If this thy creed: 'All acts of men, or good or base,
From natural causes spring, I hold, in every case',
Where in involuntary acts can sin find place?
If such the creed thou holdst and this be doctrine true,
Then was my action right, when I that monkey slew."

(*J*. V, 237, trsl. H. T. Francis.)

When the Buddha gave his discourse on the certain, true or sure doctrine (*Apaṇṇaka Sutta : M*. I, 401–13) to the brāhman householders of Sālā in Kosala, he referred to many recluses and brāhmans who speak in direct opposition to one another. The *Sāmaññaphala Sutta* (*D*. I, 53) mentions a view which is ascribed to Makkhali Gosāla: "There is no cause, no reason for the depravity of beings; they become defiled without cause, without reason. Neither is there a cause or a reason for the rectitude of beings; they become purified without cause, without reason" (*n'atthi hetu n'atthi paccayo sattānaṃ saṅkilesāya, ahetu-apaccayā sattā saṅkilesanti; n'atthi hetu n'atthi paccayo sattānaṃ visuddhiyā, ahetu-apaccayā sattā visujjhanti*). "All living beings are without power, without strength, without energy, bent by fate, by chance, by disposition" (*sabbe sattā avasā abalā aviriyā niyati-saṅgati-bhāva pariṇatā*). By holding such views, the Buddha said, men do not see the peril in wrong things, the vanity, the defilement, nor the advantage allied to purity, in renouncing them for the good things; for they have laid aside the three good things: right conduct of action, of speech and of thought. Consequently, a variety of evil states spring up, such as false conception, false speech, mocking of noble disciples, convincing others of untruth, exaltation of oneself and disparaging of others. Then a person who is unable to decide the issue for himself may agree thus: if there is no moral causation, a person who accepts this doctrine may be safe at the breaking up of his life, but in this life itself he will be condemned by all intelligent people as being of bad moral habits and as having heretical views; whereas if there is a moral causation, then such a person is defeated twice, both here and hereafter (*M*. I, 408).

The fatalistic view which denies causality (*ahetuka-diṭṭhi*) is included together with the view of the inefficacy of action (*akiriya-diṭṭhi*) and the nihilistic view (*natthika-diṭṭhi*) among the ten unwholesome courses of action. Some specified instances of the teaching which denies the existence of moral cause and effect are to be found in the *Sevitabba-asevitabba Sutta* (*M*. III, 52): "There is no result in giving, in offering, in sacrifice; there is no fruit or ripening of deeds, whether they are done well or ill; there is no benefit from serving mother and father". But "the following up of this kind of assumption of views will make the evil states of mind develop greatly and the good ones decrease" (loc. cit.).

The rejection of this doctrine of non-causality does not imply the acceptance of the contrary doctrine, as held by the Uttarāpathakas, that objective matter is the cause of mental presentation (*Kvu*. ix, 3), which is subjective (*sārammaṇa*), i.e.,

having a mental object. 'Having a mental object' (*sārammaṇa*), however, establishes merely the correlationship between object and subject (*ārammaṇa-paccaya*), but not the relationship of causality (*hetu-paccaya*).

The denial of causality (if understood as a law of conditionality) is a denial of the very core of the ethical teaching of the Buddha, which is most tersely expressed by the formula : Whatever phenomena have arisen from a cause (*ye dhammā hetuppabhavā*), of these the Tathāgata has told the cause (*tesaṃ hetuṃ Tathāgato āha* : *Vin*. I, 40). But the conclusion drawn by Ananda K. Coomaraswamy (*HJAS*. IV, 130) that the opposite *hetuvāda*, which is synonymous to *kammavāda*, makes the Buddha " a causalist, that is to say a determinist or fatalist ", is certainly not borne out by the Buddha's own exposition of the working of the law of kamma, which is mental volition (*cetanā*).

H. G. A. v. Z.

AHEYA, a Sanskrit term, composed of *a* and *heya*. It literally means 'not to be left or quitted or abandoned or rejected or avoided' or 'not to be subtracted.' The Chinese translations *fei-so-tuan*, (非所斷), *fei-tuan* (非斷), *pu-tuan* (不斷) or *wu-tuan* (無斷), all mean 'not to be shut off' and correspond to the original. It is that which is not to be shut off because of its natural and original purity. Concerning this interpretation, the sixth fascicule of the *Prakaraṇa-pāda* (*Nanjio*, No. 1277) says: what is the element not to be shut off (*aheya-dharma*) ? It is that of purity (*anāśrava-dharma*). Similarly, in the fourth fascicle of the *Abhidharmakośa-śāstra* (*Nanjio*, No. 1267) we are told that various *anāśrava dharmas* are called *aheya-dharmas*.

These interpretations indicate the fact that the nature of *anāśrava-dharmas* is that they have no faults or impurities and thus stand aloof from all hindrances in life. What, then, are the real contents of such *aheya* elements ? In the system of the *Abhidharmakośa-śāstra*, it is mentioned as follows : the last three of the 18 dhātus, *vitarka-vicāra* of *citta-mahābhūmika*, all the ten *kuśala-mahā-bhūmikā dharmas*, *prāpti* and the four features, i.e., *jāti*, *sthiti*, *anyathātva* and *anityatā* of *citta-viprayukta-saṃskāra*, the five *indriyas* (i.e., *śraddhā*, *vīrya* *smṛti*, *samādhi* and *prajñā*) and the *anāśrava* aspect of *mana*, *sukha*, *saumanasya* and *smṛti*, the three *anāśrava indriyas* (i.e., *anājñātam-ājñāsyāmindriya*, *ājñendriya*, *ājñātāvindriya*) of the 22 *indriyas* (*dvāviṃśatīndriyāṇi*) and *avijñapti-karman*.

Later on, concerning the essential nature of these pure elements, a very important argument was advanced by the philosophers of the Yogācāra school. They laid stress upon the significance of the discrimination whether these purities arise *a priori* or *a posteriori*.

The 66th fascicle of *Yogācāra-bhūmi-śāstra* (*Nanjio*, 1170) expresses such two kinds of *aheya* as *tzŭ-hsing-ching* (自性淨 or original purity) and *i-tuan* (已斷 or purity gained through an effort of doing away with impurities). And, further, it states that all sacred or spiritual elements are *aheya* or *a priori*, and all secular or mundane elements are *a posteriori*. The same argument is expounded in the fourth fascicle of the *Mahāyāna-abhidharma-samuccaya-śāstra* (*Nanjio*, 1199). It was on the basis of this classification that the ethics of later Mahāyāna gradually developed.

S. K.

AHIBHĀNURĀGA, a former Buddha, mentioned in a list of former Buddhas under whom Śākvamuni, while in the ninth bhūmi acquired merit (*Mhvu*. I, 141.7).

AHICCHATRA, an ancient city with Buddhist connections, as evidenced both from ancient travel notices and archæological investigations. The site is near the modern Rāmnagar village in the Bareilly District of Uttar Pradesh, western India. Scholars have followed the *Mahābhārata* in calling it the capital of north Pañcāla country. (Kāmpilya city was the chief city of south Pañcāla ; but *Kumbhakāra Jātaka* has named it the capital of north Pañcāla.) According to a summary of reigns in the *Purāṇas*, the Pañcālas were a confederation of five tribes and were the neighbours of the Kurūs.

From inscriptions found at Pabhosā it has been inferred that, in the 2nd cent. B.C., this part of Pañcāla had been governed by branches of the same royal family and that, along with Vatsa (Kosambī), it acknowledged the supremacy of the Śuṅga rulers. Coins of Agnimitra have been found here. Obviously the name was that of the king of the region, but whether he was the same as the second Śuṅga king of the same name has yet to be conclusively established. Another north Pañcāla king, Indramitra, is recognised in a Buddha Gayā inscription. (See *EI*. II, 243 ; *Cambridge History of India*, I, ch. xxi.)

The description of the region by Hsüan-tsang, though not comprehensive, has enabled archaeologists, notably Alexander Cunningham, to locate ancient Ahicchatra. The Chinese pilgrim names it Ngo (or O)-hi-ch'i-ta-lo and gives it a circuit of over 3 000 *li*, and its strategically placed capital city one of 17 or 18 *li*. There were some ten vihāras with over 1,000 bhikṣūs who were studying the texts of the Sammitīya school of Hīnayāna. There were in the country adherents of other religious systems, too. Outside the capital city there was an Asoka stūpa by a Dragon Tank (Nāga-hrada) where, according to the story, the Buddha had preached to the nāga king for seven days. The story (s.v. AHICCHATTA) in which the place-name originated, survives in the local legend of Adi Rāja and the nāga. Beside this stūpa were four smaller stūpas commemorating the places of meditation exercises of four past Buddhas.

The name Ahicchatra has been differently rendered from the original Chinese O-hi-ch'i-ta-lo (Beal); Ahikshetra (Julien), Ahichitra (Watters and Cunningham). Cunningham mentions that in his time it was still called Ahichhatr, even though the

spot had been abandoned for centuries. When he investigated the site, he found the principal mound (stūpa) was being called Chhatr. The site appeared to be a large fortress, with a vast mound 3½ mls. in circumference; both this circumstance and the strategic position, not to speak of archaeological remains themselves, confidently led him to identify the place with that described by Hsüan-tsang. Within the fort he found the remains of 'brāhman' temples; but he noted that the Buddhist antiquities which he investigated were both more extensive and ancient. He identified the Chhatr as the great stūpa, the eponymous commemorative of the story. It was surrounded by eight smaller mounds, four of which appeared to be of stūpas, and three of temples, the character of the remaining one could not be discerned. Nor was the Nāga-hrada traceable.

The great stūpa was a 40 ft. high mound with a diameter of 30 ft. on the top. It had been excavated some time before Cunningham. Cunningham himself continued the search and found an earthenware vessel which disclosed a small steatite box containing assorted deposits of no peculiar interest. Further down he found a second steatite vase, exactly similar to some vessels found in the Bhilsā stūpas. He next examined the mound, which was known as Katāri Kohra; it was 20 ft. high and 400 ft. square. Surface excavation revealed it as having been, most probably, an image-house; he also found a damaged Buddha statue which had two flying figures depicted over the right shoulder. He computed the original height of the image as having been 4 ft. He reported other finds as well, and one of them was an inscribed pillar which had belonged to a 'Buddhist railing'. It was inscribed with characters of the Gupta period. A fragment of another, a large pillar, had a lion sculptured on each of its four faces. An extensive mound close to the south-west angle of the fort probably contains the ruins of a very large vihāra whose walls might have originally risen over 80 ft.

There is not very much to be learnt from historical records of this ancient capital of north Pañcāla. Both regions, north and south, were affected by the rapid rise of Kanauj under king Harsha (606–47 A.C.). The only later information comes from Cunningham (*ASIAR.* I, 255 ff.) who has mentioned the improvements and additions to the fort by Ali Muhammad Khan in the 17th century. (See also T. Watters, *On Yuan Chwang's Travels in India*, I; S. Beal, *Buddhist Records of the Western World*; B. C. Law in *ASIMem.* 67.)

D. T. D.

AHICCHATTA (Snake-parasol), name of a nāga-rāja, in the *Dhammapadaṭṭhakathā* (III, 241). He features in the story of Aggidatta who had entered a heretical order. There he is depicted as taking possession of a heap of sand piled up by Aggidatta and his followers in penance for evil thoughts conceived by them. This heap of sand apparently turns out to be a shrine, as the inhabitants of Aṅga, Magadha and the kingdom of Kuru begin to bring their offerings to Aggidatta and his followers who have now taken their abode in this place. Dwelling here, Aggidatta appears to have been teaching them the doctrine that "as surely as you seek refuge in a mountain, a forest, a grove or a tree, so surely will you obtain release from suffering"—a remnant probably of animism or fetishism or a philosophy which grew out of them.

The story goes on to say that the Buddha, perceiving that Aggidatta is urging upon the multitude a course of action other than the right one, sends the arahant Moggallāna to admonish him. But Aggidatta refuses him lodging, and on the latter's request to be given the sand-mound for an abode, tells him that that would be a serious affront to Ahicchatta. Moggallāna insists on staying and as he approaches the pile of sand, Ahicchatta attempts to kill him by emitting smoke and flames, but Moggallāna responds by performing similar acts and displaying the same powers. The smoke and flames cause discomfort to Ahicchatta but not to the arahant, who remains unperturbed. The nāga-king, realising the superior powers of Moggallāna, entertains him with food, and, creating a hood as large as a peak-house, holds it over the head of Moggallāna as if it were a parasol, while Moggallāna remains seated on the pile of sand he has won. The followers of Aggidatta, and Aggidatta himself, are amazed and impressed by the powers of the Buddha's disciple, and when the Buddha, as pre-arranged, arrives on the spot, they pay great honour to him.

The Buddha questions Aggidatta what he taught his following and tells him that it is not a doctrine helping or aiding release from suffering. Men seek refuge in hills, groves, trees and forests out of fear, but sure refuge is found only in the Buddha, his Law and his Order, and in the clear understanding of the Four Noble Truths (*Dhp. vv.* 188–92). See also AGGIDATTA (2), AHICCHATRA, NĀGA.

B. J.

BIBLIOGRAPHY: J. Fergusson, *Tree and Serpent Worship* (Lond. 1873), 62 ff; A. B. Keith, *Religion and Philosophy of the Vedas* (in *HOS.* xxxi), 66 ff.

AHIGUṆḌIKA JĀTAKA (No. 365). When the Buddha was residing at Jetavana, an aged bhikkhu ordained a village lad; later he abused and assaulted him. Thereupon the lad fled away and forsook the Order. This was repeated three times, but on the third occasion the lad refused to come back. It was in connection with this incident that the Buddha related this Jātaka to show that formerly, too, this same lad had been very sensitive (*J.* III, 197–9).

The bodhisatta was once born in a corn merchant's family. When he grew up, he earned his living by selling corn. At that time, a certain snake charmer (*ahiguṇḍika*), having caught a monkey taught him to sport with the snake. Once during a festival in Bārāṇasī, he left the monkey with the corn merchant and wandered about for seven days, making the snake dance. In the meantime, the bodhisatta looked after the monkey. On the seventh day the snake charmer got drunk, and on his return

belaboured the monkey three times with a piece of bamboo. Then he took the monkey to the garden, tied him up and fell asleep. The monkey escaped and climbed on to a mango tree. Though it was asked by the snake charmer to come back to him, the monkey refused to do so.

Having related this story, the Buddha identified himself with the corn merchant, the novice (*sāmaṇera*) with the monkey and the aged bhikkhu with the snake charmer.

This Jātaka is very similar to the *Sālaka Jātaka* (II, 266, No. 249).

I. K.

AHIṂSĀ (abstention from injuring or killing).

1. **In the Indian religions.** *Ahiṃsā* is a word formed by adding the negative prefix *a* to the word *hiṃsā*, a derivative from the root *han* meaning 'to kill' and 'to injure'. Accordingly, *ahiṃsā* carries the meaning of not killing, and not injuring. It has been translated into Tibetan as 'mi-ḥtshe-ba', and into Chinese in such terms as 'pu-hai' 不害 (not to injure) and 'pu-sha-shêng' 不殺生 (not to kill living creatures), etc. All of these, however, convey the same meaning.

Ahiṃsā has been held in high regard in India from an early age. This term appears already in the *Chāndogya Upaniṣad* (III, 17) of the early period. Also, later, (fifth century B. C.) it was strongly advocated by the Buddha and by Mahāvīra in middle India, who included it in their systems of teaching and gave it a theoretical basis from their respective doctrines. In time, it spread to the whole of Indian religion and, down to the present day, has to be highly regarded as an incomparable moral principle

For example, in the various writings of the *Dharmasūtra*, which strongly influenced the daily life of the Indian people, there are many rules based on *ahiṃsā*. Again, in Hinduism the doctrine of *ahiṃsā* was highly respected, and from this as basis there sprang groups of people who practised vegetarianism. In recent times, it is well-known how Mahatma Gandhi united the people of India, guided the movements of the nation, and achieved so much on this basis of *ahiṃsā*, giving it a wider interpretation in order to exclude any thought of ill-will or hatred.

The principle of *ahiṃsā* is thus held in high esteem in the various religions of India, but the doctrinal basis for its assertion is different in the case of each religion. For example, Hinduism is based on the principle that the *ātman* is never destroyed and that it transmigrates through cycles of rebirths, as well as that the *ātman* and Brahman are one and the same (*Brahma-ātma-aikya*). Thus, the doctrine of *ahiṃsā* is based on the idea that all life is one. In Jainism, a deep reverence for even the most minute forms of life is advocated, from the standpoint of animism which regards not only conscious creatures but also such entities as plants and minerals as having life. Again, Gandhi widened the meaning of *ahiṃsā*, and interpreted it in a positive way, including benevolence and love for humanity, expanding and developing it in a nation-wide movement as a principle of non-resistance and a denial of violence and force.

2. **As sīla.** The doctrine of *ahiṃsā* as taught in Buddhism was a moderate one and did not run to extremes. The principle of *ahiṃsā* was expressed in such phrases as *pāṇātipātā veramaṇī*, and *pāṇātipātā paṭivirati* (both these expressions convey the same meaning, of abstaining from injuring living beings). Of these three terms, *ahiṃsā* is the one most widely used in the Buddhist texts, while the other two phrases are used mainly in reference to *sīla* and *vinaya* in the rules forbidding the killing of living creatures. In the case of the *vinaya* a special meaning is included in the words *veramaṇī* (abstaining) and *paṭivirati* (restraining). The effort of will is necessary to abstain from evil tendencies such as killing and uttering falsehood, and one must always, unceasingly, be on one's guard not to do evil. These precautionary efforts and the exercise of will-power are included in the terms *veramaṇī* and *paṭivirati*. When the vow is made, 'I will observe the principle not to kill living beings,' *sīla* is the self-realising spirit that arises when one undertakes to continue this effort.

A baby does not perform bad deeds, and yet there is no *sīla*, because it has no awareness of not doing evil. In much the same manner, it cannot be said that one observes *sīla* simply because one does not utter falsehood nor kill living creatures. *Sīla*, therefore, connotes abstention from evil, with deliberation. In the *Visuddhimagga* Buddhaghosa gives the definition of *sīla* in this light, as intent (*cetanā*). Again, this intent in *sīla* is not simply volition, but is the will that yearns to complete the practice, the endeavour to carry out the teachings of the Buddha and thereby to attain emancipation (*vimutti*). This will is, therefore, one that unceasingly turns towards enlightenment. It is the spirit animated by the teachings of the Buddha, the spirit which strives to practise and actualise that teaching, then advances towards realisation and, in the end, becomes one with enlightenment. It is *sīla* when good deeds are practised with this kind of determined consciousness.

From very early in the history of Buddhism, discipline has been classified into three practices (*tisso sikkhā*) of precepts (*sīla*), meditation (*samādhi*), and wisdom (*paññā*). These three practices are each separate and yet they are not exclusive but progress towards the highest by mutually helping each other. Therefore, a person who has *sīla* has wisdom: one who has wisdom has *sīla*. Wisdom is purified by *sīla*, and at the same time *sīla* is also purified by wisdom (*D.* I, p.124). In this manner, the spirit of consciousness which arises from *sīla* moves onward, in the end becoming one with the supreme wisdom of enlightenment. Thus *sīla* is the original motive power which advances the practice of Buddhism towards accomplishment, and included in this teaching of the precepts (*adhisīla-sikkhā*) is the doctrine of not killing living beings (*pāṇātipātā veramaṇī sikkhāpadaṃ*). Therefore, the practice of ***ahiṃsa*** in

Buddhism is supported by the spiritual force of this precept, and is actualised by the mental power that arises with it.

3. **As mental power (caitasika-dharma).** Psychologically speaking, the spirit which promotes *ahiṃsā* can be described as the spirit of compassion and, to explain this, various interpretations have appeared in later periods. Sthiramati of the Vijñānavāda (school of pure consciousness) in Mahāyāna states in the *Vijñaptimātratāsiddhi* (p. 28) "that compassion (*karuṇā*) is the mental property (*caitasika*) by which *ahiṃsā* is actualised and practised". He believed that when the feeling of pity wells up in one's mind, one does not kill nor capture living creatures, and thereby he construed that compassion is *ahiṃsā* as mental power. Thus, it was interpreted that compassion (the feeling of pity) was the mental property on which the practice of *ahiṃsā* was based.

Again, Dharmapāla, even though he belonged to the same school of pure consciousness, construed the mental property in the practice of *ahiṃsā* as being 'non-anger' (*adveṣa : Taishō*, V, 31, p. 30b). This means that when mental power, as anger (*dveṣa*), awakens and stimulates people, the object of that anger is injured or killed. Consequently, it was thought that when the suppression of anger, which is the mental power that repulses and destroys anger, starts to rule the mind, the practice of *ahiṃsā* is actualised.

On this same problem, the Sarvāstivāda believed that there was an independent mental power called *ahiṃsā* in the mind, and this actualised *ahiṃsā* which resulted as bodily action. This is to say that the mental quality from which *ahiṃsā* functioned as bodily action was not simply the feeling of pity (*karuṇā*), nor the absence of anger (*adveṣa*). It was almost similar to these two and yet different and was an independent meritorious mental power (*kuśalacaitasikadharma : Abhidharmakośa-śāstra : Taishō*, V, 29, p. 19 b; *Abhidharma-nyāyānusāra-śāstra : Taishō*, V, 29, p. 391 b).

In the Theravāda no special category was made of *ahiṃsā* as a psychological process. It is not included in the fifty-two kinds of *cetasikadhamma* of the *Abhidhammatthasaṅgaha*.

4. **The practice of ahiṃsā.** The reason why *ahiṃsā* is asserted as being of universal application is that most people love their own lives and do not wish to be injured or killed by others. This feeling of the love of self is transferred in thought to other people, and thus the love for and protection of life comes to be advocated. In Buddhism, too, *ahiṃsā* is taught first of all from this standpoint. For example, in the *Dhammapada* (*v.* 129), we are told:

> "All tremble before punishment; all fear death. Comparing others with oneself one should not slay, nor cause to slay.
>
> (trsl. A. P. Buddhadatta Mahāthera.)

Thus, *ahiṃsā* is asserted from the point of view of compassion and love towards all living beings; at the same time, it is also maintained from the standpoint of a penitent and a feeling of shame, because of the cruelty involved in killing living creatures.

For example, in the *Sāmaññaphala Sutta*, the first of the precepts that a bhikkhu must follow says, "the bhikkhu, putting away the killing of living things, holds aloof from the destruction of life. The cudgel and the sword he has laid aside, and ashamed of roughness, and full of mercy, he dwells compassionate and kind to all creatures that have life." (*Dialogues of the Buddha*, I, p. 79.) This shows that the practice of *ahiṃsā* is not limited to human beings only, but includes all living beings. Its basis is compassion (*dayā*), sympathy and pity (*hitānukampā*), as well as the feeling of shame (*lajjā*) of the cruelty of killing and injuring life. Thus, *ahiṃsā* is united with compassion and a consciousness of shame. Where there is compassion in the heart, it is expressed in an outward act as *ahiṃsā*. *Ahiṃsā* is considered a noble act, because it is not only the object of the act, but oneself, too, that can attain happiness by having compassion and actually practising it. Conversely, this means that persons who harbour hate, which is the reverse of compassion, not only injure others but also at the same time bring unhappiness to themselves. The fifth verse of the *Dhammapada* is rendered, "Hatred never ceases by hatred in this world. Through loving kindness it comes to an end. This is an ancient law." (trsl. op. cit.) And again, in the *Aṅguttara Nikāya* (IV, 151):

> "Who kills not, nor aught causes to be killed,
> Who robs not, nor makes others rob, for all
> Within his heart hath share, he hateth none."
>
> (*Gradual Sayings*, IV, p. 104.)

Thus, to kill living beings is a shameful act and is wrong because it opposes the spirit of compassion. Moreover, when *ahiṃsā* is practised one comes to know the true feeling of love and attains happiness, and, further, this happiness is also said to be spiritually a highly exalted state. This is seen, for example, in the following quotations:

> "The sage who injures none,
> who aye controls himself,
> Goes to the everlasting state
> where those who go don't grieve."
>
> (*Dhp. v.* 225, trsl. op. cit.)

And again,

> "Gotama's disciples are always well awake;
> Both day and night their minds in harmlessness delight."
>
> (*Dhp. v.* 300, trsl. op. cit.)

And again,

> "With all am I a friend, comrade to all,
> And to all creatures kind and merciful;
> A heart of amity I cultivate,
> And ever in good-will is my delight."
>
> (*Thag. v.* 648, trsl. *Psalms of the Brethren*, p. 280.)

What is indicated here is that to have delight in *ahiṃsā*, and to cultivate a mind of compassion (*mettā-citta-bhāvanā*), are one and the same. To

develop a compassionate heart is to desire that all living beings shall reach a state of happiness, tranquillity and well-being, and then to awaken in oneself the feeling of compassion towards innumerable and infinite kinds of life, and thus embrace all life by the thought of compassion. This is called the mind of boundless compassion (*mettā-appamaññā*). Consequently, at this point *ahiṃsā* also fuses with the principle of the mind of boundless compassion. The cultivation of this mental state is the method of discipline and training which awakens towards innumerable and infinite kinds of sentient beings. Again, the fact that *ahiṃsā* has as its basis the compassionate mind also merges with the principle of the emancipation of mind by the power of compassion (*mettā-cetovimutti*). This principle means that the mind achieves serenity by developing a compassionate heart and thus attains emancipation.

Thus, the development of the compassionate heart is something that elevates man to greater spiritual heights and finally leads him to emancipation. Indeed, the compassionate heart covers a much wider field than *ahiṃsā* and applies in cases other than that of *ahiṃsā*. On the other hand, it is clear that the actual practice of *ahiṃsā* strengthens the compassionate heart.

5. **In the teachings of early Buddhism.** As seen above, in Buddhism *ahiṃsā* is not confined to the ethical rule that one should love all living beings. It goes further and recognises in a religious sense that through its practice the lofty heights of enlightenment are attained. Therefore, in Buddhism the practice of *ahiṃsā* is taught in various ways. For example, the fourth item, right action (*sammākammanta*) of the Noble Eightfold Path (*ariya-aṭṭhaṅgika-magga*) can be explained and interpreted as *ahiṃsā* (*M*. III, p. 251, etc.). Again, the path of the ten kinds of good actions (*dasakusalakammapatha*) is highly regarded. Its first step is that of not killing living beings (*D*. III, p. 269, etc.). When the Buddha taught the correct daily conduct of a lay follower to Siṅgālika, the first principle enunciated was that of non-killing of beings (*D*. III, p. 181). Thus, *ahiṃsā* was a most important teaching in early Buddhism.

6. **Difference between the spirit and act.** *Ahiṃsā* is a beautiful act. It is one of the deeds that many desire to put into practice. In actuality, however, it is very difficult to achieve. In man, there is the invariable passion that wants to strike others down. Because of this, man, in spite of his desire for peace, frequently stirs up war and strife. Even if these struggles can be settled, man, in order to live, must eat, and so he captures various kinds of animal and fish-life. Some, like the Jainas, take to vegetarianism to escape this killing. But even this cannot be called a correct way of life, from the standpoint of those who look upon plants also as possessing life. Also, when one is attacked by others, there are occasions when one even resorts to killing the adversary to safeguard one's own life. Moreover, there is the question of mosquitoes and flies that carry dangerous, infectious diseases. Therefore, if the principle of *ahiṃsā* is upheld literally, it would be difficult, to say the least, to maintain one's own life. Suitable food cannot be obtained and probably one has to resort to suicide. Suicide is also injuring and killing the self, and, strictly speaking, this is inconsistent with *ahiṃsā*. Thus, many problems arise.

The world in which man lives is one of mutual injury, and life is sustained by sacrificing others. Therefore, the Buddha looked at this life and said, "Existence is suffering" (*dukkha*). Thus, the actual practice of *ahiṃsā* can be undertaken only on the basis of a true cognition of life, the contradictions of which are difficult to resolve. That is to say, in our lives the practice of perfect and absolute *ahiṃsā* in this particular sense is impossible. The inward feeling of the spirit of *ahiṃsā*, therefore, and its outward manifestation, the act of *ahiṃsā*, become different from one another. The *action* of *ahiṃsā* is difficult to perfect, but the *spirit* of *ahiṃsā* in the heart is not impossible to perfect, by learning and practice. When the inner feeling of *ahiṃsā* becomes complete and perfect it becomes expressed in outward actions, and where the two harmonise in actual life it can be called the life of the true follower of the Buddha. Consequently, in recognition of the fact that complete *ahiṃsā* is difficult to practise, the Buddha did not set up unduly strict rules for *ahiṃsā* as action. The rules of *ahiṃsā* are expressed as *sīla* and *vinaya*, and the following are the precepts connected therewith.

7. **Various manifestations.** Firstly, the lay follower (*upāsaka, upāsikā*) becomes a follower of the Buddha by accepting as his guide the Three Gems (*ti-ratana*) and undertaking to observe the five precepts (*pañcasīla*) of which the first is that of not killing living beings (*pāṇātipātā veramaṇī sikkhāpadaṃ*). Here, the follower undertakes to abstain from injuring or killing living beings. There are included in this vow two things: one is to have the intent of *ahiṃsā* and the other is to actualise it in action. Even if one held the intention of *ahiṃsā*, there are occasions in actual life on which it cannot be practised. In this case the precept is broken. Such a breach of the precepts can mean that while the *intent* of *ahiṃsā* is there, the selfish desires opposed to this intent are very strong. In such a case, when the precepts are broken there is inevitably regret, and thus confession (*paṭidesanā*) is made. The practice of the precept demands that this confession be made with a sincere heart. As opposed to this is the case of the person who has not undertaken to observe the precept and who, therefore, makes no confession and has no regrets when it is broken.

This precept of non-killing of beings is included not only in the five precepts of the laity but also in the eight precepts (*aṭṭhaṅgika-uposatha*) which are practised by Buddhists on the four 'fast' (*uposatha*) days of the month. Again, it is included as the first of the ten precepts of the sāmaṇera and the sāmaṇerī. The non-killing of life is given in much detail in the *Pātimokkha*, in the Vinaya of the bhikkhus and bhikkhunīs. The third precept of the *pārājikā* in the *Pātimokkha* forbids the killing of human beings. If a bhikkhu or bhikkhunī

kills a person with deliberate intent, this becomes a *pārājikā* offence and he or she is expelled from the Saṅgha. To be expelled from the Saṅgha is the most severe punishment for a member of the Order.

In the phrase 'kill a human being with intent', are also included, besides killing by one's own hand, such actions as ordering others to kill, and also giving advice leading others to commit suicide. Abortion (q.v.) is also placed on the same level as killing a human being. Thus, as in the cases mentioned above, when the killer acts with intent to kill and is successful, the bhikkhu or bhikkhunī who committed the evil is outside the Saṅgha. In cases where a person is killed accidentally and the intention to kill is not present, the bhikkhu is released through confession. Suicide, too, is forbidden (*Vin.* III, pp. 73, 82).

The above refers to the killing of human beings. Apart from this there is also the prohibition of killing animals. In *Pācittiya* (No. 61) it is stated, "If by intent the life of animals is taken it is *pācittiya*" (*Vin.* IV, p. 124). The offence of *pācittiya* is forgiven by confession (*āpatti-desanā*). It is also forbidden to drink water or sprinkle it on the ground knowing that it contains living creatures (*Pācittiya,* Nos. 20, 62). There is, again, a ban on injuring plant life (Nos. 10, 11). Therefore, a bhikkhu always carries with him a cloth-bag (*parissāvana*) to strain the water in order to avoid drinking water containing living creatures.

8. **The Buddha's moderate attitude.** Original Buddhism thus inculcated a high reverence towards life by various methods and prohibited the killing of life. But does this mean that the Buddha preached unlimited protection of animal life ? To begin with, the Buddha permitted the eating of meat. In the five injunctions (*pañca-vatthūni*) which Devadatta wanted the Buddha to put into effect, there was a regulation against eating fish or animal meat of any kind. But the Buddha refused to put these five matters into practice. He did prohibit the eating of ten kinds of flesh that were censured by society. Apart from that, meat could be eaten by one, provided it was not seen or heard or suspected by him that an animal was specially killed for the eater and the meat was prepared as food for him only (*tikoṭi-parisuddhaṃ macchamaṃsuṃ*: *Vin.* IV, pp. 218-20 ; *Sn.* 242, etc.). Also regarding plant life he permitted the use of twigs (*danta-kaṭṭha*) for the purpose of cleaning one's teeth. Consequently, he did not impose absolute non-injury to plant life.

In brief, the Buddha's injunction was against the destruction of life. As an example of this, the Buddha criticised the sacrifice of various animals to the gods by the brāhmans in ceremonies and worked towards the abolition of such sacrifices (*Sn.* 307 ff.; *D.* I, pp. 142, 143). The practice of not offering animal sacrifices at ceremonies has been consistently upheld by the Buddhists throughout their history. On occasions of Buddhist worship and veneration before a stūpa or a Buddha image, flowers, incense, lights, music, garments, banners, overhead canopies, necklaces of jewels, and similar articles are offered but never is any sort of animal sacrificed.

9. **History.** There are many who put the teaching of *ahiṃsā* into practice in social life. The Jainas consider it a sublime virtue (*ahiṃsā paramo dharmaḥ*). Among the best known names of individuals who practised the Buddhist *ahiṃsā* virtues was the emperor Asoka. He subjugated the country of Kāliṅga during the eighth year of his reign and at this time he felt deeply the great misery and sorrow of war, and realised that man's true happiness lay in practising the Buddha's teaching of *ahiṃsā*. The principles of his *ahiṃsā* are expressed in the imperial edicts, notably in pillar-edicts Nos. 2, 5, and 7, as well as the rock-edicts in Girnar and other places, such as Nos. 1, 2, 4, 11, and 13. Based on these, first the sacrifice of animals as offering was prohibited : the eating of meat was restricted and, even in the palace, the killing of animals for the king's table was reduced to a minimum. This was a prohibition against the needless killing of animals. Again, among the animals that were permitted to be killed, those that were pregnant, and the young under six months were not allowed to be killed ; the castration of domestic animals, the branding of cattle and horses, and the burning of forests for no reason at all, or to kill wild life, were prohibited. He worked in a positive way for the love and protection of animals. He built hospitals for both men and animals ; he cultivated medicinal plants, planted trees by the roadside and dug numerous wells, thus serving the needs of both man and beast. Asoka, in this way, spread the influence of Buddhism over the whole of India, which tremendous influence lasted for a long period of time in the spiritual life of the Indian people.

10. **In Mahāyāna.** In Mahāyāna Buddhism, too, the teaching of *ahiṃsā* was looked on with great importance. However, a different phase can be seen in the process of its manifestation. Even in the Mahāyāna texts, the five precepts (五戒), the eight precepts (八齋戒), the ten precepts (十戒), *Prātimokṣa*, and other teachings were highly revered. Apart from these, the 'way of the ten good actions' (十善業道) was especially held in high regard.

In the *Mahāprajñāpāramitā-śāstra* (*Taishō*, 25, p. 155 b.c.) in an explanation of the way of the ten good acts we read, "The offence of killing is the most terrible among all offences. Among the various virtues, the first is that of non-killing of life." And again, "There are 10 kinds of defects in the killing of beings." It goes on to explain in detail the seriousness of the offence of killing life. In the *Brahmajāla Sūtra* (*Fan-wang-ching*) of Mahāyāna, the first of the ten *pārājikas* mentions the prohibition of killing life. Six different methods used by killers are enumerated, and all are prohibited. These are : to kill by one's own hand, to order others to kill, to kill by various devices, to praise killing, to look on and rejoice when someone else is killing, to kill by magical words (*Taishō*, **24**, p. 1004 b).

In Mahāyāna, the perfection of giving (*dāna-pāramitā*) is esteemed greatly, and one kind of giving is the not taking of another's life. Thus, *ahiṃsā* is considered as being of great importance. Compassion is then strongly advocated and, because of this, the eating of meat (which is the cause of killing living beings) is prohibited. For example, in the *Mahāparinirvāṇa Sūtra* of Mahāyāna (*Taishō*, 12, p. 386 a, b) we are told, "The eating of meat extinguishes the seed of great compassion." Again, this sūtra prohibits the eating of meat, "I order the various disciples from today that they cannot any more partake of any meat."

The *Laṅkāvatāra Sūtra* speaks about the prohibition of eating meat (p. 425). "The bodhisattvas who seek the enlightenment of the Buddha, how can they eat the flesh of various living beings?" Also, in the *Brahmajāla Sūtra*, the third among the precepts regarding minor defilements states:

"One should not eat any sort of meat.
If one should eat meat,
The seed of Buddhahood of great compassion
is extinguished."

(*Taishō*, 24, p. 1004 b.)

Therefore, in Mahāyāna the eating of meat is considered an offence, and this exerted a great influence on Buddhism in China and Japan. Apart from the above, regulations regarding *ahiṃsā* in the life of the lay-follower are also stated in various ways in the sūtras of Mahāyāna in which the Mahāyāna *sīla* is taught.

In the *Fu-sa-nei-chieh-ching* the *Upāsaka-sīla Sūtra*, the *Brahmajāla Sūtra* of Mahāyāna, such things as the following are prohibited: to strike living beings; to buy and sell male and female servants; to sell one's wife and children and domestic animals such as horses and cattle; to raise cats and badgers and silk-worms; to neglect a sick person; to have lethal weapons such as the sword, bow and arrow; to possess a cane; to set fire to hills, woodlands, and fields; to take revenge on one's enemy; to administer poison. In particular, the *Brahmajāla Sūtra* recommends the principle of the liberation of life, and specifies that one should buy and set free in their own habitat fishes, birds and animals of all kinds that have been captured (*Taishō*, 24, pp. 1005, 1006, 1007, 1029, 1049, 1050).

Besides these, such sūtras as the *Buddhāvatamsaka-mahāvaipulya Sūtra*, *Mahāsatya-nirgrantha-putra-vyākaraṇa Sūtra*, *Suvarṇaprabhāsottamarāja Sūtra*, *Saddharmasmṛtyupasthāna Sūtra*, *Mahārāja Kanika-lekha* (Mātṛceta's letter addressed to the king Kaniṣka, extant in Tibetan) and others, teach in detail that the government of the country must be based on the spirit of *ahiṃsā*. This is to say, the king of a country must base his rule on true teaching and compassion; prohibit work that involves slaughter, hunting, and the like; give things to poor people and those in distress; prepare shelters for travellers; give medicine to the sick; safeguard the people from starvation, thieves, and invasion from other countries; inflict (on the wicked) punishments based on rules of law—and even in this case the action must be based on compassion. Depending on the degree of the offence, is meted out censure, punishment, jail, or exile; but there must not be amputation of body or the imposition of a death sentence (*Taishō*, 7, p. 923 c; 9, p. 334 a; 10, p. 717; 11, pp. 413 c, 530 b; 17, p. 100 c; 31, p. 857 a; 32, p. 501 a). The prohibition of the death penalty is stated in many Mahāyāna texts, and there are several countries that have observed it.

At the time when Buddhism flourished in India, there were many kings who in their rule practised *ahiṃsā* from the standpoint of Buddhism. This is stated in the Record (of his journey) by Fa-hsien who travelled himself to India in the 5th century A. C., as well as in 'The Records of the Western regions in the time of the great T'ang dynasty' by Hsüan-tsang. These records say, "The kings in the western regions believe deeply in the Buddhist teaching and do not use the death penalty in ruling the people. Even persons guilty of serious offences are not given the death penalty" (*Taishō*, 51, pp. 859 b, 887 b).

II. **China and Japan.** The form of Buddhism which developed in China and Japan was strongly influenced by the Mahāyāna texts and writings; and therefore, in regard to *ahiṃsā* also, these influences have been very conspicuous. First, the eating of meat was looked upon as an evil and was ostracised. The emperor Wu of the Liang dynasty proclaimed (511 A. C.) the abolition of liquor and meat in his kingdom; he put a stop to the killing and injuring of living creatures, prohibited the use of fish nets, decreed against slaughter and, again (in 517) sent out a proclamation calling on his subjects to stop the killing of living creatures on the days of religious service dedicated to the ancestors.

From this time onwards the eating of meat gradually ceased, and this tended to become general. It became a matter of course not to use any kind of meat in the meals of temples and monasteries. This tradition thereafter remained in the Buddhism of China and Japan. Again, the custom arose of 'liberating living creatures', based on the precept of liberation given in the *Brahmajāla Sūtra* and also on the story in the *Suvarṇaprabhāsottamarāja Sūtra* of the wealthy merchant who transported the fish in the water. It is said that the first to perform this act of liberating living creatures was Chih-i (538-97 A. C.) of the T'ien-t'ai school (天台宗). This practice became popular after that date and it is celebrated as the ceremony of the liberation of living creatures. Again, in various places and sanctuaries where the killing of life was prohibited, the ceremony was established; it was forbidden to capture birds and animals in the area. Also, the releasing of various kinds of fish into lakes, ponds and fords was practised. In Japan the ceremony of liberating creatures was practised for the first time as early as 578 A. C.; from that time on, this practice spread to various districts. (For Ceylon parallels see s. v. ABHAYA-DĀNA.) It became the general custom not to

capture or kill birds and animals within the confines of temple property. From the time of emperor Saga Tenno (809-23 A.C.) and thereafter for 200 years in Japan, the death sentence was abolished because of the influence of the teaching of *ahiṃsā*.

The practice of aiding the sick and the injured was also followed from early times. In China of the early Christian era, Fu-t'u-ch'êng was famous for his practice of medical treatment, and from that time on, the temples practised the custom of helping people with medical treatment. Particularly during the reign of the empress Wu (684-704 A. C.) of the T'ang dynasty, clinics and hospitals for the sick, and buildings to care for the dying were established. In Japan, prince-regent Shōtoku (574-621 A. C.) built a mercy home for the dying, a clinic and hospital for the recuperation of the sick in Shitennō temple and thus gave succour to invalids. It is a well-known fact also that the empress Kōmyō (702-60 A. C.) founded in Kōfuku temple a clinic and a mercy home for the poor and for mendicants. In the periods following, the monks also aided the sick by giving them medical treatment.

Thus, the Buddhists of China and Japan saved the lives of living beings in a positive manner in the above fashion and directed their efforts towards the amelioration of suffering. The spirit of *ahiṃsā* became a feature of this everyday life. In recent times, however, a material outlook has spread, mainly from western culture, many customs such as that of eating meat have infiltrated into the east, revolutionising the life of the people. Various changes have taken place in the daily lives of the Buddhists also. As a result of these changes, the noble practice of *ahiṃsā* of the past has been considerably affected, especially in Japan.

AKIRA HIRAKAWA.

AHIṂSAKA-BHĀRADVĀJA, one of the Bhāradvāja brothers, whose story is given in the *Saṃyutta Nikāya* (I, 164–5). He visited the Buddha at Sāvatthi and announced himself as Ahiṃsaka. Thereupon the Buddha said to him that a person who bore such a name should live up to its meaning. He asked the brāhman whether he practised harmlessness (*ahiṃsā*), and described *ahiṃsā* as refraining from harming others in deed, word and thought. Ahiṃsaka-Bhāradvāja said that the Buddha's explanation was excellent, and accepted him as teacher. It is said that he later became an arahant.

According to Buddhaghosa (*SA.* I, 230), it is uncertain as to why he was named Ahiṃsaka. He says the name was given by the Recensionists (Saṅgīti-kārā), either because his actual name was such, or because his conversation with the Buddha mainly dealt with *ahiṃsā*.

I. K.

AHIṂSAKA SUTTA, contained in the *Arahanta Vagga* of the *Brāhmaṇa Saṃyutta* of the *Saṃyutta Nikāya* (I, 164–5). It records an interview between the Buddha and Ahiṃsaka-Bhāradvāja.

AHINĀGA, the *nāgarāja*, serpent-king, that dwelt in the fire-room (*agyāgāra*) of the temple of the ascetic Uruvela Kassapa. When the Buddha requested the ascetic to allow him to stay one night in the fire-room the ascetic expressed his reluctance because the *nāgarāja*, terribly venomous, fierce and possessing psychic power, would harm the Buddha. But, when requested for the third time, the ascetic consented. The snake, when he saw the Buddha inside the room, blew forth smoke. The Buddha, too, did the same. The angered snake then blazed up heat, which the Buddha repeated. Ultimately, the snake, tamed by the Buddha, was put inside the Buddha's bowl and was shown to the ascetic (*Vin.* I, 24 f.).

A. K. Coomaraswamy (*JAOS.* LV, 386 ff.) suggests that the word 'Ahināga' in the above reference is a proper name like Ahicchatta. In Jaina tradition, as pointed out by Coomaraswamy (loc. cit.), the story survives in the episode of Mahāvīra's conflict with an unnamed adversary who appears in the form of a serpent. The serpent, however, is elsewhere called Saṅgama, i.e., Yama. Coomaraswamy further shows that Ahi, the serpent in the Vedas, is identical with a dragon Vṛtra in the Vedas. Vṛtra is said to be cut into two by Indra. Ahi further corresponds to Avestan Azhi, known also as Vishapa, 'of poisonous slaver', and also to Sumerian Mushussu, the seven-headed dragon slain by Nimitra, later Tiāmat, bisected by Marduk, who makes Heaven of one of the parts. All these legends, perhaps, could be related to one another.

H. R. P.

AHINDA SUTTA provides the background of the occasion on which the verses of protection (*paritta*, q.v.) against snake bites were given by the Buddha.

A monk at Sāvatthi had been bitten by a snake (*ahi*) and had died. When this was brought to the notice of the Buddha, he remarked that if that monk had suffused the four royal families of snakes (*cattāri ahirājakulāni*) with a heart of loving kindness, he would not have died of snake bite. Thereupon the Buddha recited a stanza of eight lines (*A.* II, 72) for sheltering, safeguarding and protecting oneself through development of loving kindness towards all living beings,

> that all may see good luck
> and not meet any ill.
>
> (*sabbe bhadrāni passantu*
> *mā kañci pāpam āgamā'ti*)

The four royal clans of snakes are named the Virūpakkhas, the Erāpathas, the Chabyāputtas and the Kaṇhā-gotamakas. The first mentioned family was regarded, according to the *Āṭānāṭiya Suttanta* (*D.* III, 199), as the custodians of the western quarter (*pacchimā disā*). The other three quarters, however, are not allocated to the remainin three clans, and the commentary, too, is silent i this respect.

The concluding lines of the *Ahinda Sutta* give the impression of having been added at some later stage.

AHIPETA, a peta, twenty-five leagues in length, whose body, enveloped in flames, had a head like that of a human being and the body like that of a serpent. His story is given in the *Dhammapadaṭṭhakathā* (II, 64 ff.).

One day Moggallāna accompanied by Lakkhaṇa went from Gijjhakūṭa to Rājagaha for their alms. On their way, Moggallāna saw a peta and smiled. When Lakkhaṇa asked him the reason for his smile, Moggallāna wanted him to put that question to him in the presence of the Buddha. This was done and Moggallāna revealed the peta's story.

In the past the men of Bārāṇasī had built a hermitage on the banks of a river for a pacceka-buddha. While residing there, the pacceka-buddha went daily for alms in the city. The citizens, too, went to the hermitage, morning and evening, with offerings to attend on him. On their way, they used to pass through a field, which they damaged. The farmer requested them not to walk across the field, but his requests were in vain.

One day when the pacceka-buddha was away, the farmer went to the hermitage, destroyed all the vessels used by the pacceka-buddha and set fire to the hermitage. When the devotees came in the evening with offerings as usual, they found that the hermitage had been burnt. On inquiring, the farmer confessed his action and the people in their fury beat him to death. As a result of this evil deed, the farmer was born in Avīci and suffered there till the earth rose to a height of one league. Thereafter, he was born as a peta in Gijjhakūṭa.

I. K.

AHIRIKA is an unprofitable mental property or factor (*akusala-cetasika*) of unscrupulousness, impudence and shamelessness in doing an unskilful action (*akusala-kamma*). Unless this mental factor is present, the mind will not think of doing evil. Hence, it is found in all unskilful thoughts, always combined with carelessness of blame (*anottappa*), mental agitation (*uddhacca*) and delusion (*moha*) in which it is firmly rooted. These four are collectively called the general unskilful mental factors (*sabbākusala-sādhāraṇa-cetasika*).

Ahirika has no conscientious scruples and does not abominate evil for evil's sake; it has neither fear nor disgust at misconduct (*kāyaduccaritādīhi ajigucchana* : *Vism.* xiv, § 160, p. 396), and is, therefore, characterised as immodesty (*alajjālakkhaṇa*) or shamelessness, disregard of the law, disobedience, lack of internal shame and impudence. Disregarding the accepted standards of morality, it has a good deal of independence and self-reliance (*attādhipateyya*), and, therefore, of consistency to some extent, many times leading to stubbornness, owing to its lack of power of adaptation.

Its motivating force acts, therefore, from an intrinsic cause. The subjective nature of this unskilful mental factor is its essential characteristic by means of which it is sharply differentiated from carelessness of blame (*anottappa*), the objective recklessness of consequences in doing evil, with which it is always combined. See also ANOTTAPPA.

H. G. A. v. Z.

AHIRIKAMŪLAKA SUTTA, a group of four suttas with a common title contained in the second chapter of the *Dhātu Saṃyutta* (*S.* II, 162–3). One finds in these a restatement of the contents of some of the suttas of the same chapter and the next, all of which centre round the fact that people of similar disposition are drawn together. The Buddha declares that beings come together according to their nature : thus, the shameless associate with the shameless, the reckless with the reckless, the modest with the modest, the scrupulous with the scrupulous, etc.

This group of suttas was preached by the Buddha at Sāvatthi. The four contain repetitions, each one beginning with *ahirikā* (the shameless)—hence the title. There are only minor variations in the four suttas. The second one differs from the first in that *appassutā* (the uneducated) and their opposites *bahussutā* (the learned) are substituted for *anottāpino* (the reckless) and their opposites *ottāpino* (the scrupulous). In the third these give way to *kusītā* (the indolent) and their opposites *āraddhaviriyā* (the energetic). In the fourth they are replaced by *muṭṭhasatino* (the muddleminded) and their opposites *upaṭṭhitasatino* (the attentive).

L. R. G.

AHIRIKA SUTTA. Two suttas of this name appear in the *Aṅguttara Nikāya* (II, 227 and 229) where shamelessness is combined with unbelief (*asaddhā*), immorality (*dussīla*) and carelessness of blame (*anottappa*). Possessed of these evil qualities, one not only is censured by the wise and incurs much demerit, but will be reborn in hell (*niraya*) according to one's deserts. See also AHIRIKA.

AHIVĀTAKA, name of a mortal infectious disease which, according to folk-belief, when it breaks out in a family attacks every member of the household not excluding even domesticated animals.

Apparently, the earliest reference to this disease is in the Vinaya, which, however, states nothing about it except that a certain family was counted among its victims (I, 77). The only information we have of it is in the commentaries.

The *Dhammapada* commentary (I, 187) informs us not only of how its infection gradually spreads but also of a possible way of escape from it. First, it attacks the lowest forms of living beings starting with the flies in a house, and then slowly spreads to other creatures as well such as lizards, mice, fowls, cats, dogs and cattle, all of which die ; next the infection spreads to persons residing in the house, as slaves for instance, and likewise to other members, until finally not even the owner of the house is spared. But a person who escapes through a hole that he makes in the wall could, however, avoid the disease. The Vinaya commentary (V, 1003) mentions other ways of avoiding the disease : one may also escape by breaking through the roof or by crossing over to some village or the like (*tirogāmādigata*). And both commentaries mention instances of persons who thus escaped being its victims.

Such methods of escape were perhaps prescribed to avoid the malicious spirit or demon of the disease who may have taken his stand at the entrance to the house.

Ahivātaka-roga—as the disease is properly called—may be translated literally as 'snake-wind-disease'. W. H. D. Rouse, however, in his translation of the second volume of the Jātaka (p. 55) has rendered it as malaria for no other reason than that, in the Terai, snake's breath is believed to be the cause of malarial fever. He perhaps had doubts about his own translation; for he has alternatively stated that the term *ahi* refers also to the navel which may be construed in the sense of bowels, so that the full expression may ultimately apply to a disease of the bowels like cholera (ibid. n. 1). I. B. Horner, too, retains the former translation, in her translation of the Vinaya entitled 'Book of the Discipline' (*SBB*. XIV, p. 98), but observes that the *Mahāvastu* alludes to a disease called *adhivāsa* "produced by non-human agency which is said to attack a whole district" (ibid. n. 4). However that may be, there is certainly no doubt that at least linguistically there can be no connection between the two.

H. S. C.

AHI-VIJJĀ. Snake craft, or snake science, is listed among the low arts (*tiracchāna vijjā*) and wrong means of livelihood (*micchā-ājīva*) which certain recluses and brāhmans are said in the *Brahmajāla Sutta* (*D*. I, 9) to have practised, but which the Buddha disapproved for his disciples. The word probably refers to the charming of snakes, sorcery and magic associated with snakes. The commentary (*DA*. I, 93) interprets the word as referring to the art of healing snake bites and the invocation of snakes for magical purposes: *sappadaṭṭha-tikicchana-vijjā c'eva sapp'avhāyana-vijjā*. But, for this instance, there is no straightforward interpretation of meaning.

On the other hand, methods of snake charming are referred to in several Jātakas such as the *Campeyya* (*J*. IV, 454), *Bhūridatta* (*J*. VI, 158) and *Saṅkhapāla* (*J*. V, 161) *Jātakas*. According to the *Campeyya Jātaka*, it required the knowledge of charms which could be learnt from well-known teachers of the liberal arts, in this particular instance it being learnt from a teacher at Takkasilā. Magical herbs were also needed, and the snake was approached while repeating the rune or charm, the sound of which caused much pain to the snake. The snake charmer in this story chews the magic herbs, repeats the charm and spits on the snake, whereupon blains arise, wherever the spittle touches it. After this, the snake is manhandled, the joints broken, and the body crushed. Once again the charm and the chewn herb are used to break the snake's fangs. A few technical terms are given in this story, which were probably used in describing the subsequent process; such as cloth-wrap (*paṭṭaka-veṭhana*), rope-rubbing (*tantamajjita*) and cotton-blow or rinsing (*dussapothita*).

In the *Bhūridatta Jātaka* too, Ālambāyana, the snake charmer, having learnt a spell, which is also called by the same name Ālambāyana, from Kosiya, the ascetic, to whom it was in turn revealed by a mythical bird, garuḍa, attempts to catch a snake by means of this charm. He uses it, along with drugs of magical power, in a manner similar to that of the snake charmer in the *Campeyya Jātaka*. But here the snake charmer anoints his body with drugs and takes food to fortify himself before he approaches the snake, and then begins to utter the charm. He, too, is seen to spit into the mouth of the snake after having eaten the drugs. When the snake has the drug in its mouth, it is weakened, after which the snake is made to vomit the food it has taken. It is then that it is manhandled in the way described in the *Campeyya Jātaka*.

Seizing of snakes was obviously considered an art or skill requiring special learning which was probably passed down from ascetic teachers and traced further back to a mystic origin. The mythical bird, the garuḍa, is said to have passed it on to the ascetic Kosiya, in the *Campeyya Jātaka*, and the garuḍas themselves are depicted there as having, at a certain period in their history, been unaware of the secret. A part of the secret was the seizing of the snake by the tail and not by the head, as explained in the *Paṇḍara Jātaka* (*J*. V, 75). In all the above mentioned Jātakas, snakes are seized by their tails, the belief underlying being that they swallowed stones, and being held in this manner, the stones would fall from their mouths, so that the snakes would not be heavy.

Snakes were usually captured in this manner for the purpose of making them perform before audiences. Making them dance was considered a feat and there was exceptional skill in causing them to create varying numbers of hoods. Technical terms, again, seem to have been used: forming of a black or blue, round or square figure, spreading of the hood by swift motion to give the appearance of a hundred, a thousand hoods, etc. There seem to have been exhibitions and contests in snake dancing. The audiences, including kings, held these as a sport and paid for their performances. The *Ahiguṇḍika Jātaka* speaks of a monkey who had been trained by a snake charmer to dance with a snake.

In the *Saṅkhapāla Jātaka*, too, there is the instance of the capture of a snake, but here it is by a band of hunters and not by a snake charmer. Its method does not seem to be that employed in *ahi-vijjā* and no magic is involved. The snake is captured by beating it with stakes and tying it up with ropes. The purpose of capturing it, peculiarly, is the eating of the flesh which is claimed to make a savoury dish. The only conformity here to the method earlier mentioned is the seizing of the snake by its tail.

Ahiguṇṭhika (variants: *-guṇḍika*, *-kuṇḍika*, etc., see R. Morris, *JPTS*. 1886, p. 153 and *PED*. under the word *Ahi*) probably referred to these professional snake charmers but not necessarily to all those who practised *ahi-vijjā*. In the *Bhūridatta* and *Campeyya Jātakas* the *ahiguṇṭhika* is identified with Devadatta and the snake with the Buddha.

B. J.

AHOGAṄGĀ, mountain, situated in north India on the upper Ganges (*Mhv.* v, 233 and *Mhbv.* p. 106 mention 'the other side of the Ganges': *upari Gaṅgāya*; see also *VinA.* I, 57), where Sambhūta Sāṇavāsī lived for some time. It was at this place that Yasa Kākaṇḍaputta met Sambhūta Sāṇavāsī and explained to him the ten doctrinal points wrongly held by the Vajjian monks of Vesāli. Thereupon Yasa requested him to deal with the situation, before the Vajjian monks could spread the wrong doctrine. A meeting of the arahants also took place near this hill to discuss how the Vajjian monks should be treated for the offence they had committed; and at the meeting monks from the western country, southern country and Avanti were present (*Vin.* II, 298–9).

According to the *Mahāvaṃsa*, Moggaliputta Tissa thera, prior to his taking part in the Third Council, took up his abode on the Ahogaṅgā mountain for seven years in solitude (*Mhv.* v, 233). In the *Samantapāsādikā*, (*VinA.* I, 57) it is stated that Moggalīputta Tissa thera, after accepting the third invitation of emperor Asoka, came from the Ahogaṅgā mountain along the river Ganges to Pāṭaliputta on a raft.

I. K.

AHOLŪKHALAMEKHALĀ, name of a yakṣī, in the *Mahāmāyūrī* (58. ed. Oldenbourg) as indicated by the Chinese versions. Edgerton (*BHS.* 427) suggests that it is probably a misprint for Maholūkhalamekhalā.

AHOSI KAMMA is literally 'action that was', with the implication that it is no more. The doctrine of karma involves the active and the passive aspects of the process of mental volition (*cetanā*). All the various classifications of types of karma have the efficacy of action in view, as functional (*kicca*), as productive (*pākadāna*), as intensive in its own sphere (*pākaṭṭhāna*), or as extensive in duration and time (*pākakāla*). When action ceases to be re-active, this may be due to its force having been obstructed (*upapīḷaka*) or even destroyed (*upaghātaka*) by other influences. It may be that, owing to a lack of opportunity to react immediately (*diṭṭha-dhamma-vedanīya*), the karmic force is lying in abeyance accumulatively (*kaṭattā*). But, when action with volition is not given any opportunity, either here or hereafter, not through having spent its reproductive energy (*janaka*), or through destructive opposition, but merely through lack of time or appropriate conditions, it is said: There has been action (*ahosi kammaṃ*), there has been no karma-result (*n'āhosi kammavipāko*), there will be no karma-result (*na bhavissati kammavipāko*), and there is no karma-result now (*n'atthi kammavipāko: Ps.* ii, 78; *Vism.* xix, § 14, p. 515).

As most types of action, however, have an inherent accumulative power of reproductivity without being bound by a time-limit, it is mostly that kind of action which must become reactive in this life itself (*diṭṭha-dhamma-vedanīya-kamma*) which will become inoperative and ineffective as *ahosi kamma*, once the limit of this life span has been passed. Its potential force having lapsed, it cannot be revived again; just as a man who has been acquitted in a murder-trial cannot be tried for that case again. Another reason for karmic action becoming inoperative (*ahosi*) is the intrinsic weakness of an action. Thus, a thought arising as the seventh thought-moment of apperception (*javana*) is not strong enough to carry its effect beyond a second birth; and if such thought (*upapajja-vedanīya-kamma*) does not become subsequently effective, it also will be an action that was (*ahosi kamma*). "All ineffectual volitions, by reason of their inherent weakness, and all time-barred kamma-s, by reason of their inhibition by more powerful kamma, are termed 'have-not been-s' (*ahosika*)" (*Compendium of Philosophy*, p. 45).

H. G. A. v. Z.

AHRĪ, shamelessness. See **AHIRIKA.**

A-HŪṂ is a combination of the Siddhaṃ characters *A* (𑖀) and *Hūṃ* (𑖮𑖳𑖽). As is well known, *A* stands at the first place of the Siddhaṃ alphabet, as the basic sound of all others and so it is called the mother of all characters and sounds. It is uttered by opening the mouth fully. On the other hand, *Hūṃ* is ejaculated when the mouth is shut and represents the end of all things.

In other words, *A* is the substantial base of this phenomenal world, whereas *Hūṃ* is the conclusion of every virtue and truth. This is expounded in the second chapter of the *Mahāvairocana Sūtra* (*Nanjio*, No. 530) as follows: "*A* is the real origin of all things from which every phenomenal existence is created." About *Hūṃ*, Kūkai (774–835) gave a definition in his *Un-ji-gi* (meaning of the word *Hūṃ*) thus: "This *hūṃ* is a word of truth spoken by every Tathāgata. .... It is endowed with complete wisdom (*sarvaprajñā*) at every moment, reaching to the ultimate goal (*anuttara-samyak-sambodhi*) without any delay."

Again, Jōgon's (1639–1702) *Sittan-sanmitsushō* (*Taishō*, vol. 83) explains that the two sounds *A* and *Hūṃ* represent exhalation and inhalation which symbolise the Buddha's Own Truth (*A*) and his Power of Salvation (*Hūṃ*), respectively. Every kind of other minor virtue is to be included in these two greater virtues. Similarly, in the *Kakuashō* it is stated thus: "All the respiration of Shingon (*mantra*) is tantamount to *A* and *Hūṃ*, the former stands for breathing out and the latter for breathing in." Based on this interpretation, the Buddha's power itself and that of others came to be characterised by means of breathing. Two Vajrayakṣas, placed, facing front, within the space covered by the four pillars in temple gates in Japan, represent this breathing of *A* and *Hūṃ*.

The sculpture of two dogs in the Chinese style of carving, placed in the front of the main hall of temples, similarly represents *A* and *Hūṃ*.

S. K.

ĀHUNEYYA SUTTA. There are several suttas bearing this title (*A.* III, 279, 280; IV, 290 ff., 373; V, 23) and each one deals with a certain number of individuals, six, eight, nine or ten, who, for various reasons, are worthy of offerings made to them (*āhuneyya*). The term *āhuneyya* is the gerundive form from *ā* + *hu*, connected with the noun *āhuti*, oblation, sacrifice, veneration, adoration, and with the verb *juhati*, to offer, to dedicate.

The concept of sacrifice as a form of placation being foreign to Buddhism, the underlying idea is that of an offering as a token of respect and veneration. The term is best known as the first in a series of epithets applied to the noble disciples, namely, the four groups (*cattāri purisa-yugāni*) who have attained the four stages of sainthood (*sotāpanna*, *sakadāgāmin*, *anāgāmin*, *arahant*). Each group comprises a pair (*yuga*), one who has attained the path (*magga*) and the other who enjoys the fruit (*phala*) of such attainment. All of them are worthy of offerings (*āhuneyya*). The offerings to be made are said to be the four 'requisites' (*paccaya* : *Vism.* VII, § 94, p. 181) : food, clothing, shelter and medicine; and the above mentioned community of noble disciples is worthy to receive them, for offerings made to them bear great fruit (*mahapphala-karaṇato* : loc. cit.).

When the list of 'worthy ones' is extended to ten, the following are included: a Tathāgata, who is an arahant, and a fully enlightened Buddha; a pacceka-buddha; one who is released in both respects (*ubhatobhāgavimutta*) or in two ways, viz., by way of mental absorption (*jhāna*) and by the path of insight-meditation (*vipassanā*); one who has found deliverance through insight (*paññā-vimutta*); one who is a witness of the truth or realisation in his own body (*kāya-sakkhi*), having attained the eight deliverances; one who is possessed of vision (*diṭṭhippatta*) during the middle stages on the path of holiness; one who is released by faith (*saddhā-vimutta*) at any stage, after having entered the path of holiness (*sotāpanna*); a truth-devotee (*dhammānusārī*), having gained the faculty of wisdom when entering the path of holiness; a faith-devotee (*saddhānusārī*), having gained the faculty of faith through contemplation of impermanence at the moment of entering the path of sainthood; and a matured one, one of the elect (*gotrabhū*), i.e., who has become a member of the family by adoption, immediately before entering the path of holiness which will make him one of the noble clan by attainment (*A.* V, 23).

Two other suttas which open the *Chakka-nipāta* (Book of Sixes) of the *Aṅguttara Nikāya* (III, 279–81) bear the same title and have given their name also to the first chapter thereof (*Āhuneyya Vagga*), although only the first four, directly (1–2) or indirectly (3–4), deal with the subject. A monk becomes worthy of offerings (*āhuneyya*) who does not become elated or depressed, but retains his mental equilibrium, mind-control and self-possession, when an object presents itself to any of his six senses (*A.* III, 279). They are also due to him who experiences the five supernatural powers (*iddhi*, q.v.) together with deliverance of heart and mind through destruction of all mental intoxicants (*A.* III, 280–1). The two following suttas, although identical in structure and also giving reasons why a monk is worthy of offerings, have not been named *āhuneyya* in the *uddāna* at the end of the chapter, but are mentioned by the names *indriya* and *bala*, as the first one speaks of faith (*saddhā*), energy (*viriya*), mindfulness (*sati*), concentration (*samādhi*) and insight (*paññā*) as the faculties (*indriya*) which together with emancipation (*vimutti*) make a monk worthy of offerings. These faculties are referred to as powers (*bala*) in the subsequent sutta (*A.* III, 282) which derives its name from them.

H. G. A. v. Z.

AI is one of the Sanskrit vowels and one of the Siddhaṃ characters (ऐ). It is transcribed into Chinese in various ways, such as 愛, 藹, 翳, 靉 (ai), 野 (yeh), 懈 (chieh).

In the *Lalitavistara*, p. 89 (Chinese translation *Fang-kuang-ta-chuang-yen-ching* 方廣大莊嚴經, fasc. IV) it is stated thus: the spelling of the letter *Ai* stands for *airyāpatha-śreyān*.

According to *Taishō*, No. 880, the letter *Ai* is the inconceivable supremacy of all the essences (Skt. Aiśvarya = that which belongs to a lord or Īśvara). Moreover, according to Meikaku's *Bukkyo-Daijii* (佛教大辭彙), the Sanskrit name of the god Īśvara is Aidairi (愛提里 Aindriya), so it is that the name explains the meaning of sovereignty.

Many Chinese and Japanese commentators have given it the meanings of freedom, *sva-lakṣa*, victory and so on, based on the interpretations mentioned above.

S. K.

Bibliography: *Mahāparinirvāṇa-sūtra*, fasc. VIII (*Nanjio*, No. 118); *Mahāvairocana-sūtra*, fasc. V (*Nanjio*, No. 530); *Mañjuśrīparipṛcchā*, fasc. I (*Nanjio*, No. 442); *Hsi-tan-tsang* (悉曇藏 or the store of Siddhaṃ), fasc. V.

AI-KONGŌ, 'diamond of love,' name of a bodhisattva whose place in tantric Buddhism is in the west amidst the five 'diamond bodhisattvas'. He carries a standard headed by the dragon's tail (*makaraketu*). He is blue in colour and differs hardly from Kongō-ai, one of the four bodhisattvas belonging to the entourage of Akṣobhya Buddha. Sometimes he carries a bow in his left and an arrow in his right hand (Cp. *Hōbōgirin*, s. v.).

AIMLESS, not bent on anything, free from desire (*appaṇihita*), is one of the three kinds of deliverance (*vimutti*). It is achieved by presenting all mental formations to the mind as unsatisfactory (*dukkha*), whence results tranquillity. Thus, it is actually rather a gate of emancipation (*vimokkha-mukha*). See VIMOKKHA.

AINŌSHŌ, (壒嚢鈔 or 'the dust bag') is an ancient Japanese encyclopaedia edited by Gyōyo in 1446 A.C. It consists of 536 items spread over seven volumes and its main purpose is to explain the origin of Buddhist terms, cults, ceremonies and customs.

In connection with this work, there are two others which should be noted. One is called *Chiri-bukuro* (塵袋 or 'the dust sack'). It consists of ten volumes. But the author's name is unknown. In the same way as the above, it elucidates the meanings of Buddhist terms and forms a collection of the important customs and ceremonies in Buddhist life.

The other forms an appendix to the above two works and is thus given the name of *Jinten-ainōshō* (塵添壒嚢鈔 or 'the dust bag to which is added more trash'). It contains 737 items in all. Of these, 536 items are culled from the first work, while the remaining 201 items are those of the second one. From its preface the date of its completion is ascertained as 1532 A.C. But, in the case of this work, too, the author's name remains unknown.

S. K.

AIR (*vāyu*), one of the four primary elements (*dhātu*) constituting matter (*rūpa*). It should not be taken as the mixture of oxygen, nitrogen, etc. which is the atmosphere, enveloping the earth, but as the element of vibration and oscillation, of growth and motion. See BHŪTA.

AIRĀVAṆA, Skt. form of Erāvaṇa, name of Indra's (Śakra's) elephant. See ERĀVAṆA.

AIRĀVATA, one of the many mountains that prince Sudhana had to cross on his way to the dwelling place of Manoharā the kiṃnara maid (*Divy.* 450). The name is sometimes spelt as Airāvataka (ibid. 455; *GM.* III, part I, 144, 152).

AIRĀVATĪ (1), name of a yoginī, found in the *Sādhanamālā* (427.5). She is one of the eight yoginīs of the speech-circle (*vāk-cakra*) mentioned in connection with the *sādhana* (fulfilment) named Prajñāloka.

AIRĀVATĪ (2), another name for the river Rāpti in Oudh. See ACIRAVATĪ.

AIŚCARYA, more correctly *Aśādhāraṇa-saṅghārāma*, a monastery of Kucha in ancient western China. In Chinese literature it is named Ch'i-t'ê-chung-yüan (monastery of the miracles), but it is transcribed in various ways, such as *a-shê-li-êrh* (阿奢理兒), *a-chê-li-êrh* (阿遮哩貳) and so on.

In the first fascicle of *Ta-t'ang-hsi-yü-chi* (大唐西域記 Travel book of the Western Region of the great T'ang Empire) of Hsüan-tsang, the reason why this monastery is called 'the monastery of the miracles' is explained as follows: a certain king of the Kucha country was an extremely pious Buddhist who served the three treasures (*triratna*) with great zeal. On account of his merits, both his mother and brother obtained many miraculous benefits unexpectedly. After his death the monastery was founded by his relations and pupils in lasting memory of this great king, under the name of 'the monastery of the miracles'.

The descriptions with regard to the appearance of this monastery as found in the same work are as follows: the park is very wide and beautiful, the buildings are huge and gorgeous in which many masterpieces of Buddhist art are placed. Many monks living there are diligent and well-trained in religious practices. Therefore, many monks and laymen from various places gather here to study. These monks are served by the king and ministers very piously.

According to Hsüan-tsang's biography (*Ta-tz'ŭ-ên-szŭ-san-tsang-fa-shih-ch'uan*, 大慈恩寺三藏法師傳 fasc. 2) he stayed at this monastery for more than two months, and had a discussion with a great scholar Mokṣagupta, who lived there.

S. K.

Bibliography: *MOC.* Vol. I, p. 31; S. Beal, *Buddhist Records of the Western World*, Vol. I; T. Watters, *On Yuan Chwang*, Vol. I; S. Julien, *Mémoires sur les Contrées Occidentales.*

AIŚVARIKA DOCTRINE. The term *aiśvarika* is derived from Īśvara, meaning lord, ruler, master, chief, from the root *īś*, meaning 'to have power'. By Aiśvarika doctrine, the teaching of one of the four Nepalese schools of Buddhist philosophy, is meant, in the words of de la Vallée Poussin, "the half-naiyānika (i.e., theistic), half-Śaivite (i.e., pantheistic) interpretation of the ontological and religious speculation of the Great Vehicle in the last state of its development" (*ERE.* I, p. 93). However, this interpretation differs considerably from the accepted doctrines of Mahāyāna, so as to make scholars recognise in it a new kind of Buddhism, based, as it were, on theism. It is not only from atheism, scepticism, agnosticism, or deism that this theistic doctrine of Buddhist philosophy distinguishes itself, but also from the theism accepted by some world religions.

According to tradition, Buddhism was introduced to Nepal in the third century B. C., by the great emperor Asoka[1]. Early in the Christian era, Buddhism in Nepal developed into four philosophical systems, namely, Svābhāvika, Aiśvarika, Yātnika and Kārmika, each in its own way attempting to explain away what it considered objectionable, as well as contradictory, in the original doctrine, e.g., the origin of the world, the nature of a first cause and the nature and destiny of the soul.

1 Buchanan-Hamilton thinks that Buddhism was introduced to Nepal in 33 A.C. (*Account of Nepal*, p. 190); but L. A. Waddell says that this was probably its re-introduction (*The Buddhism of Tibet*, p. 8). D. R. Regmi, however, denies that direct evidence exists for the introduction of Buddhism, and avers that the religion was widely current at the time of Hsüan-tsang (*Ancient Nepal*, Calcutta, 1960, p. 120).

The Aiśvarika doctrine is largely based on the interpretations derived from the *Svayambhū-purāṇa*, the *Bhadrakalpāvadāna* and the *Avalāna-kalpalatā*.

According to this doctrine, when all was void, perfect void (*śūnya*, *mahā-śūnya*), the sacred syllable *Om*, which consists of the three sounds *a*, *u*, and *m*, became manifest, surrounded by all the radical letters (*bījākṣara*). In that sacred syllable Īśvara[2], identified with the Great Buddha (Ādi-Buddha, q.v.), the first intellectual essence, revealed himself in the form of light by his own will. This eternal, infinite, intellectual and immaterial Īśvara, the self existent Great Buddha, became for the sake of creation, Pañca-jñānātmika, as proper to his own essence. Pañca-jñānātmika, possessing five kinds of knowledge, namely, *suviśuddha-dharmadhātu-jñāna*, *ādarśana-jñāna*, *pratyavekṣaṇā-jñāna*, *samatā-jñāna* and *kṛtyānuṣṭhāna-jñāna*, created from them by five separate acts of mental absorption (*dhyāna*) the five transcendent Buddhas[3] (Dhyāni-buddha), Vairocana, Akṣobhya, Ratnasambhava, Amitābha and Amoghasiddhi, respectively, to whom he gave the virtues of that knowledge (*jñāna*) whence they originated. The five transcendent Buddhas are the immediate source, Īśvara, the Great Buddha, being the ultimate source, of the five elements (*pañca-bhūta*), and of the five faculties (*pañca-indriya*) and five spheres (*pañca-āyatana*) of perception. The element of space (*ākāśa*), the faculty of sight (*cakṣus*) and visible objects (*rūpa*) proceed from Vairocana; the element of air (*vāyu*), the faculty of hearing (*śrotra*) and sounds (*śabda*) from Akṣobhya; the element of fire (*teja*), the faculty of smell (*ghrāṇa*) and odours (*gandha*) from Ratnasambhava; the element of water (*āpa*), the faculty of taste (*jihvā*) and tastes (*rasa*) from Amitābha; and the element of earth (*pṛthivī*), the faculty of body-sensibility (*kāya*) and tangible objects (*spraṣṭavya*) from Amoghasiddhi. Thus, the five elements and the five faculties and five spheres of perception are forms of the five transcendent Buddhas[4]. Each one of them, in order to mould these materials into the shape of an actual world, produced a transcendent bodhisattva (*dhyāni-bodhisattva*) by the joint efficacy of the knowledge (*jñāna*) received from Īśvara, the Great Buddha and of an act of his own mental absorption (*dhyāna*). The five transcendent bodhisattvas thus produced by the five transcendent Buddhas are Samantabhadra, Vajrapāṇi, Ratnapāṇi, Padmapāṇi and Viśvapāṇi, respectively. Each of these transcendent bodhisattvas, in his turn, having become possessed of all qualities (*sarvaguṇa*) by virtue of powers derived immediately from the five transcendent Buddhas—Īśvara, the Great Buddha, being their ultimate source—produced all things by his decree. Hence, the transcendent bodhisattvas are the actual creators of the physical universe. They are the immediate agents of creation (*sṛṣṭi-karmakāra*), the five transcendent Buddhas being the authors of creation (*pravṛtti-karmakāra*). But the worlds created by the transcendent bodhisattvas are perishable. Three of their creations, viz., those of Samantabhadra, Vajrapāṇi and Ratnapāṇi, have already passed away. The fourth, the existing universe, is the creation of Padmapāṇi (Avalokiteśvara). According to the *Guṇa-kāraṇḍa-vyūha*, Brahmā proceeded from Padmapāṇi's shoulders, Mahādeva from his forehead, the sun and moon from his two eyes, the air from his mouth, Sarasvatī from his teeth, Varuṇa from his belly, Lakṣmī from his knees, the earth from his feet, water from his navel and the Indras and other gods from the roots of his hair. Amitābha is the lord (*nātha*) and the conqueror (*jina*) of the existing universe for the instruction of which it has had Śākyamuni, the fourth of the five human Buddhas (*mānuṣi-buddha*) who correspond (*pratibimba*) to the five transcendent Buddhas.

Thus, as stated in the *Svayambhū-purāṇa*, Īśvara, the self-existent Great Buddha, is one with all things in *pravṛtti*, the state in which intellectual essence exists while mixed with matter, and separate from all things in *nirvṛtti*, the state in which intellectual essence exists independent of matter. Hence, he is the essence of *pravṛtti* and *nirvṛtti*. But, being sustained in *pravṛtti* and unsustained in *nirvṛtti*, his essence is *nirvṛtti*. In *nirvṛtti* he is formless, but in *pravṛtti* all things are forms of him. In other words, as stated in the *Bhadra-kalpāvadāna*, he is the cause of all things existent in the impermanent universe. And being the cause of impermanent existence, he is the cause of the cessation of all such existence as well.

Body and intellectual essence are produced by Īśvara, the Great Buddha. Body is a compound of the five elements; intellectual essence, which animates it, is an emanation from the self-existent Īśvara, the Great Buddha. Hence an absorption into him is *mokṣa*, the ultimate bliss (*nirvṛtti*).

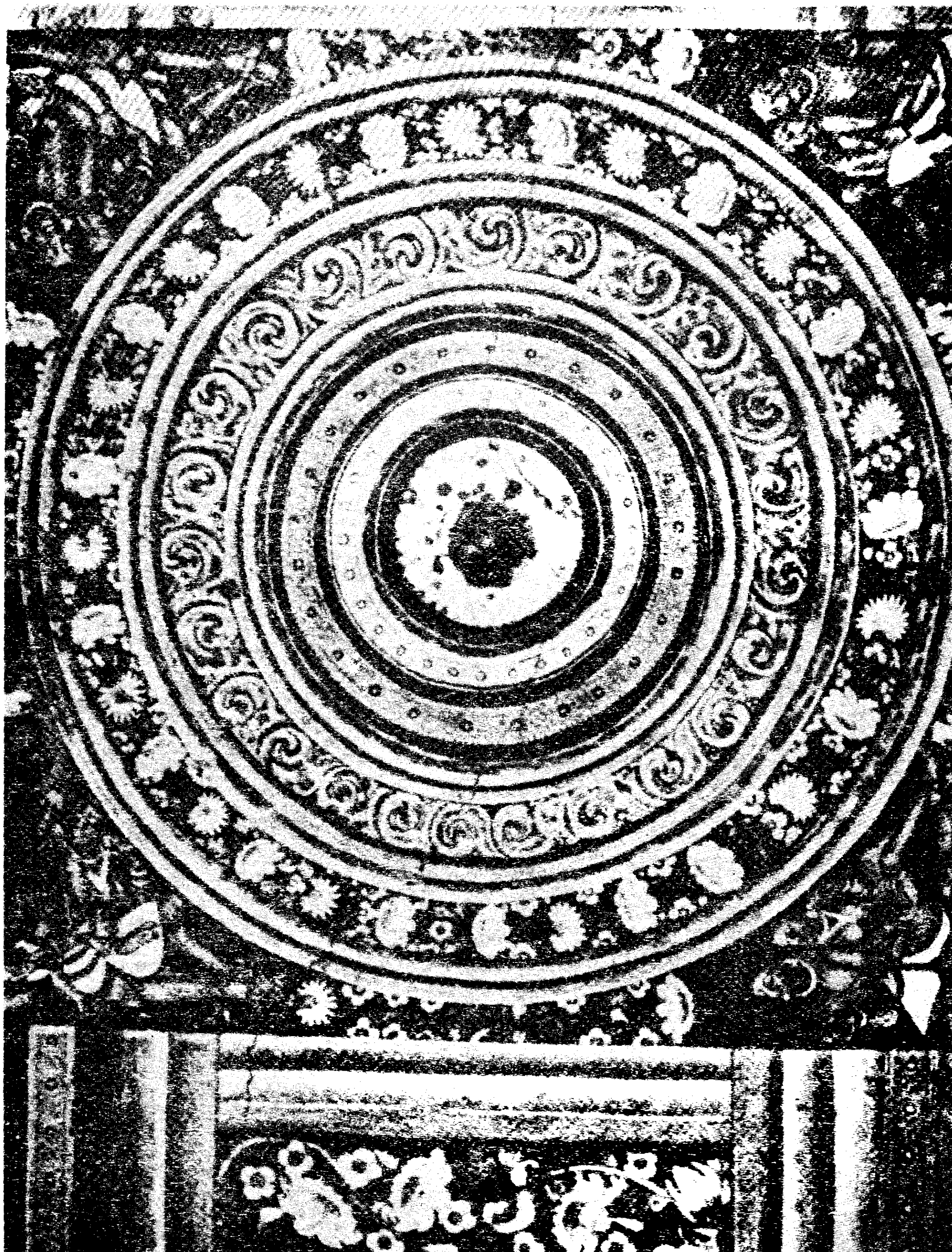
This *mokṣa* can be won, according to the Aiśvarika doctrine, by one's own efforts, through *tapas* and *dhyāna*. By the term *tapas* is meant not penance or self-inflicted bodily pain, but a total rejection of all objective (*pravṛttika*) phenomena; and by the term *dhyāna*, pure mental abstraction. By the efforts of *tapas* and *dhyāna* a trainee can enlarge his faculties to infinity through the stages of *śīla* (morality), *samādhi* (concentration), *prajñā* (unison with Īśvara, the Great Buddha), *vimukti* (emancipation) and *jñāna* (full-knowledge: the knowledge of Īśvara, the Great Buddha), elevate himself to the status of divinity and be absorbed into Īśvara.

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2 In Pali texts (e.g., *D.* III, 28; *M.* II, 222; *A.* I, 173 and *Vism.* 513) the word *issara* (Vedic *īśvara*) is used to denote 'creative deity', Brahmā.

3 P. Mus, *Barabudur*, pp. 577 ff.

4 There is also a series of six, Vajrasattva being added to the series of five. Vajrasattva is assigned the immediate organisation of mind (*manas*) and cognisable objects (*dharma*). The series of six has also been augmented to nine by the addition of Vajrakāya, Vajradharma and Vajrakarma.



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AJAṆṬĀ : Ceiling design.

PLATE VI.



AJANTĀ : Palace scene, Jātaka unidentified (Cave XVII).

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From the above analysis of the Aiśvarika doctrine, it is clear that it teaches an immaterial essence, an infinite, self-existent god (Īśvara, the Great Buddha) who is the sole god and cause of all things, and regards *mokṣa* as an absorption into his essence. But, as Hodgson points out [5], though it believes in an immaterial essence and a supreme god, it denies his providence and dominion, and though it believes *mokṣa* to be an absorption into his essence, and him to be the giver of the good things of *pravṛtti*, it accepts the connection of virtue and felicity in *pravṛtti* to be independent of him. Further, *mokṣa*, the ultimate bliss, is declared capable of being won only by one's own efforts through *tapas* and *dhyāna*, the efforts which will enlarge the devotee's faculties to infinity, will elevate him to the status of divinity, and will raise him in heaven to an equal and self-earned participation of the attributes and bliss of the supreme Great Buddha, Īśvara.

E. Hector Perera.

AI-THUṄ or Ai-t'ung is only known as the author of the *Mahīsāsaka-karman* (*Nanjio*, No. 1153), which is an extract from the *Mahīsāsaka Vinaya* (*Nanjio*, No. 1122). He lived circa 700 A.C. during the T'ang dynasty.

AI-ZEM-MYŌŌ, 'king of the science of love'. Destroying vulgar passions, he awakens in his devotees a greater and stronger love, embracing the entire universe. See RĀGA-VIDYĀRĀJA.

AJAJJARA SUTTA, the eighteenth sutta of the Asaṅkhata *Saṃyutta* (*S*. IV, 369), dealing with the 'non-withering', i.e., Nibbāna.

It is referred to as *Ajara Sutta* in *Vism*. p. 243, viii, § 248, where the term *ajara* means 'non-decay' or 'non-fading', for, it is said to be the bliss eternal, in contrast to *saṃsāra* which is characterised by impermanence, suffering and unsubstantiality.

AJAKALĀPAKA, name of a yakkha who tried to terrify the Buddha. The *Udāna* (4, 5) mentions him as dwelling in the Ajakalāpaka-shrine (*cetiya*), at Pāṭalī—the commentary reading Pāvā (of the Mallas) for Pāṭalī. He tries to inspire fear in the Buddha's mind by uttering a loud cry, but the Buddha responds by reciting a stanza which states that he who has achieved release has nothing to fear from yakkhas

The commentary (*UdA*. 63 ff.) gives further details. It relates that the yakkha, returning from a yakkha assembly, finds the Buddha seated on his couch, as had been already told him by Sātāgira and Hemavata. Angered, he tries various means of ousting the Buddha, but fails and is, instead, converted to seek refuge in him.

The commentary (loc. cit.) also derives the name of the yakkha from *aja-kalāpeti*, meaning 'tying up goats', but it suggests also *ajaka-lāpa* meaning 'goat-cry'. F. L. Woodward (*Minor Anthologies*, Part II, p. 6. n. 2.) thinks the latter derivation more likely, as referring to the imitative noise made by the yakkha. R. Morris (*JPTS*. 1886, pp. 94 ff.) has an interesting note on this passage, giving also a description of a demon as found in the Jaina sutta, the *Uvāsaga-dāso* (ed. A. F. R. Hoernle, I, pp. 65–9).

B. J.

AJAKARṆA, a disciple of the Buddha, who after the death of the Buddha, in preparation for a discourse on the ten bodhisattva-bhūmis, was ordered by arahant Mahā-Kāśyapa to keep away hunger, thirst and sickness from men (*Mhvu*. I, 76).

ĀJĀNI SUTTA (*A*. III, 248) employs a common simile, setting out five excellent qualities in a thoroughbred horse (*assājāniya*): it runs straight, swiftly, gently, with patience and with restraint. Similarly, if a monk develops a straightness of intuitive knowledge, a swiftness of intellectual grasp, gentleness, patience and self-control, he is indeed worthy of offerings and respect, and he becomes an unsurpassed field in which devotees may sow their good deeds and from which they may reap the fruits of their merit.

Elsewhere (*A*. III, 282) the same simile between a thoroughbred horse and a monk is found, but there the point of comparison lies in the undisturbed tolerance (*khama*) as regards the sense-objects, which makes the horse fit for a nobleman, and the monk worthy of offerings, etc.

ĀJĀNIYA SUTTA. Although the word *ājāniya* should, correctly, be derived from *ā* + *jan*, 'to be of good birth', it is by Buddhaghosa connected with *ā* + *jñā*, 'to be well taught or trained'. And, it is in this connotation that it is most frequently found as a quality of a thoroughbred horse (*assājāniya*). For, the qualities in respect of which comparisons are drawn between a rāja's thoroughbred steeds and monks worthy of offerings are not qualities of pedigree and birth, but those acquired by training and practice.

In the *Tika-nipāta* of the *Aṅguttara Nikāya* (I, 244–6) are found three suttas, dealing with the three qualities of a worthy monk: that he is possessed of beauty of life (*vaṇṇasampanna*). strength of character (*balasampanna*) and swiftness of understanding (*javasampanna*). All three suttas agree in their explanation of a monk's beauty of life consisting in discipline, in observance of the monastic obligations, proficiency in the practice of righteousness and in seeing danger even in minor transgressions. They also agree in their explanation of a monk's strength of character which consists in his living with ardour and zeal, abandoning

5 B. H. Hodgson, *Essays on the Languages, Literature, and Religion of Nepal and Tibet*, p. 25.

evil habits, cultivating good habits, with steadfastness and strong energy, without throwing off the yoke of good qualities.

The difference between these three suttas lies in their variations as to the explanation of swiftness of understanding which is attained through insight in the Four Noble Truths of woe, its origin, cessation and method (p. 244), or through the destruction of the five fetters that bind beings to the lower worlds (p. 245), or through the destruction of the mental intoxicants (*āsava* : p. 246), thereby realising freedom of heart and insight.

ĀJAÑÑA JĀTAKA. The Buddha related this Jātaka (No. 24, *J.* I, pp. 181–2) to a monk who had given up striving, to teach him that the wise do not give up striving (*viriya*), even when they are physically unfit.

Once when Brahmadatta was king of Bārāṇasī, seven kings encompassed the city. A warrior who fought from a chariot harnessed two Sindh horses who were brothers, and set out to capture the seven kings. He was able to destroy six camps and capture six kings. In this struggle the older horse was wounded. The charioteer drove on, until he arrived at the king's gate. There he stopped the chariot, and having released the wounded horse, unfastened the armour and made him lie on a side. Then he started to equip another horse. On seeing this, the wounded animal, who was the bodhisatta, protested that as an *ājañña*-horse he must fight on. Thereupon the charioteer harnessed him again, and this time he broke down the camp of the seventh king and captured him. The charioteer returned to the capital where he released the wounded horse.

Thereupon the bodhisatta died, after having counselled king Brahmadatta not to slay the captives, but to honour the victorious warrior and rule the kingdom righteously. The king had his body cremated with all respects.

Having listened to the story the monk became an arahant. Ānanda was identified with the king of Bārāṇasī.

ĀJAÑÑA SUTTA. The comparison between a rāja's noble thoroughbred steed and a monk who is worthy of offerings is met with fairly frequently, although the points of comparison vary. Thus, the four qualities in common (*A.* II, 250) are beauty, strength, speed and good proportions, i.e., length of body and girth. In a monk, these qualities are explained as the beauty of a life of virtue, strength of character, speed of insight and good proportions of the necessaries for living, such as food, clothing, shelter and medicine. In the sutta immediately following (*A.* II, 251) the speed of insight in a monk is replaced by and defined as the attainment of the four states of mental absorption (*jhāna*) and the destruction of the mental intoxicants (*āsava*).

Elsewhere (*A.* IV, 188–90), another *Ājañña Sutta* gives eight points of comparison. The royal steed has a good pedigree, eats carefully, avoids lying down in dirt, is easy to live with; revealing its faults it is open for correction; in harness it pulls correctly; it goes straight ahead and is steadfast. Similarly, to be worthy of offerings and respect, a monk should be perfect in behaviour, eat without being vexed about the quality of food, avoid misconduct; he does not trouble other monks; he confesses his faults to his teachers; as a learner he trains in the way he thinks best; he goes the straight way, which is the Noble Eightfold Path of right understanding, etc.; and is strenuous in his endeavour without slacking his energy.

AJAṆṬĀ, the name given to a series of celebrated cave hermitages and halls in the state of Bombay in India (N. lat. 20° 32′ by E. long. 75° 48′).

Topography and early notices: The site takes its name from that of the village (more properly Ājūnthā) seven miles away. The village Fardapur is, however, nearer the caves. Auraṅgābād, 55 miles away, is the headquarters of the district in which these famous monuments are located. (Map p. 311)

The area, which was once a great stronghold of Buddhism and which had been often visited by pilgrims [1], scholars and connoisseurs alike, was totally forgotten and remained unnoticed for more than a millennium, till 1819. In that year some British officers of the Madras army, who were out hunting in the neighbourhood, accidentally discovered the monuments as they were led to the caves to see the 'home of tigers' [2]. Since then interest in them has rapidly grown. There were several early papers written on the rock-cut temples and the paintings which they contain. The paintings were copied and exhibited in the Crystal Palace in London where the first set, a most valuable

1 Some scholars suggest that here was the monastery A-chê-lo mentioned by Hsüan-tsang.—G.P.M.

2 *IA.* III (pp. 269 ff.) which refers to the ***Transactions of the Literary Society***, Bombay, Vol. III (p. 520) for this visit. In the *Transactions RAS.* Vol. II for 1829 (pp. 362 ff.), Lieut. J. E. Alexander has described the caves which he had visited in Feb. 1824. For others who followed not too long after, Capt. Owens and Laing, Capt. Gresley and Ralph, as well as the medical man Dr. Bird (who peeled off and removed 4 painted figures despite his companions' protests), see *JASB.* V, (pp. 348 f. & 556 ff.).—G. P. M.

PLATE VII.



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collection by Major Gill, was lost in a fire [3]. Undaunted by this, more copies were prepared by John Griffiths of the Bombay School of Art [4], Lady Herringham and others, and a great literature has gathered on the subject of the art, architecture and paintings of the Ajaṇṭā caves.

Descriptive and chronological: The caves are situated in picturesque surroundings in a wooded and rugged ravine (Pl. XI), along the bottom of which runs the river Waghora (Wāgura), which enters the valley over a cliff on the east and forms in its descent a series of pleasant waterfalls. The caves have been excavated in the living rock of the Vindhya range on a semi-circular scarp of mountain in the south side of the precipitous bank of the ravine and vary from 35 to 110 ft. in elevation above the bed of the stream. They are of two kinds, dwelling halls (*vihāra*) and meeting halls (*chaitya*). Architecturally they are said to be rock-cut replicas of the wooden architecture of the day. The dwelling halls have a broad verandah, its roof supported by pillars, leading into a hall (Pl. XII). To the left and right and at the back, dormitories have been excavated, opening into this hall. In the centre of the back wall, facing the entrance is an image of the Buddha, usually standing, in a niche. The cells generally have stone beds. The larger meeting halls (e.g., caves IX and X) seem to have been derived from the apsidal halls of the secular communities and guilds mentioned in early Buddhist literature. They have a rectangular portico and a nave with side aisles in the form of an apse at the end. The chaitya halls are so-called because they contain, as an essential feature, a memorial (*uddeśika*) stūpa.

The total number of caves is thirty. Of these the earliest ones are Nos. VI, VIII, XII, XIII and XXX. The first two are chaityas and the rest viharas Some of them are half-finished, and those that demand attention are the finished and painted ones.

The early caves rank with the early western caves like Kārlā (Karlī, Karle), Bhājā, Koṇdane, Bedsā and so forth and represent the art of the early Sātavāhanas. The horse-shoe shaped chaitya-window type of the façade at Ajaṇṭā (Pl. XIII) is not different from what we know at Bhājā, Kārlā and other places. The rows of pillars composing the long apsidal 'prayer-hall', with aisles on either side and the memorial stūpa towards the farthest end near the apse, are similar to those in other western Indian caves. The memorial stūpa is devoid of any human representation because such anthropomorphic representation was probably considered disrespectful to the Teacher. The monasteries are elaborate, with cells on all the sides.

While the early caves thus show the earlier features of the architecture of the Sātavāhana period, the later caves represent the more elaborate pillars (Pl. XIV) and capitals (Pl. XV) of the Gupta-Vākāṭaka period, the more elaborate and developed chaitya-window type and sculptural embellishment with the memorial stūpa in the chaitya clearly presenting on the sides the Teacher in human form (Pl. XVI).

The sculptures, specially in the later caves, show the high-water mark of achievement during the Vākāṭaka age, and no more splendid example need be sought for the study of Vākāṭaka art contemporaneous in the Deccan with the Gupta art in the north (Pls. XVII, XIX).

The paintings completely covering the walls, pillars and ceilings form a great galaxy of panels presenting masterpieces of Buddhist art illustrating scenes from the life of the Teacher, his previous lives comprising the Jātakas (Pls. VI, VIII, XXV) [5] and Avadānas (Pl. XXVII), and floral and animal motifs (Pls. V, XVIII) dexterously woven into diverse designs of staggering originality [6].

Inscriptions in caves IX and X reveal the early date of the paintings. The date is confirmed also by the features and characteristics that bring them nearer Bhājā, Sāñcī, Jaggayyapeṭa and the early phases of Amarāvatī. It would be interesting to compare Āndhra art in the 2nd century B. C., with paintings in Ajaṇṭā caves IX and X. The script of the inscriptions here is early Brāhmī of the 2nd century B. C. The paintings, therefore, belong to the early Sātavāhana period, probably to the time of Śātakarṇi, during whose time the Sāñcī gateway was also worked by the ivory carvers of Vidisā as recorded in an inscription thereon. The paintings in these two caves are thus the earliest that we know of the historical period in India. They form, as it were, the very first in the historical sequence of pictorial art in India.

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3 About the year 1850 Gill was deputed by the Directors of the East India Co. to copy the paintings. Out of about 30 of the best, which he faithfully copied in large size, some 22 were exhibited in the Crystal Palace, Sydenham. After they had perished in the fire, 5 of the unexhibited copies were found in the stores, from where they were removed and hung in the corridors of the India office (*IA*. II, pp. 152 f.)—later in the India section of the South Kensington Museum. An early record of these incidents is found in the *Life in Ancient India* of Mrs. C. Speir, who rewrote her book in 2 vols. as *Ancient and Mediaeval India* (under her changed name of Mrs. Manning). In the latter work (II, p. 357) she referred to the *Edinburgh Review* (Jany. 1868) for further information. (The fire occurred in 1866.)—G. P. M.

4 *IA*. II (p. 152). Griffiths sent 125 copies to the South Kensington Museum but 87 were damaged in a fire in 1885. It is from the remainder that he wrote his book. The India section of the Victoria and Albert Museum exhibits 56 of his copies.—G. P. M.

5 Not all the Jātaka stories conform to their better known versions. Some have adopted later developments of a story and, in certain instances, the painter has made changes to create particular effects. Among examples of these may be cited the *Sivi*, *Campeyya*, *Mahāhaṃsa*, *Vidhurapaṇḍita* and *Sutasoma Jātakas*.—G. P. M.

6 Twelve Jātaka representations were identified by S. F. Oldenburg whose article (in Russian), published in St. Petersburg (1895) was translated into English (in 1897 by Leo Wiener) in *JAOS*. Vol. 18 (first part pp. 183 ff.), as the direct result of a notice of it by T.W. Rhys Davids in the *JRAS*. (1896). Oldenburg identified 3 stories in Cave II 1 each in caves IX & X and 7 in cave XVII.—G.P. M.

The later ones, which belong to the 5th-6th centuries A. C., are associated with the Vākāṭaka age; Vākāṭaka inscriptions have been discovered along with the paintings. An inscription in cave XVI mentions its dedication to the monks by Varāhadeva, the minister of the Vākāṭaka king Hariṣeṇa in the later half of the 5th century A. C., while another (in cave XXVI) records the gift of the temple of Sugata by a monk Buddhabhadra, a friend of Bhavvirāja, the minister of the king of Aśmaka; its date, judging by palaeographic evidence, may be about the same. A fragmentary inscription from cave XX recording the gift of the hall by Upendra is also of the same date. It is thus clear from these inscriptions of the Vākāṭaka box-headed type of letters that they are assignable to the Vākāṭaka period. The art is thus the art of the Vākāṭakas, just as the earlier phase represents the art of the Sātavāhanas. From a recently edited inscription, cave IV has now been dated in the first half of the 6th century A. C. (*EI.* XXXIII, 261). It is just possible that the early western Chāḷukyas had also a hand in the latest phase, that is, towards the end of the 6th and the beginning of the 7th century A. C.

There is also a school of thought that believes one of the paintings in the Ajaṇṭā caves to be a representation of the embassy of Persia during the time of Pulakeśin II (7th cent.) and a bacchanalian scene, that of the Persian king Khusrau II and his beautiful queen Shīrīn. There is, however, no agreement amongst scholars on some of these identifications; the contrary opinions have been more numerous and weighty. Nevertheless, no other satisfactory explanation for the presence here of such scenes has yet been made.

Painting techniques: The paintings at Ajaṇṭā are executed in the tempera process and the materials used are very simple. The five colours usually described in all the *śilpa* texts elaborately describing the process of tempera painting in India may be seen here, i.e., red ochre, yellow ochre, lamp black, lapis lazuli and white. The surface of the rock was first covered with a layer of clay mixed with rice husk and gum, on which was applied a coat of lime beautifully smoothed and polished to form the ground on which the paintings were to be executed. The outline drawing was in dark brown or black, the other colours being subsequently added by wash. Effects of light and shade were created by the process of streaks and dots, illustrating the methods of *patra-vartanā* and *bindu-vartanā*, hatching and stippling, mentioned in the *śilpa* texts.

> The paintings were done with the 'Asian fresco' technique, which is something between tempera and dry fresco painting. Generally, the rocky walls, prepared by chisel beforehand, have received two layers of a very tenacious plaster which has often resisted time; a lower and rather thin layer over which a thicker stratum was laid, both composed of a very fine clay earth mixed with ground-up straw over which was spread a glue, of a white-grayish colour owing to the presence of ashes. In some cases, on the chiselled surface of the rock, a dense network of small holes has been made for the insertion of projecting wooden 'nails' in order to have a greater adhesion of the earthy plasters . . .
>
> The drawing was freely sketched onto the plaster, often with a 'graffito' which served as a guide for the ultimate design in black or brown. In many cases there seem to be repentances and uncertainties in setting down the figures. Inside the contours, as fixed in this way, colour was put on evenly without any chiaroscuro. Details were sometimes done in 'graffito', and sometimes in white. (Dr. Imberto Scerrato in his 'Short Note on some recently discovered Buddhist grottoes near Bāmiyān, Afghanistan', in *EW*. New Series, XI, Nos. 2-3, pp. 10-12. The remarks here have a general relevancy, and are not specifically on Ajaṇṭā.—G. P. M.)
>
> The technique of the Ajaṇṭā wall-paintings is not markedly different from that described in the paintings at Bāmiyān. The rough surface of the wall or vault is first covered with a layer of clay or cow dung mixed with chopped straw or animal hair. When this has been smoothed and levelled, it is given a coating of gesso (fine white clay or gypsum), and it is on this ground that the actual painting is done. Although Indian wall-paintings can never be described as fresco in the true sense of the word, it is notable that the plaster ground was kept moist during the application of the pigment. The composition was first entirely outlined in cinnabar red; next came an under-painting corresponding to the terra verde of medieval Italian practice. The various local tints were then applied and the painting was finished by a general strengthening of outlines and accents. A burnishing process gave a lustrous finish to the whole surface. (Benjamin Rowland, *The Art and Architecture of India*, 1959, p. 138.)

The lines composing the painted figures are so sure, sinuous, rich in form and depth that one may at once recall the apposite and appreciative remark on effective line-drawing in the *Viddhaśālabhañjikā : api laghu likhiteyaṃ dṛśyata pūrṇamūrtiḥ* (even with the minimum drawing the maximum effect of full form is produced). Truly, these masters have demonstrated the excellence of line-drawing as is given in the *Viṣṇudharmottara : rekhām praśaṃsantyācaryāḥ* (the masters praise effective line-drawing as the highest in art).

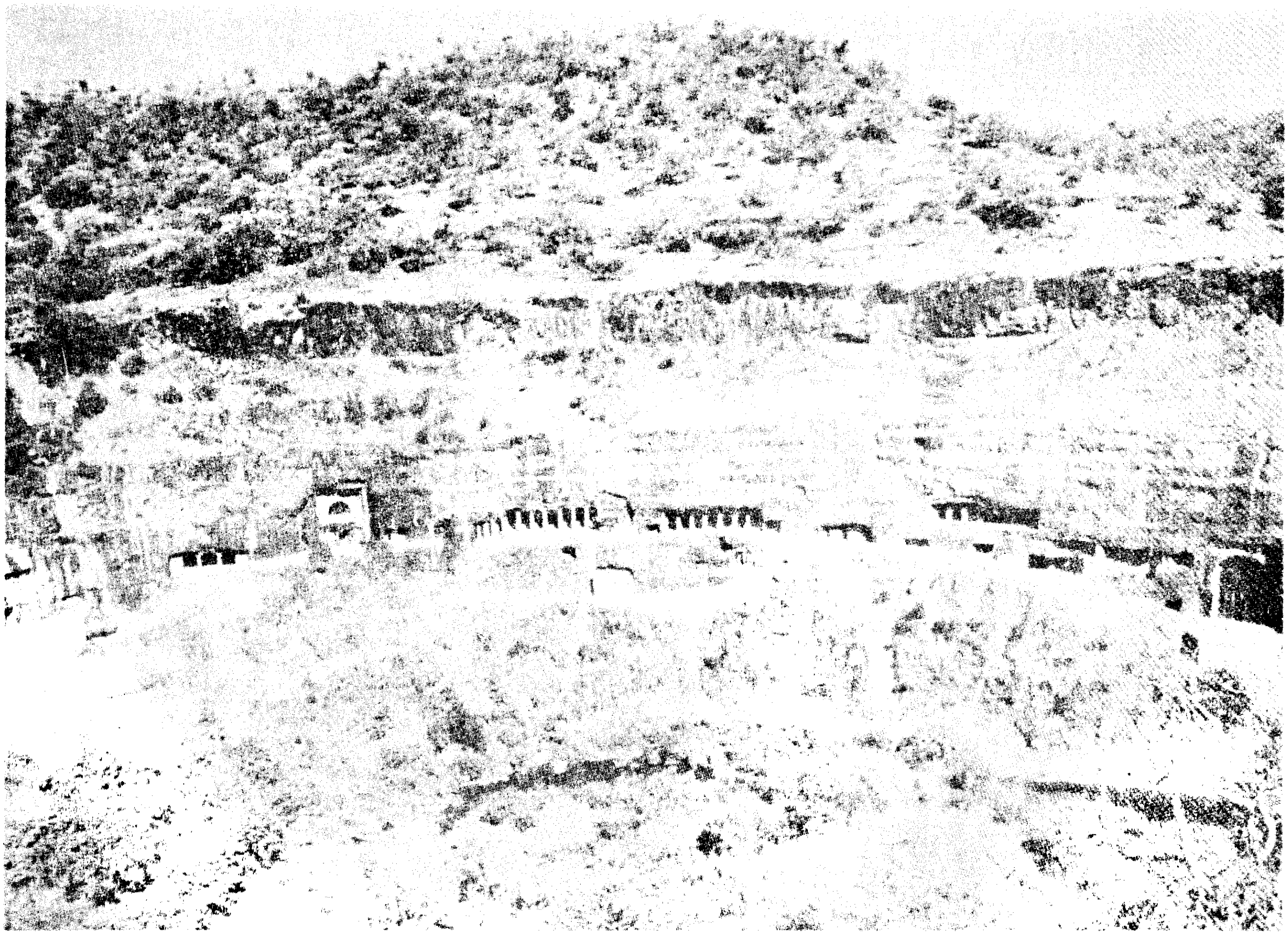
Content of paintings : The painter at Ajaṇṭā has studied life around him and natural scenes of great beauty with intense sympathy and appreciation.

> Whoever were the authors of these paintings, they must have constantly mixed with the world. Scenes of everyday life, such as preparing food, carrying water, buying and selling, processions, hunting scenes, elephant fights, men and women engaged in singing, dancing and playing on musical instruments. Many are most gracefully, and all most graphically depicted upon these walls; and they could only have been done by men who were constant spectators of such scenes; by men of keen observation and retentive memories. (*ERE*. I, p. 258, quoting J. Griffiths.)

Plant or animal life has interested him considerably and he has revealed his tender approach to such themes as the flora or fauna as he has chosen to depict. The elephants under the banyan tree

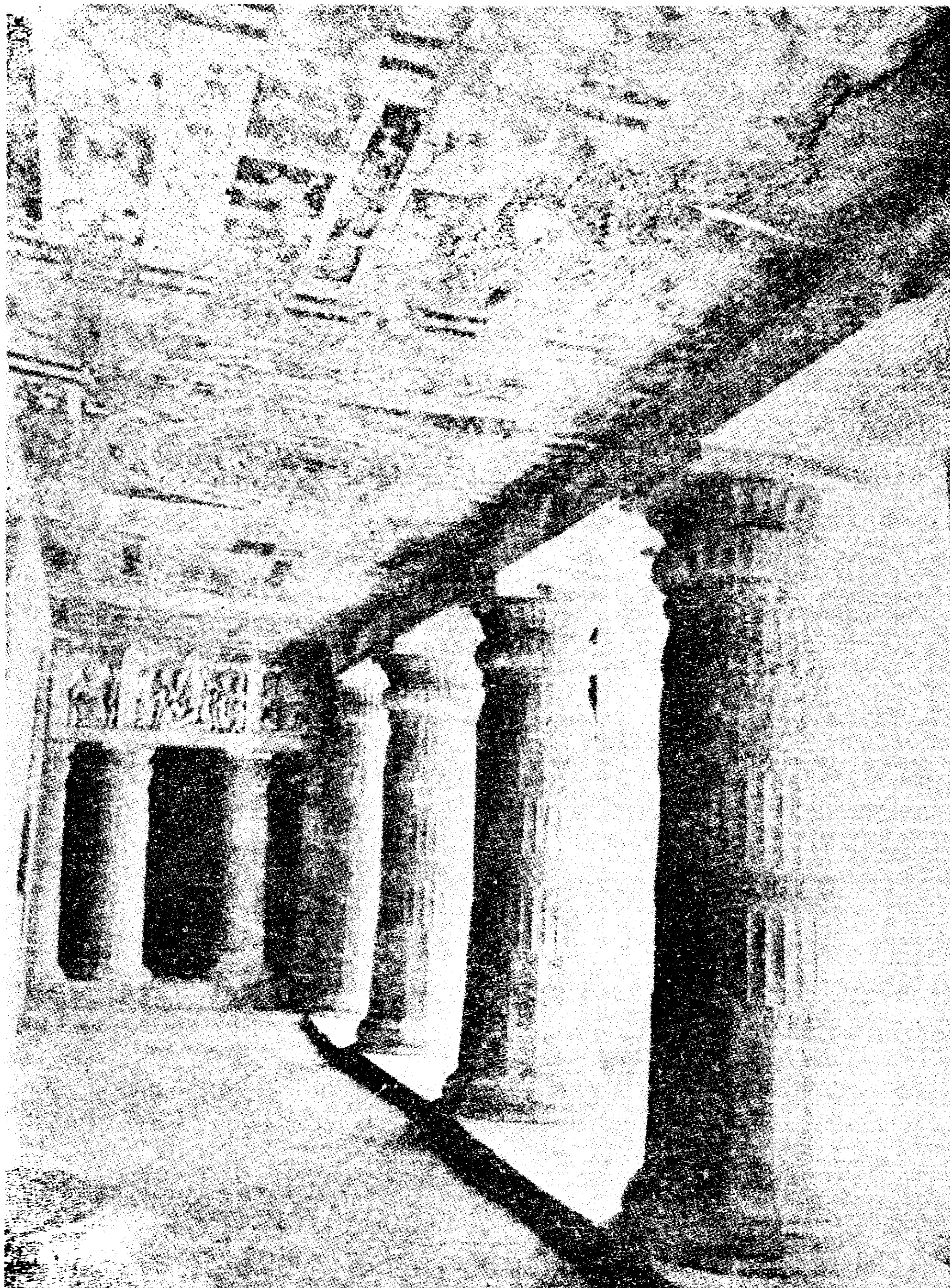
7 Extracts from this work are quoted in the present article by kind permission of the publishers of Penguin Books.—G. P. M

PLATE XI.



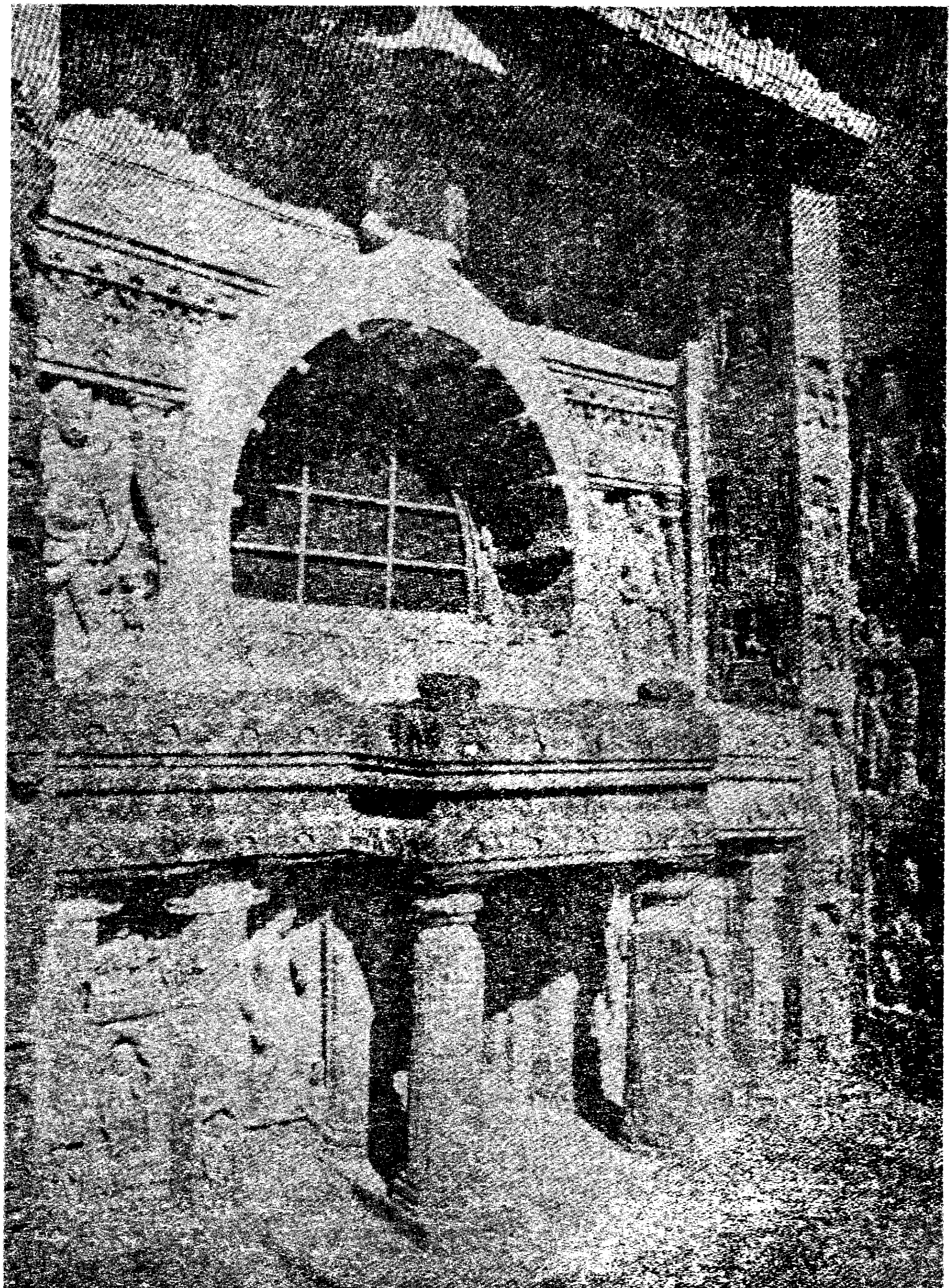
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AJAṆṬĀ : General view of some of the caves.



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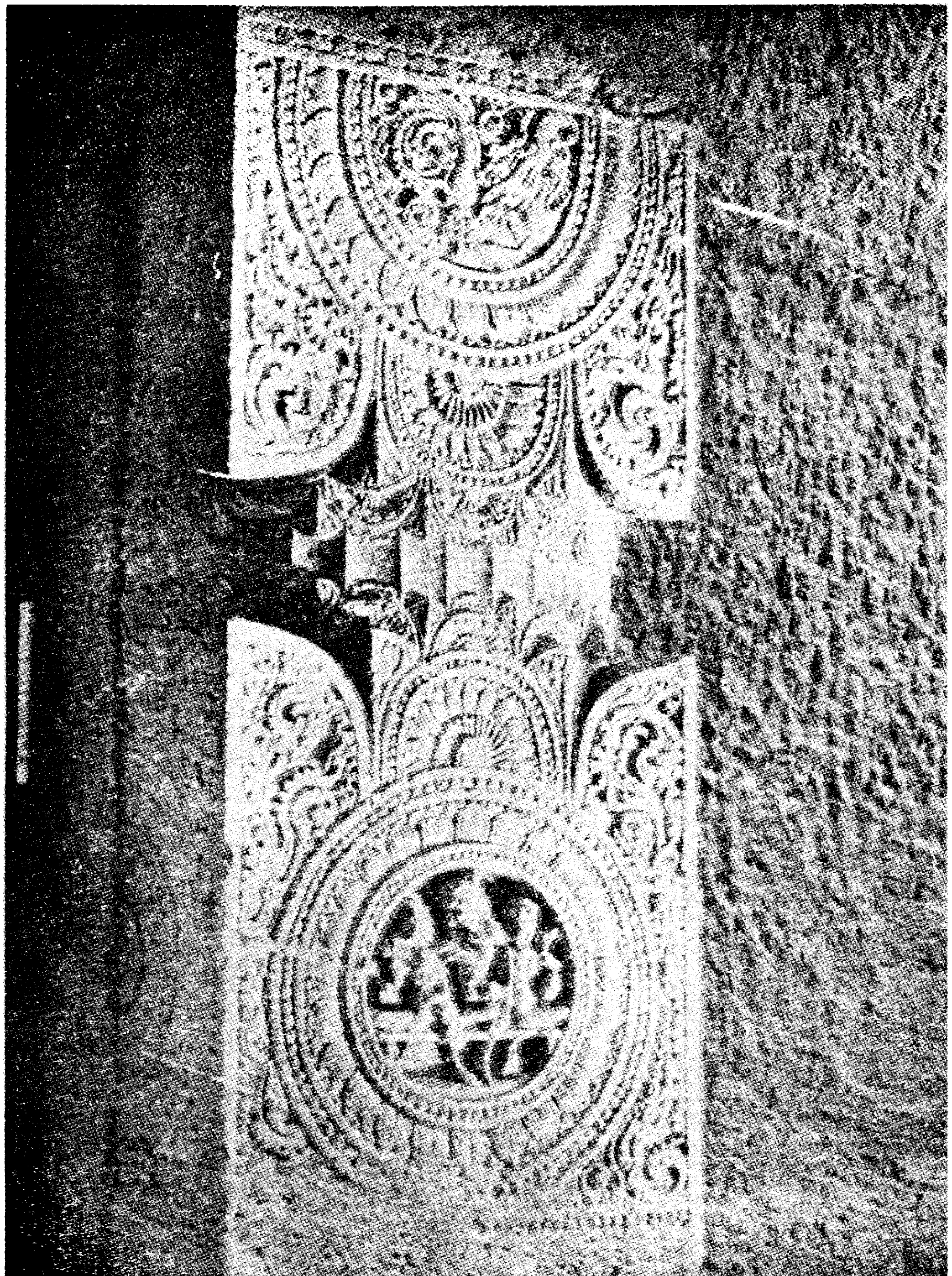
AJAṆṬĀ : Pillared verandah (Cave II).



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AJAṆṬĀ : Façade (Cave XIX).

PLATE XIV.



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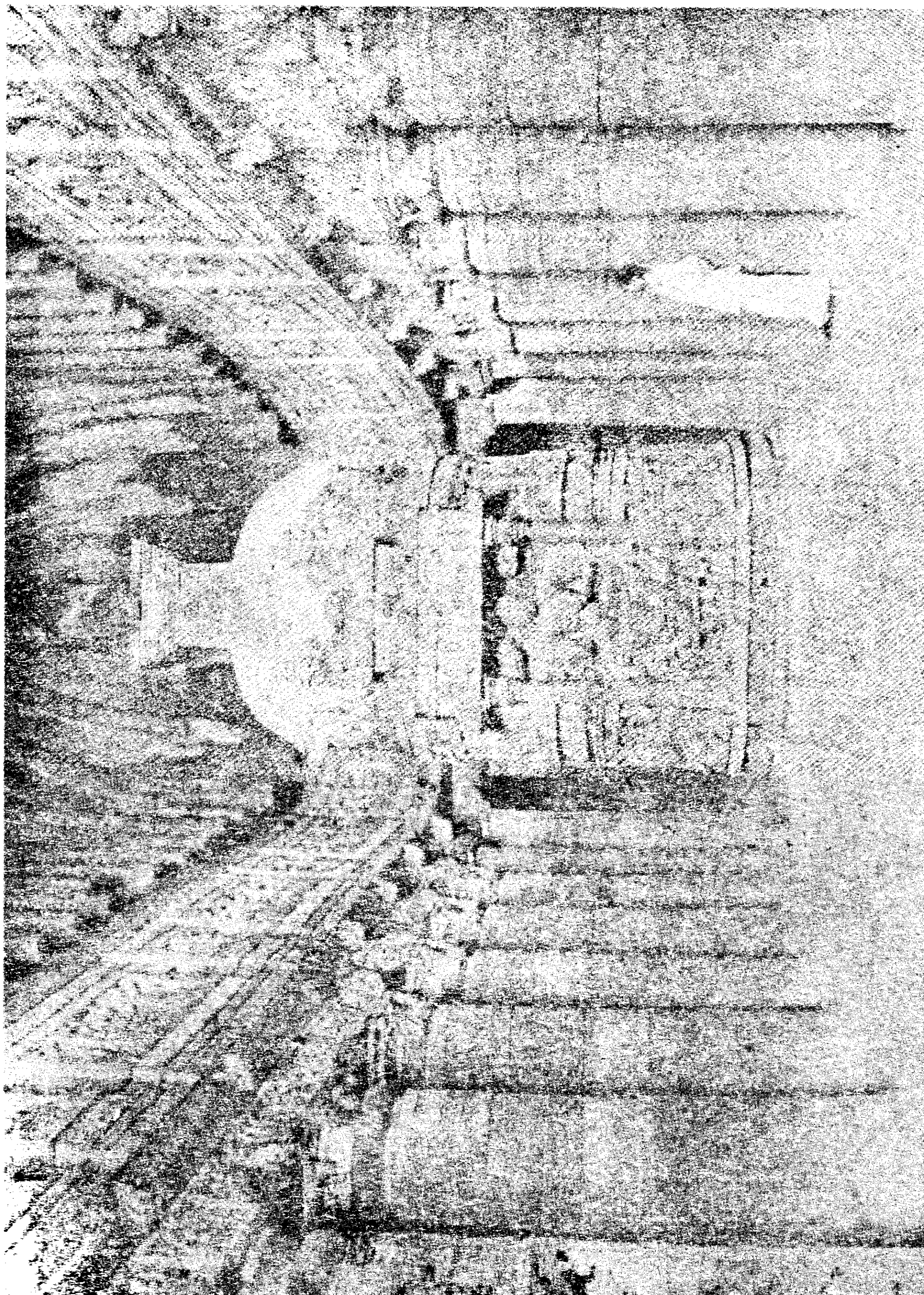
AJAṆṬĀ : Section of sculptured pillar (Cave XXIV).



AJANṬĀ : Sculptured pillar bracket (Cave XXIV).

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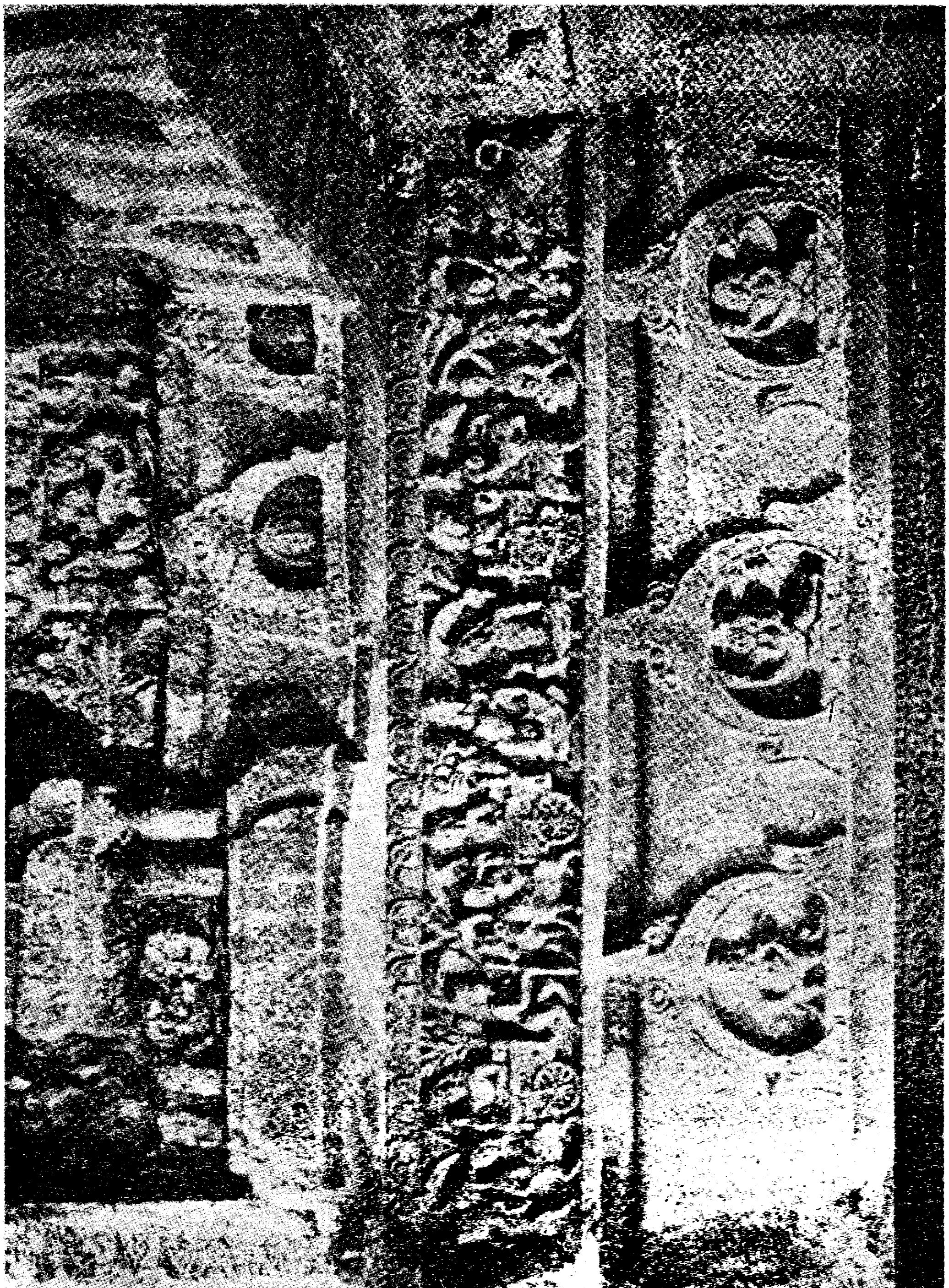
PLATE XVI.



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AJANṬĀ : Interior of chaitya-hall (Cave XXVI).

PLATE XVII.



AJANṬĀ : Sculptured outer panel (Cave I).

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PLATE XVIII.



AJANṬĀ : Ceiling design in antechamber (Cave II).

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AJAṆṬĀ : Sculptor's phantasy (Cave I).



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AJAṆṬĀ : Nāgarāja, Nāginī and attendant (Cave XIX).



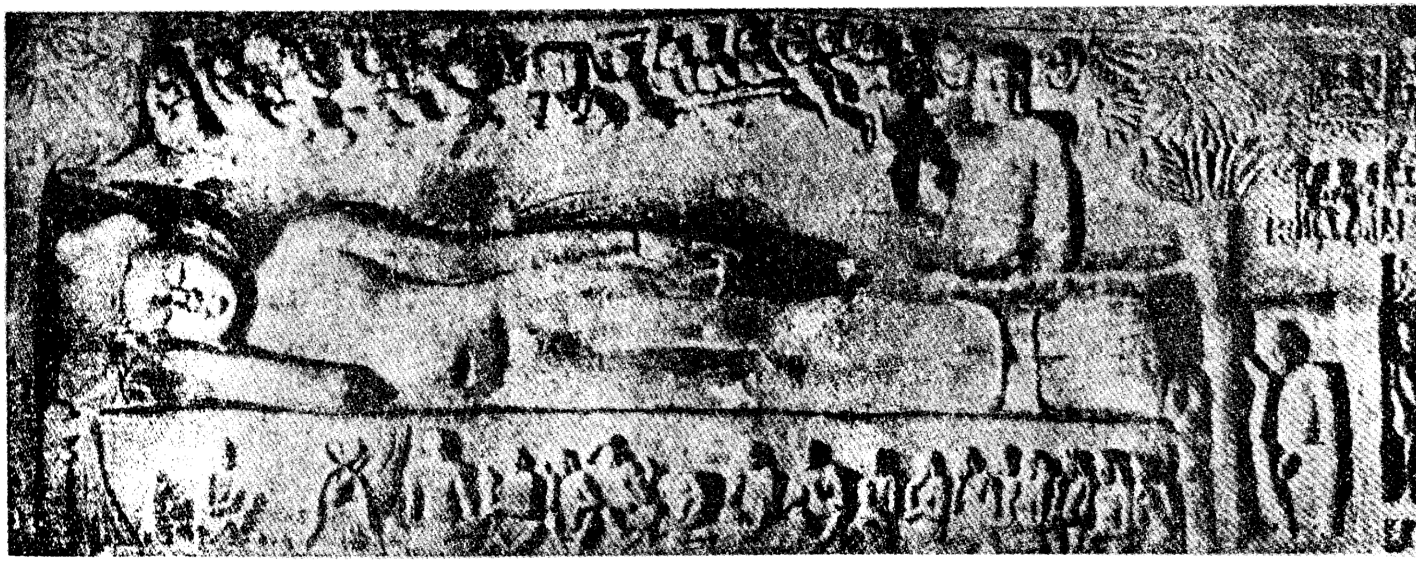
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AJAṆṬĀ : The Buddha and **Māra** host (Cave XXVI).



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AJAṆṬĀ : The Buddha preaching his first sermon (Cave I).



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AJAṆṬĀ : Mahāparinirvāṇa (Great Decease) from Cave XXVI.

PLATE XXIV.



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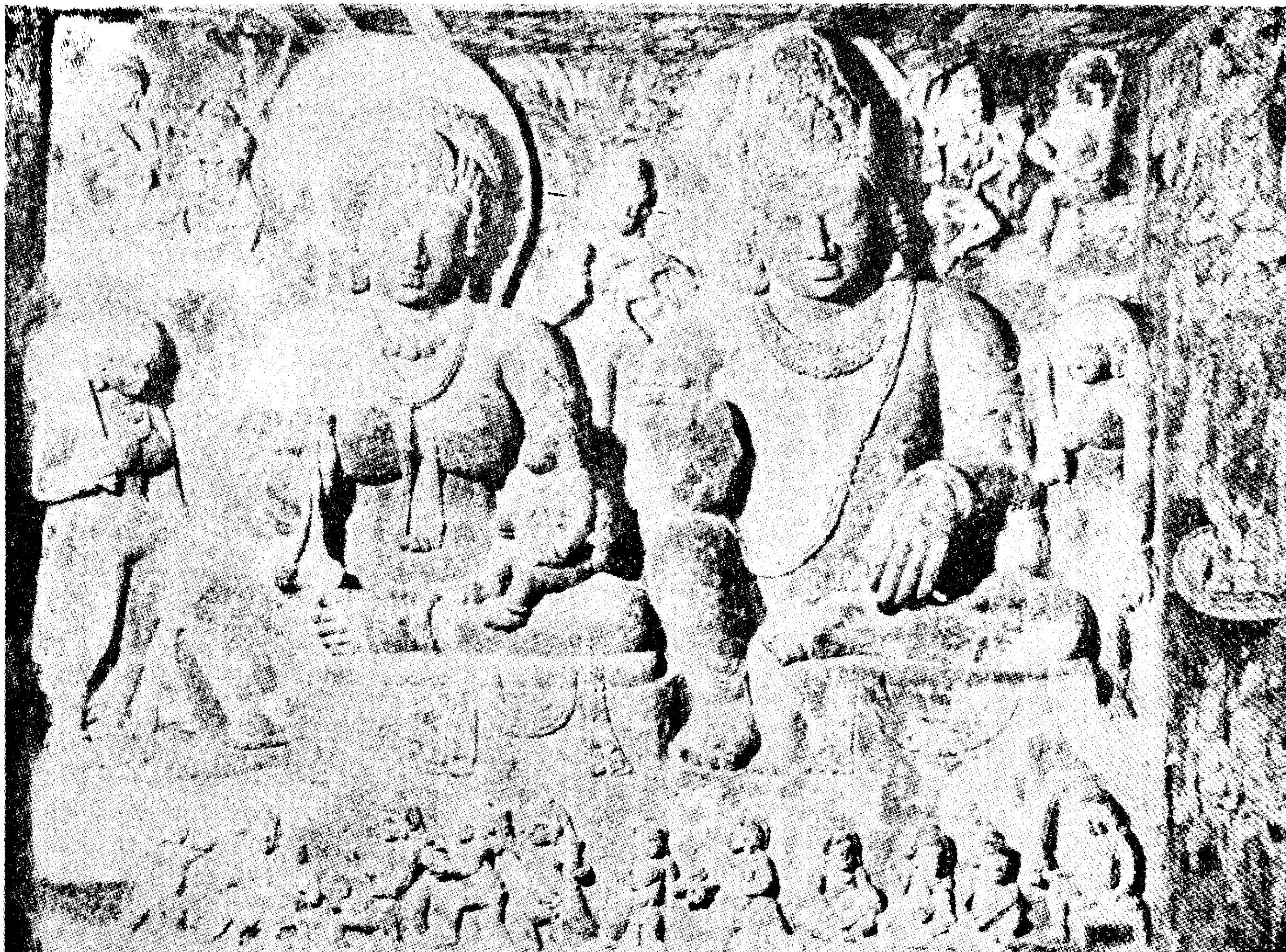
AJANṬĀ : Yasodharā and Rāhula (before the Buddha) from Cave XVII.

PLATE XXV.



Copyright : Department of Archaeology, India.

AJAṆṬĀ : Jūjaka receiving ransom money (Vessantara Jātaka) Cave XVII.



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AJAṆṬĀ : Hāritī and Pañcika (Cave II).

(cave X), the geese in the *Haṃsa Jātaka* (cave XVII) and the deer in the *Miga Jātaka* also from the same cave may be cited as a few examples of the loving approach of the painter to the themes of animals and birds. He has been equally at home in the royal court, with all its dazzling magnificence (Pl. VI), the simplicity of rural life and the sublime serenity of the hermit's life in sylvan surroundings.

The *Vessantara Jātaka* shows the magnificence of the prince side by side with the simple hermit and the poor brāhman appearing as a beggar. The scene of prince Vessantara with his consort in the chariot on the royal high road (cave XXVII) is a pulsating picture of life as actually lived in ancient India. The landing in Ceylon (cave XVII) is a spectacular presentation of royal glory. The interior of the palace, giving a glimpse of the king and the queen in the women's apartments or in the garden, reveals that nothing was hidden from the gaze of the court painter. The toilet of the princess is another example of a similar theme. The imagination of the painter in portraying the celestials has probably no better example of the high achievement of a comparable theme than that of the divine musicians floating in the air as depicted in cave XVII (Pls. VII, X). The gay theme of *dampatī* (loving couples) is splendidly represented; a whole row of them is found just above the entrance doorway of cave XVII, showing the versatility of the Vākāṭaka painter in creating diverse poses for several seated *dampatīs* in artistically attractive situations. The *māradarśana* (cave I) and the Buddha's descent from heaven at Saṅkassa (cave XVII), as also prince Siddhārtha and Yasodharā (cave I), are magnificent renderings of the principal figure in different attitudes as depicted by artists whose minds had soared high to the eminence needed for the execution of such noble themes. The long panels and borders from the ceilings, of swans and birds, *vidyādhara* (flying) couples, auspicious conches and lotuses as well as sinuous rhizomes and stalks with lotuses in bud and bloom and leaves covering large areas in artistic fashion reveal the capacity of the artist to create diverse patterns of great artistic value.

The animals of fancy created in the paintings are no less remarkable than the stone carvings of similar nature in early monuments all over the country. The buffaloes and bulls, horses and elephants, lions and griffons with floriated tails, as found at Ajaṇṭā and later continued in early western Chāḷukya and Pallava art, reveal a great tradition beginning from the days of Amarāvatī.

Content of sculptures : The sculptural work merits as great an attention as the paintings. The lovely carvings of *mithunas* (affectionate couples) on either side of the door jambs of the shrines in the caves, the personified figures of the rivers Gaṅgā and Yamunā on the top, as at Udayagiri in Bhilsā, representing the earlier tradition of the river goddesses at the top rather than at the bottom, the *nāgarājas* as guards, the quaint dwarf figures and the *vidyādhara* celestial couples below the pillar capitals, as in cave XVI, form here a delightful subject of sculptural study. The originality of thought of the sculptor is powerfully illustrated in such representations as the composite deer (Pl. XIX) with a single head as a common factor for four bodies of the animal artistically arranged (cave I). But, probably the greatest masterpieces at Ajaṇṭā are the *nāgarāja* and *nāginī* with attendant in cave XIX (Pl. XX), the *māradarśana* in cave XXVI (Pl. XXI), the first sermon at Mṛgadāya (Pl. XXII) in the shrine of cave I and the huge *parinirvāṇa* scene in cave XXVI (Pl. XXIII).

The sculptor and painter both showed themselves capable of portraying human emotions most effectively. Their ability is revealed in the *Chaddanta Jātaka* (cave X) and the scene of the dying princess (cave XVI) where the feeling of pathos is instantaneously aroused in the spectator.

> For pathos and sentiment and the unmistakable way of telling its story, this picture, I consider, cannot be surpassed in the history of art. The Florentine could have put better drawing, and the Venetian better colour, but neither could have thrown greater expression into it. (J. Griffiths, *ERE*. I, as above.)

Similarly rendered is the presentation of Rāhula to the Buddha by Yasodharā in cave XVII (Pl. XXIV). The fearful host of Māra in the temptation of the Buddha (cave I), the angry prince raising his sword, to the utter consternation of the ladies of the court one of whom prostrates herself at his feet (cave II), and the elephant of Ajātaśatru let loose to kill the Buddha in the streets of Rājagṛha (cave XVI) cannot but rouse agitation and fear in those viewing the scenes. The element of *śṛṅgāra* (sensuousness) in the scenes of the zenana and in the *mithunas* (amatory couples), the spirit of despondency in figures like the *kañcukī* announcing failure (cave II) and the spirit of mirth and gaiety as in the scene (cave I) of the musical orchestra for *avarodha-saṅgītaka* (chamber music) show the intense communion with the spirit of the theme by the artist which enables him so nobly to present such emotions.

> Nowhere else in Indian art but at Ajaṇṭā do we find such a complete statement of indivisible union of what in the West is referred to as sacred and secular art. Like the poetry, the music, and the drama of Gupta India, this is an art of 'great courts charming the mind by their noble routine'—all different yet united reflexions of a luxurious aristocratic culture.
>
> ....
>
> In the Ajaṇṭā wall-paintings we feel a definite change from the art of early Buddhism, with its emphasis on the symbolic quite apart from the world of reality. Here is a turn to a sort of religious romanticism of a really lyric quality, a reflexion of the view that every aspect of life has an equal value in the spiritual sense and as an aspect of the divine. Sensuous physical beauty is as an emblem of spiritual beauty (Benjamin Rowland, op. cit. pp. 137 f.).

Interaction in art : Early art in India has almost a similar form all over the land. The Śuṅgas and Kuṣāṇas in the north, the Kāliṅgas in the east and the Sātavāhanas in the Deccan were inheritors of common traditions from the Mauryas, and striking similarities in the Śuṅga, Sātavāhana, Kāliṅga and Kuṣāṇa art cannot but take the eye of the connoisseur. Common motifs with undoubted resemblance in distant parts of the land urge attention. It is interesting, for instance, to compare

earlier figures from Bhārhut and Amarāvatī, with those of cave X in Ajaṇṭā. Turbans, necklaces, earrings, facial features and the position of hands joined in adoration will be noted, the fan-shaped head-gear of the *toraṇaśālabhañjikā* (the tree-sprite on the gateway) at Sāñcī has its counterpart in Mathurā and Amarāvatī. There are other figures from Amarāvatī that agree with those at Kārlā. The traditions of the Sātavāhanas are great, but these are results of the development of art all over the land for some centuries and the unity of Indian art accounts for such similitude of details in concepts.

The Vākāṭaka traditions as we see at Ajaṇṭā are derived from the earlier Sātavāhana. This can be clearly noted in many echoes here (of the painted figures) from Amarāvatī. It is only the decorative element, chiefly composed of pearls and ribbons so characteristic of the Gupta-Vākāṭaka age, that distinguishes them from the simpler but nobler sculpture of Amarāvatī. Even individual motifs have a great story to tell, as in the case of the *udaremukha* motif occurring in the *Rāmāyaṇa*. Kabandha described as huge headless and devoid of neck, with face on stomach (*udaremukha*), has been made use of as the form of an evil one attacking the Buddha in the *māradarśana* scene at Amarāvatī in the 2nd century A. C. Contemporary sculpture at Ghaṇṭaśālā has repeated it and the sculptor of the Vākāṭakas at Ajaṇṭā has continued this weird theme. It is present in still later sculpture also, i.e., Pallava and early western Chāḷukya, which succeeded to the tradition of the Vākāṭakas. It is interesting to recall that the Vākāṭakas are mentioned in a late second century inscription at Amarāvatī, and having travelled from the Krishna valley to the Deccan and founded a ruling house there, they continued a tradition that started in the Krishna valley. The Guptas, who were connected with the Vākāṭakas by matrimony, adopted the theme which consequently occurs even at Sārnāth. This *udaremukha* motif has travelled beyond the shores of India and occurs, to cite one instance, in proper context in the narration of the *Rāmāyaṇa* at Prāmbanan in Java.

The Vākāṭaka traditions at Ajaṇṭā continued in later sculpture, as can easily be seen in figures in identical poses found at Mahābalipuram inspired by those at Ajaṇṭā, which themselves in turn recall earlier ones from Amarāvatī. The twist of the right leg put forward in an identical pose at Ajaṇṭā and at Mahābalipuram cannot but draw attention. The beautiful paintings in colour help us to conjecture and envisage fully the glory of earlier Amarāvatī sculpture and the culture it represents, where the lack of colour stands in the way of comprehending the entire range of rich jewellery, sparkling gems, gay and glamorous drapery, elaborate furniture, and the garments of the peasantry, or the imposing architecture.

Traditional standards: The six limbs (*ṣaḍaṅga*) of painting comprise *rūpabheda* (variety of form), *pramāṇa* (proper proportion), *bhāva* (depiction of emotion), *lāvaṇya-yojanā* (infusion of grace), *sādṛśya* (likeness) and *varṇikābhaṅga* (mixing of colours) to produce an effect of modelling. All these have excellent renderings in the paintings at Ajaṇṭā. The diversity of form shown is unique; the painters here have mastered the vast complex of human, animal and plant form, in addition to training their imagination for creating diverse designs. The study of form has given the masters at Ajaṇṭā astonishing control over the proportions of figures individually and in groups and helped the creation of splendid compositions. Emotion is seen at its best in several important narrations or stories and scenes. The grace of some of the famous figures, like the princess at her toilet, prince Siddhārtha, the so-called black princess and so forth, bespeak the *lāvaṇya-yojanā* of the artist. The element of portraiture as seen in some of the Ajaṇṭā figures like Jūjaka the wicked brāhman, repeated in the panels of the *Vessantara Jātaka*, or in so typical a face as that of the old chamberlain (cave II), cannot but make us wonder at this effect of faithfulness to some original (*sādṛśya*). The way the painter has contrived to mix the colours which have made the paintings truly world famous is a tribute to his capacity in *varṇikābhaṅga*.

Identification, comparative studies: It is interesting also to note how the sculptor, while following the traditions of the mode of presenting each particular Jātaka, as seen at Amarāvatī, Nāgārjunakoṇḍa, Goli, Ghaṇṭaśālā, Gummiḍidurru and other places, has yet preserved his individuality. This could be noticed if the mode of the depiction of the Jātakas here is compared with that elsewhere. While the version of the Pali Jātaka, e.g., the hunter cutting the tusks of the elephant, is presented at Bhārhut, Amarāvatī and in Gandhāra sculpture, the version followed at Ajaṇṭā is that of the *Sūtrālaṅkāra* where the elephant himself pulls out his tusks with his trunk. The pathos is greatly heightened by this noble act of the animal which not only offers its tusks to the wicked hunter but further helps him even in pulling them out.

But, probably, the simple and direct presentation of the most important incident in the *Mahājanaka Jātaka* at Bhārhut, where the king followed by Sīvalīdevī realises that solitude is essential for concentration, is more effective than the picturesque and elaborate presentation of the court scene and the earnest endeavour of the queen to keep the king to herself and confined to her private apartments.

The presentation of Irandatī in a swing in the *Vidhurapaṇḍita Jātaka* heightens the charm of the nāga princess, the desire to marry whom made the yakkha Puṇṇaka play the game of dice, win and bring the wise Vidhurapaṇḍita to the palace of the nāga queen. The story of Vidhurapaṇḍita, as being a very important one, has been elaborately represented at Bhārhut, at Amarāvatī and Barabuḍur. At Ajaṇṭā, it has been no less expansively dealt with, and most pleasingly.

The *Saṅkhapāla Jātaka* and the *Campeyya Jātaka* have been as effectively depicted as at Amarāvatī. The *Haṃsa Jātaka* is probably more vivid than even at Amarāvatī where, though the panel depicting the discourse of the *haṃsa* is an important masterpiece, at Ajaṇṭā the elaboration

is both in the fowler's attempt to catch the golden goose as well as in the scene of the discourse in the king's court.

Probably, nowhere else has the touching story of the *Sāma Jātaka* had so effective a portrayal as in the paintings at Ajaṇṭā where the incidents of the story are wonderfully expressed. There is a certain elaboration in the story of prince Vessantara, specially his driving in a chariot through the royal highway of his capital, with merchants plying their different trades depicted one after the other. Similarly, the scene of the wicked brāhman Jūjaka (Pl. XXV), begging of the prince both at the court and in the leaf hut, singles out the representation here of the *Vessantara Jātaka* as even more effective than the detailed depictions at Sāñcī, Amarāvatī and Goli. The *Mahākapi Jātaka* here is one of the two stories of nearly the same name which has not found great favour with earlier sculptors and painters. Thus, while at Bhārhut and Sāñcī the story chosen is that (in the *Kapi Jātaka*) of the leader of the herd who saved the group of monkeys from the archers of the king of Bārāṇasī, at Ajaṇṭā it is that (the *Mahākapi Jātaka*) of the helpful monkey who rescued a man from a deep abyss and later forgave him even though the man had proved himself ungrateful.

In the same way, the story of the helpful stag which rescued a king from the pit, the *Sarabhamiga Jātaka*, is chosen for depiction at Ajaṇṭā in place of the one of the stag which offered its own life to save the pregnant doe and admonished the king, as shown in a medallion at Bhārhut inscribed 'Isi Miga Jātaka'.

The story of the *Mātiposaka Jātaka* is elaborately dealt with at Ajaṇṭā and is much more elaborated than the very simple single scene depicted at Goli.

The *Mahisa Jātaka* here is particularly interesting as it is rarely depicted, though at Barabuḍur the sculpture presenting this is very forceful. The *Valāhassa Jātaka*, which is picturesquely represented on the back of one of the Kuṣāṇa rail pillars from Bhūteśar, with a lovely yakṣī on the front, has probably its most effective representation at Ajaṇṭā where the story of the voyage of Siṃhala, his encounter with the rākṣasīs, his overcoming them, and his coronation are all narrated. The story here follows the *Divyāvadāna* and is supplemented by details from the *Valāhassa Jātaka*.

The *Sivi Jātaka* as represented is the version of the king offering his eyes to a blind brāhman. It is different from the more popular story of the king offering his flesh to the wicked hunter, after the version of Kṣemendra in the *Avadānakalpalatā*, which has inspired the scenes at Amarāvatī, Nāgārjunakoṇḍa and other places.

The *Nigrodhamiga Jātaka*, more imaginatively presented here than the 'Isi Miga Jātaka' at Bhārhut, glorifies the bodhisattva as a beast preaching a sermon to the ruler from the throne on which he is seated with dignity.

At Bhārhut, if the wisdom of the lady Amarā (wife of Mahosadha) was chosen for showing the discomfiture of the wicked enemies of her husband who were trapped by her in boxes, it is the wisdom of Mahosadha himself that is depicted in one of the scenes from the *Mahā-ummagga Jātaka* at Ajaṇṭā, where the wise young man settles the dispute of the real mother and the goblin over the ownership of a child.

In the depiction of scenes from the Buddha's life, the incident of Nālāgiri, which is more comprehensive at Ajaṇṭā than even at Amarāvatī or Goli, is almost as effective as in the famed medallion from Amarāvatī. The representation at Amarāvatī is somewhat more elaborated and more episodic at Ajaṇṭā, though the repetition of the elephant here, as in the crossbar at Amarāvatī, clearly points to the synoptic method chosen by the painter as by the sculptor.

The scenes of the presentation of Rāhula to the Buddha, of the overcoming of Māra by the Teacher and of the descent at Saṅkassa, remain unsurpassed by any other sculpture or painting depicting these themes. The presentation of Rāhula at Amarāvatī is no doubt a masterpiece, but it is not so effective as at Ajaṇṭā. Even the most lovely Kurkihār bronze (Gayā district, Bihār) representing the descent of the Buddha pales into insignificance before the great masterpiece of painting depicting the theme at Ajaṇṭā. The elaborate *māradarśana* scene in sculpture even at Ajaṇṭā is eclipsed by the powerful painting of the same theme, not to mention the masterpiece at Barabuḍur which also dwindles in importance in comparison with this.

Among the sculptural representations, the colossal *parinirvāṇa* of the Buddha, the *māradarśana* episode, the miniature carvings representing prince Siddhārtha seeing the signs (old age, disease and death) eloquently suggest the dexterity of the sculptor's chisel.

It is equally interesting to compare several other scenes from the Buddha's life with their depiction elsewhere. There is, for instance, the dream of Māyā, the interpretation, the birth, the seven steps, the visit of Asita, the meditation under the tree during the ploughing festival, the prince at school, Sujātā's offering of milk-food, the incident of Trapuṣa and Bhallika, the story of Nanda, and so forth.

The sculptor, and likewise the painter, at Ajaṇṭā was not only a craftsman adept in his line but was also evidently a keen student of literature with abundant creative skill and poetic fancy. This it is which accounts for splendid lyrical creations. Thus, such details from one painting as the presence of the tender shoots on the ear of a damsel, recall Kālidāsa: *kisalayapraśavopi vilāsinām madayitā dayitāśravaṇārpitaḥ* (*Raghuvaṃśa*, ix, 28: 'tender leaf-sprouts, too, which on the ears of maids beloved madden lovers, passion-wrought'). Indeed so often have we to call him to mind. The coiffure of damsels in their boudoir, pearl-bedecked, with beautiful ringlets of hair heightening the charm: *muktājālagrathitam alakam* (*Meghadūta*, i, 66: 'glossy curls in-braided with net of pearls'); the large central sapphire which sets off the beauty of the pearl necklace vivid in colour-presentation: *ekam muktāguṇamiva bhuvas sthūlamadhyendranī-*

lam (*Meghadūta*, i, 46: 'like earth's one pearl necklace of single string, with a large blue sapphire in the centre'); the beautiful long pearl *yajñopavītas* shown in the figures, both in sculpture and painting: *muktāyajñopavītāni bibhrato haimavalkalāḥ* (*Kumārasambhava*, vi, 6: 'decked in holy threads of pearl, dight in bark of golden hue'); *kaṇṭhāśleṣa* (embrace on the neck): *kaṇṭhāśleṣapraṇayini jane kim punardūrasaṃsthe* (*Meghadūta*, i, 3: 'what, then, of him who longs for the clasp around his neck but is far away') probably has no better representation than in the painting in cave XVII. The elaborate description of the king's bath in Bāṇa's *Kādambarī* is nowhere better shown than in the painting from cave I. Similarly, the musical gaiety in the palace, as described by Kālidāsa both in the *Meghadūta* and *Raghuvaṃsa*, has no more animated presentation than the colourful scene in the *Mahājanaka Jātaka* (cave I). The flying *vidyādharas* (cave XVII), recall several fine descriptive lines from the *Meghadūta*.

In short, Ajaṇṭā art is a commentary, as it were, on classical Sanskrit literature. The great traditions of Ajaṇṭā art, together with the literary flavour, have found echoes even in distant places, far beyond the borders of India. There is, for instance, almost an Ajaṇṭā conjured up in central Asia, at Dandan Uiliq, in the damsel in the lotus pond. It is startlingly like a female figure from Ajaṇṭā, and recalls Kālidāsa:

dine dine śaivalavantyadhastāt-
sopānaparvāṇi vimuñcadambhaḥ,
uddaṇḍapadmaṃ gṛhadīrghikāṇāṃ
nārīnitambadvayasaṃ babhūva

(*Raghuvaṃsa*, xvi, 46)

'waters of house-pond receding on mossy steps,
day by day,
baring their lotus stalks uprisen,
no deeper (now) than (to lap) maiden's waist.'

The caves: The series of caves is a very rich one. Though there are on the whole five chaityas and twenty-five vihāras, some of them are unfinished and some mutilated. It is caves I, II, IV, VI, VII, IX, X, XI, XII, XV, XVI, XVII, XIX, XX, XXI, XXII, XXVI, XXVII which offer the more important studies. Special interest, however, is attached to I, II, IX, X and XVII.

Cave I is a fine vihāra with a verandah, a hall, a sanctuary and a number of monks' cells. It has beautiful pillars typical of the Gupta-Vākāṭaka age, massive and artistically decorated with fluting, floral tracery, bulbous cushions and other elements of ornament. The capitals are decorated with the *makara* (mythical complex monster) motif and the dwarf figures at the four points on the cubical part of the pillar are the precursors of the *nāgabandha* (coiled snakes) which comes up centuries later. The sanctuary enshrines a colossal seated Buddha, flanked by bearers of the chowry (fly-whisk of the tail of the white yak); the wheel flanked by deer on the pedestal points to the scene as that of the first sermon (Pl. XXII). This cave contains great masterpieces illustrating scenes from the Buddha's life. There is a large painting of prince Siddhārtha and Yasodharā, and paintings of the bodhisattva Padmapāṇi (Pl. IX), the *māradarśana*, the miracle of Śrāvastī and the story of Nanda.

The *māradarśana* incident glorifies the determination of Gautama who, with firm resolve, sat under the Bodhi tree determined to become the Enlightened One. Māra tried to tempt him with his beautiful daughters and frighten him with his mighty hosts, but the Buddha remained unmoved and called the earth to witness the great deeds by which he had qualified himself in his previous lives.

The miracle of Śrāvastī is an oft-repeated scene in Buddhist monuments. It depicts how at Śrāvastī the Buddha appeared simultaneously in innumerable forms in the presence of a vast gathering including king Prasenajit of Kośala, to confuse and humble the sceptics.

The Buddha converted his unwilling cousin Nanda when the latter's mind was still occupied with thoughts of his beautiful wife Sundarī who was sorrow-stricken by his absence. The sad princess represented here is Sundarī in grief.

From the *Jātakas*, we have here the stories of the *Sivi*, the *Saṅkhapāla*, the *Mahājanaka* and the *Campeyya Jātakas* [8].

The painting from the *Saṅkhapāla Jātaka* represents the bodhisatta, born as a nāga, being roughly handled by a wicked man and rescued by a passer-by. The nāga is then shown conducting his benefactor to his aquatic home.

The painting from the *Mahājanaka Jātaka* shows how Mahājanaka's wife, Sīvalī, attempts to retain him in worldly pleasures, Mahājanaka's determination to become an ascetic, and Sīvalī following her husband.

The *Campeyya Jātaka* is the story of the bodhisatta born as a nāga and caught by a snake charmer. The nāga's wife, Sumanā, secures his release through the king of Bārāṇasī. The painting shows the king in his court listening to the entreaties of Sumanā. A further panel represents the king and the nāga seated amidst attendants.

A scene in this cave has been a subject of controversy among scholars regarding its identification. As mentioned earlier it is this which has been held to represent the embassy of the Sassanian king Khusrau II received by the early western Chāḷukya king, Pulakeśin II. There is also another, a bacchanalian scene.

The most famous paintings at Ajaṇṭā are in Cave I, and date either from the late Gupta or Early Chāḷukya Period; roughly, that is, the late sixth or early

8 These stories are dealt with elsewhere, each under its own name.—G. P. M.

seventh century. The cave has the form of a square hall with the roof supported by rows of pillars. At the back of the shrine is a deep niche containing a rock-cut image of a seated Buddha. Originally, of course, the entire interior surface of the cave, even the pillars, was covered with paintings; among the most unusual details from this cave that we shall examine are parts of the complete decoration of the flat ceiling. Although the painted decoration does not form a complete or unified iconographic scheme, large portions are thought of as parts of a single concept: the two colossal painted figures of Bodhisattvas on each side of the niche at the back of the hall may be regarded as parts of a Trinity, with the sculptured image of the Buddha in the sanctuary as the central figure. Both these Bodhisattvas are of the *caraṇa* type or composition in which a principal figure serves as stabilizing factor and guide to the entire arrangement; for example, on the left-hand wall, the enormous figure of a Bodhisattva with a Blue Lotus stands in a landscape teeming with forms of all sorts, related not by any laws of spatial composition but by their relation to the object of their veneration, the Deity of Compassion represented at the moment that he manifests himself to this group of devotees. The spectator does not take in the entire huge composition at a single glance, but his eye, following the directions suggested by the gestures and movements of the forms, and always returning to the dominating shape of the Bodhisattva, comes gradually to explore and apprehend the entire arrangement.

The figure of the Bodhisattva is worthy of detailed analysis. Following the principle of hieratic scaling it is enormously larger than the attendant figures; this device not only serves an iconographical function but provides a dominant vertical axis around which the composition literally revolves. We may be sure that the form, just like the sculptured Buddhist images of the period, was composed according to a system of canonical proportion, probably nine thalams to the total height of the figure. The pose of the body with its pronounced *dêhanchement* contrives to impart a feeling of swaying grace and movement that is carried out in the exquisite tilt of the head and the gesture of the hand. As an example of that metaphorical rather than organic composition of human forms, this figure has few equals. We may see how feature by feature the parts of the face and body are drawn with reference to the shape of certain forms in the animal and vegetable world, which by their beauty and finality recommended themselves as more fitting than any transitory human model for creating the imagined superior and eternal anatomy of a god: the face has the perfect oval of the egg; the brows curve as an Indian bow; the eyes are lotiform. We recognize again the elephantine shoulders and arms, the leonine body, and, perhaps loveliest of all, the hand, which in its articulation suggests the pliant growth of the lotus flower it holds. It will be observed in the figure of the Bodhisattva and his attendants that the flesh parts appear to be modelled in light and shade. Actually this chiaroscuro has nothing to do with the recording of any effects of illumination: like the highly similar modelling of Trecento painters such as Giotto, its sole function is to impart a feeling of solidity and plasticity to the forms. In a completely arbitrary way areas of shadow are placed on both sides of the bridge of the nose of the Bodhisattva, and in some of the dark-skinned attendants bold highlights are painted on the saliencies of features and body further to enhance the feeling of existence in the round. In the examples at Ajaṇṭā and elsewhere in India this abstract shading has a much softer *sfumato* effect than in the provincial Indian painting at Bāmiyān, where the technique is in process of becoming a convention... In a marvellous reconciliation of beauty, physical and spiritual, the Great Bodhisattva is realized as the very embodiment of that compassion and tenderness that his mission of allaying the miseries of the world implies. The flawless opalescent smoothness of the skin, like the generalized modelling of Gupta statues, the eyes half closed in reverie, the physically unreal proportions of the face suggest a beauty beyond reality; this is a loveliness so refined away from transitory human appearance that it becomes a symbol of celestial beauty and purity. The head, almost like a heavy flower on the strong stalk of the neck, bends slightly forward: an Olympian majesty sits on the tensile arc of the brows. The face is veiled in a lyric, pensive abstraction that almost reminds one of the half-sensual, half-spiritual ghostliness that animates the faces of Michelangelo's demi-gods. The figure as a whole in its tranquil suavity and virile sweetness is the perfect realization of this deity of salvation and refuge. The proper expression of the qualities of a Bodhisattva is no happy accident nor solely the result of any aesthetic inspiration, it is the result of the artist's knowledge and possession of the entire body of the painter's tradition—proportion, drawing, technique—together with an understanding of drama of pose and gesture which, as in the dance, conveys the essential nature of the deity. The figure gives an impression of being arrested in a moment between tranquillity and movement, an impression that is also given by some of the great bronze statues of the Hindu Renaissance; this suggestion of the potentiality of movement as though the figure were about to 'come to life' is, of course, the express result of the wonderfully rhythmic disposing of pose and gesture. (Benjamin Rowland, op. cit. 138 ff.)

Cave II is also a vihāra, like the earlier one wherein the shrine houses the preaching Buddha flanked by chowry bearers. In two subsidiary chapels, there is Hāritī and Pañchika in one (Pl. XXVI) and two yakṣas in the other. Among the paintings here are a large-sized bodhisattva, the dream of Māyā, the interpretation, the descent from Tuṣita heaven, the birth and the seven steps.

The dream of Māyā is an oft-repeated theme. It relates to the dream wherein the bodhisattva was conceived as a white elephant which entered the womb of the queen.

The interpretation relates to the prediction of soothsayers, summoned by king Śuddhodana, the father of Gautama, who explained that the prince to be born would either be a universal monarch or the supremely Enlightened One.

The descent from Tuṣita heaven relates to the story of the bodhisattva in heaven making up his mind to be born on earth as the future Buddha and descending from Tuṣita heaven for that purpose. The moment the Buddha was born, Śakra and other gods received the new-born prince on a silken garment even as Māyā stood under the *śāla* tree holding one of its branches. Immediately afterwards, he walked seven steps forward and pronounced that this was his last birth and that he would become the Enlightened One.

Depicted here are the *Haṃsa*, *Vidhurapaṇḍita* and *Ruru Jātakas* and the *Pūrṇa-avadāna*. There are fragments of a painted legend mentioning the donation of a thousand painted Buddhas, as also some verses from the *Kṣānti Jātaka* from the *Jātakamālā*.

The painting of the *Haṃsa Jātaka* depicts the bodhisattva—golden goose—enthroned and speaking to the queen of Bārāṇasī who had persuaded her husband to have the bird caught by a fowler so that she might hear the Law from him. Earlier, the fowler is shown capturing the goose. The lotus lake, the abode of the goose, is also picturesquely presented.

The paintings of the *Vidhurapaṇḍita Jātaka* depict the beautiful nāga princess Irandatī in a swing, the yakkha Puṇṇaka meeting her, the game

of dice between Puṇṇaka and the king whose minister was Vidhurapaṇḍita, Vidhurapaṇḍita's discourse in the nāga palace to the nāga queen and the happy union of Puṇṇaka and Irandatī.

The painting of the *Ruru Jātaka* shows the kind-hearted golden deer rescuing the drowning man who, ungratefully, later informed the king about him and had him captured.

The *Pūrṇa-avadāna* from the *Divyāvadāna* depicts the story of the conversion of Pūrṇa by the Buddha and the miraculous rescue of his brother, Bhavila, by a deva when he encountered a boat tragedy.

The *Kṣānti Jātaka* is the story of an ascetic who had such a spirit of forbearance that he patiently endured all the persecution of the king of Bārāṇasī in accordance with the vow he had taken not to get agitated under any provocation.

Cave III is an incomplete vihāra.

Cave IV, the most ambitiously planned vihāra at Ajaṇṭā, is also unfinished. The decoration of the doorway is most elaborate and pleasing. The hall has twenty-eight pillars similar to those in the verandah. The shrine has a colossal Buddha in the attitude of preaching the law and flanked by Vajrapāṇi and Padmapāṇi.

Cave V is an unfinished vihāra, with a richly carved doorway.

Cave VI is a large vihāra, double-storeyed, with a damaged ornamental doorway. A preaching Buddha is carved in the sanctuary. Among the paintings, which are mostly obliterated, are the miracle of Śrāvastī and the temptation of Māra. An inscription here mentions the gift by a monk.

Cave VII is a vihāra with a seated Buddha in the shrine and six standing Buddhas carved on the walls around. The paintings here have nearly all disappeared.

Cave VIII is a saṅghārāma (monastery) that has badly suffered damage.

Cave IX is a chaitya hall with a fine façade, its nave, apse and aisles composed by a colonnade of pillars running its entire length. Towards the apsidal end is a memorial (*uddeśika*) stūpa. The pillars and other parts composing the chaitya present early characteristics of the 2nd-1st centuries B. C. The cave has two layers of paintings, an earlier and a later, the former contemporary with the structure of the latter half of the 5th century A. C. [9]

Cave X is the earliest chaitya hall here, with a votive stūpa towards the apse end. It has an inscription, which can be dated in the 2nd century B. C.; it names one Vāsiṭhīputa Kaṭahādi as the donor of the façade. The paintings here show the worship of the Bodhi tree, the *Sāma Jātaka* and the *Chaddanta Jātaka*.

9 G. Yazdani, *Ajanta*, III (text), pp. 15 f.—G. P. M.

The painting of the *Sāma Jātaka* represents the hunter king, Sāma killed by his arrow, Sāma's blind and sorrowing parents, the king in penitent mood, and Sāma restored to life by a goddess who also gave back to his parents their eye-sight.

The *Chaddanta Jātaka* is oft-repeated in Buddhist monuments and gives the story of the bodhisattva born as a six-tusked elephant [10]. The paintings show the happy life of the elephant and his queens in the lotus lake near a huge banyan tree, the queen of Bārāṇasī pretending to be ill, so as to have the elephant (her husband in the former birth) killed, the hunter sent in quest of the tusks, his cutting them and bringing them to the queen, who fainted at their sight.

> Only about one-third of the painting is given over to the actual martyrdom and the dénouement of the tragedy. The greater part of the space is devoted to a most wonderfully naturalistic recording of the elephants in their home in the deep forest. We see them bathing, resting, feeding, and apprehensively awaiting the hunters.
>
> The composition is crowded, and yet one has the impression of the beasts moving with perfect freedom in the space that the artist assigns them. Every available area that is not occupied by the forms of the pachyderms is filled with the carving of floral and foliate forms, and serves to give a dramatic illusion to the density of the jungle. Although the elephants are types, just as much as the human figures in the composition, the artist has given us a marvellous impression of their immense dignity and weight, and their ponderous frolics. The nearest comparison in sculpture is in the representation of the same story on the cross-bars of the southern and western gateways of Sāñchī. The same method of continuous narration is employed, so that the figure of the six-tusked elephant (the future Buddha) is repeated no fewer than four times. In the relief only the intrusion of the figure of the hunter at the extreme right suggests that this is more than a jungle idyll. The method for suggesting space in these animal subjects is exactly the same as that in dealing with human figures in both sculpture and painting. The forms in the foreground slightly overlap those behind, which are placed above them in one or more tiers to the top of the composition. As in all periods of Indian art, we are struck with the artist's complete assurance and mastery in rendering the animals in literally dozens of poses, every one of which is completely characteristic of the species. The elephants at Ajaṇṭā and Sāñchī are rendered with such consummate knowledge of their specific articulation and gait that it is difficult to think of a memory-image intervening between the artist and the realization of his design.
>
> The setting, especially in those portions of wall-painting dealing with the activity of human figures, is entirely formalized, and exists only as a background. There is already a completely evolved convention whereby rocks are symbolized by a series of block-like cubes, and mountains are represented simply by duplication of these same forms. These shapes, by their squareness and hardness, serve to connote the idea of rock or mountain without the necessity of any really structural or textural description of the form. This is the equivalent of the archaic method of representing trees, whereby leaves of the different species are attached to a mere ideograph of the trunk-and-branch structure. (Benjamin Rowland, op. cit. pp. 60-1.)

Cave XI is a vihāra with Buddha figures in three panels on the right wall of the verandah and a seated Buddha against a stūpa in the shrine. The

10 Four-tusked elephants from Africa have been noted by Attilio Gatti in *Great Mother Forest* (Lond. Hodder & Stoughton, 1938 ed.), p. 183. Rajendra Lala Mitra (in *Buddha Gayā*, 213 f.) gives the report of a (freak) nine-tusked beast.—G. P. M.

famous sculpture of four deer with a common head (cave I) has a painted version. There are large bodhisattva paintings here, but they are quite damaged.

Cave XII is an early saṅghārāma with an early Brāhmī inscription in one of the cells, mentioning the gift of a merchant Ghanāmadaḍa.

Cave XIII is a dilapidated saṅghārāma of early date. No. XIV is an incomplete vihāra with a beautiful, decorated doorway, and No. XV a damaged vihāra.

Cave XVI is amongst the most beautiful vihāras at Ajaṇṭā. The inscription here, mentioning its dedication by Varāhadeva, the minister of the Vākāṭaka king Hariṣeṇa towards the end of the 5th century A. C., enhances the importance of this cave. The account given in the inscription of this dwelling, that it was adorned with windows, doors, beautiful picture galleries (*vīthī*), carvings of celestial nymphs, ornamental pillars, stairs, shrine (*chaitya-mandira*), a large reservoir and a shrine of the lord of the nāgas, is fully borne out by what is seen here. The twenty pillars supporting the hall have square bases with octagonal, polygonal and square parts in succession, and decorated capitals and bracket figures of *gaṇas*, musicians and flying couples. The large, preaching Buddha here is seated in the attitude of *pralambapāda* (western sitting style).

The paintings represent the story of Nanda, the miracle of Śrāvastī, Sujātā's offering, the incident of Trapuṣa and Bhallika and of the ploughing festival, the visit of Asita, the prince at school, and the dream of Māyā.

The story of Nanda here has reference to his conversion. The scenes show Nanda's ordination and his journey to heaven in the company of the Buddha in order to see the heavenly nymphs who would be his if he lived the monk's life. The finest representation of this theme is to be found in Nāgārjunakoṇḍa.

Sujātā, the daughter of a village headman, had made a vow to offer the best of milk-food to the shining spirit of the tree, whom she saw in the resplendent figure of the Buddha under the Bodhi tree. To him she gave the food prepared by her. This is an oft-repeated theme in Buddhist sculpture.

Trapuṣa and Bhallika were two merchants who offered food to the Buddha. There are many representations of this scene.

The incident of the ploughing festival is, again, a favourite theme. The little prince was left in the shade of a tree while Śuddhodana and the other Sākyas celebrated the ploughing festival. The shadow of the tree did not move with the passage of time and the prince was found seated in meditation, a miracle which astonished the Sākyas.

Asita, the sage, came to king Śuddhodana to see the little child Siddhārtha who, he knew, would later become the supremely Enlightened One and to whose first sermon, as he sorrowfully knew, he would not live to listen.

Many sculptures represent Siddhārtha at school, or using the bow and arrow, wrestling and distinguishing himself in every branch of learning and the use of arms.

Among the stories that have found representation in this cave are the *Hasti*, the *Mahā-ummagga* and the *Sutasoma Jātakas*.

The *Hasti Jātaka* (from the *Jātakamālā*) narrates the story of a noble elephant which threw itself down from a great height so that its flesh might feed a number of hungry travellers. The *Mahā-ummagga Jātaka* is one of the longest of the *Jātakas* and the episode chosen for depiction is that of the riddle of the son. The bodhisattva acted as a judge to settle a dispute between an ogress and the real mother who each claimed the child as her own. He asked them both to pull the child but the mother, seeing the pain experienced by the baby, gave in, thus enabling the judge to pronounce her the real mother. The riddle of the chariot and the riddle of the cotton thread, both from the same story, are also shown further on.

The *Sutasoma Jātaka* gives the story of the infatuation of a lioness for a charming prince and the incidents that followed. The painting shows the lioness licking the feet of the sleeping prince, thereby conceiving a child.

Cave XVII, which was excavated by a feudatory of the Vākāṭaka king Hariṣeṇa as given in an inscription incised on the wall of the verandah, has an elaborately carved doorway with fine floral designs; the Gaṅgā and Yamunā figures on the door jambs are most pleasing, as also the several Buddha figures here. The central Buddha image in the shrine is flanked by Padmapāṇi and Vajrapāṇi holding chowries and on the pedestal is the wheel flanked by deer.

Among the masterpieces of painting here are the seven earlier Buddhas, Vipaśyi, Śikhi, Viśvabhū, Krakucchanda, Kanakamuni, Kāśyapa and Śākyamuni, as well as Maitreya, the Buddha to come; the subjugation of Nālāgiri; the descent at Saṅkassa; the miracle of Śrāvastī, and the meeting with Rāhula.

The Jātakas represented are the *Chaddanta*, the two *Mahākapi* (Nos. 407 and 516), *Hasti*, *Haṃsa*, *Vessantara*, *Sutasoma*, *Sarabhamiga*, *Maccha*, *Mātiposaka*, *Sāma*, and *Mahisa* and the story of *Siṃhala* from the *Divyāvadāna*, together with details from the *Valāhassa*, *Sivi*, *Ruru* and *Nigrodhamiga Jātakas*. The story of the first *Mahākapi Jātaka* (No. 407; cp. *Jātakamālā*, No. 27) is famous and has been sculptured in the Bhārhut stūpa. It is that of the bodhisattva (born as king of the monkeys) who sacrificed his own life to save those of his subjects.

The paintings in this cave represent the river, the followers of the king shooting the monkeys, the strange bridge partly composed of the body of their leader the bodhisattva who thereby helped them go safely, and the sermon of the dying monkey to the king.

The painting is of great interest from the religious point of view, since it shows that according to the teaching of the Buddha, as preserved in the *Jātaka* stories, men, animals, even reptiles possess alike a sense of moral and spiritual values, and are bound together as different aspects of life in the universe (G. Yazdani, *Ajanta*, Vol. IV, p. 35).

The *Hasti Jātaka*, already described, relates to the magnanimous elephant which offered itself as food to the travellers.

The interesting panels of the *Haṃsa Jātaka* here show the fowler with the geese he has caught and the sermon by the bird to the king and queen in their court.

The painted scenes from the *Vessantara Jātaka* show the banishment of Vessantara because of his limitless generosity, Vessantara leaving the city in his chariot, his life in the forest, his gift of his children to a wicked brāhman (Jūjaka), the restoration of the children to the grandfather and the return of the prince and princess.

The scenes from the second *Mahākapi Jātaka* (No. 516; cp. *Jātakamālā*, No. 24) show how the bodhisattva, born as a monkey, rescued a man fallen into a deep pit in the forest and showed him the way out of the forest in spite of the latter's ingratitude.

The scenes from the *Sutasoma Jātaka* show the king going for a hunt, the lioness licking the feet of the sleeping ruler, the mother-lioness in the city with her child (Saudāsa) in the king's lap, the schooling of the prince and his coronation, his cannibal habits and his conversion by Sutasoma, all of which are narrated in detail.

The *Sarabhamiga Jātaka* is the story of the king of Bārāṇasī rescued by a stag from a pit into which he had fallen.

The *Maccha Jātaka* is the story of the bodhisattva who, born as a fish, made a solemn asseveration to bring down rain to save his kin from the danger of sure death by drought.

The *Mātiposaka Jātaka* is the story of the elephant who looked after his blind mother and who, when captured by the king of Bārāṇasī to be made the state elephant, refused to touch any food. The king out of compassion released him to return to the forest and take care of his blind parent. The scenes painted here depict the refusal of the elephant to touch food, his release and happy re-union with his mother.

The painting of the *Sāma Jātaka* shows first the youth carrying his blind parents in slings suspended from a bamboo resting on his shoulder, then the king carrying Sāma, and the latter with a pot to be filled in the lake.

The *Mahisa Jātaka* is the story of the bodhisattva who, born as a buffalo of infinite patience, freely allowed a monkey to torture him. The monkey learnt a lesson only when he practised the same tricks on another buffalo and dearly paid for it with his life, being thrown down and trampled.

The *Siṃhala Avadāna* is the story of Siṃhala who accompanied by several merchants was shipwrecked and cast ashore on a strange island inhabited by demonesses who assumed the beautiful forms of nymphs to lure them. The bodhisattva (born as a horse) offered to rescue these ship-wrecked merchants. Siṃhala with some of his companions availed themselves of this help. Those who stayed behind were eaten up by the delectable demonesses. One of these ogresses, disguised as a beautiful woman and carrying a child in her arms, followed Siṃhala and claimed him as her husband before the king. Himself struck by her beauty the king made her his queen in spite of the protests of his wise ministers. This resulted in the steady annihilation of the palace folk, who were devoured by the demonesses. Siṃhala drove out the ogresses, set out with an army, crossed the sea to reach the land of these wicked ones, defeated them and, as the saviour of the island, became the ruler there (Pl. XXVII).

In the painting of the *Sivi Jātaka* there is a short legend 'Sibirājā' painted in the panel. The painting beautifully depicts the magnanimous gift of Sivi, while experiencing great pain when his eyes were being pulled out. The sorrow of his queens is very vivid.

The *Ruru Jātaka* as depicted here shows the king promising a reward to the hunters for information about the deer. The king in the forest, surrounded by hunters, and the miracle of the hunter's hand, getting chopped when he tried to capture the deer, are deviations from the Jātaka story. The principal scene here is the return of the king, with the deer respectfully placed in a chariot.

The *Nigrodhamiga Jātaka* is the story of the bodhisattva who offered himself to be killed by the king of Bārāṇasī. The latter was fond of venison and on that account secured from the animals an agreement that one animal should be sent every day to the slaughter house by the animals themselves. The lot having fallen on a pregnant doe the compassionate deer offered itself in her place. The cook, astonished at this magnanimity, brought it to the notice of the king who worshipped the animal as it preached to him regarding the right practice of *karuṇā* towards fellow-beings.

Another part of the wall of the court in Cave XVII illustrates a portion of the *Viśvantara Jātaka*, in which the chief episode shows the princely hero announcing to his wife the news of his banishment from his father's kingdom. At the right of the composition, in a pavilion with orange walls and red pillars, a swarthy lord clasps his swooning consort; her drooping pose is accented by the bend of her head, and the relaxation of every limb emphasizes her distress. This detail of the fresco is an illustration of how in Indian painting states of mind or moods are, as in a play, precisely indicated by pose and gesture and glances. This is exactly what is implied in the Six Limbs of Painting and in all later treatises on the art of painting. The anxiety of the princess is revealed by the way in which she clings to her lord for support; the prince's solicitude, by his offering of the cup of wine. The atmosphere of concern is further heightened by the figure of the dwarf glancing upward at the couch and the maid servant with the carafe who hovers behind the couple. It will be noted how the directions of the glances of the principal actors are fixed on the figure of the hapless prince. He and the princess appear again with umbrella-bearing attendants in the part to the left of this detail, where one should also notice the wonderfully characterized figure of a beggar with bowl and crooked staff. Behind this group is a boldly patternized background of exotic foliage, in the rich variety of its greens suggesting European tapestry design.



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AJAṆṬĀ : March of the royal army, Siṃhala Avadāna (Cave XVII)

PLATE XXVIII.



Copyright: Ceylon National Museums.

AGNI: Figure (height 6¼ in.) in bronze, found as a deposit in the second relic-chamber of a thūpa in Topāvewa, Polonnaruwa, (Ceylon); *circa* 13th cent. (*ASCAR.* for 1909, p. 30 & plate LXIX; *MCM.* I, p. 22 & plate XXIII.)



Copyright: Department of Archaeology, India.

AJĀTASATTU, sculptured at Bhārhut (*circa* 2nd cent. B. C.) as worshipping the Buddha.

The effect of the whole composition in its employment of dramatic and emotional gestures, the device of continuous narration, and the feeling of stirring movement that leads across the shallow stage and animates the individual figures, is like a translation of the technique of the Amarāvatī reliefs into terms of painting. It should be noted further in connexion with this wall-painting that the representation of the palace with its heavy cornice supported by slender colonnettes is probably a reasonable approximation of the domestic architecture of the period (Benjamin Rowland, op. cit. pp. 141-2).

Cave XVIII is unfinished.

Cave XIX is a fine specimen of a chaitya hall. The stūpa towards the end has on it representations of the Buddha in human form. It has a wonderfully carved façade and a beautiful little portico, all dominated by the chaitya-window pattern, and huge figures of dwarf yakṣas and Buddhas. One of the loveliest carvings at Ajaṇṭā, the beautiful group of the nāgarāja and queen, with the female chowry bearer behind them, is to the left of the facade (Pl. XX).

The paintings here represent the Buddha, and a particularly noteworthy one is that of the Buddha with his begging-bowl, before his son Rāhula and Yasodharā.

Cave XX is a vihāra with the preaching Buddha in its shrine and a fragmentary inscription mentioning one Upendra as the donor of the *maṇḍapa* there. The inscription may be dated towards the end of the 5th and the beginning of the 6th century A. C.

Cave XXI is a partially damaged vihāra.

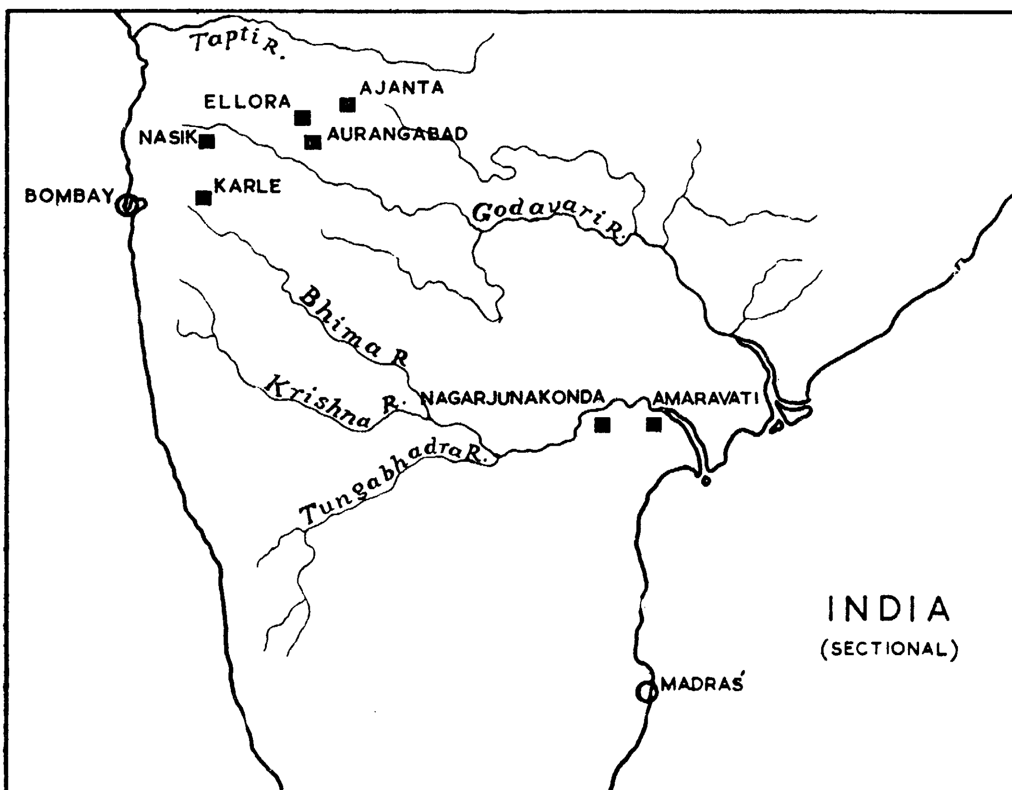
Cave XXII is also a vihāra that enshrines the Buddha seated in the *pralambapāda* attitude (with legs hanging down). Among the paintings here are Mānuṣī Buddhas, Maitreyas, and nāgas holding lotuses.

Caves XXIII, XXIV and XXV are incomplete vihāras.

Cave XXVI enshrines the Buddha in the *pralambapāda* attitude. The two important scenes here are the *parinirvāṇa* (Pl. XXIII) and the *māra-darśana* (Pl. XXI). The inscription near the verandah mentions the name of the donor of this temple as the monk Buddhabhadra, a friend of Bhavvirāja the minister of the king of Aśmaka, and may be dated towards the end of the 5th and the beginning of the 6th century A. C.

Cave XXVII enshrines an image of the preaching Buddha. It is a vihāra, as also are Nos. XXVIII and XXX. But XXIX is a chaitya. All of them are left unfinished.

C. SIVARAMAMURTI.



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AJAPĀLA-NIGRODHA, the 'Goatherd's Banyan' tree.

When monasticism had not yet developed into a system of organised hierarchy with vested interest and permanent hold on property, when the life of a bhikkhu was more like that of a wandering ascetic although the spirit of asceticism as self-mortification was denounced, when the chief characteristic of a follower of the Buddha was contentment with little (*appicchatā*), at that time the shade and shelter of a spreading tree played an important part in religious living. The foot of a tree (*rukkha-mūla*) is recommended frequently for meditation, and is one of the four reliances (*nissaya*) of a true monk's life.

Not only do trees and shady groves in general form the background of many historical details in the life of the Buddha, but some have acquired an individuality and history of their own. And the Goatherd's Banyan tree (*ajapāla-nigrodha*) is one of the most outstanding among them. The story of how it got its name does not, however, occur in Pali literature and is probably a late invention based on the name [1].

We read in the *Mahāvastu* [2] that when Gautama as a bodhisattva was living his life of austerity on the banks of the Nairañjanā, he was seen by a goatherd who with great devotion planted a young banyan-tree with the firm belief that when that banyan-tree should have grown to its full size, the bodhisattva would have achieved his aim. And he begged, " For my sake, be pleased then to make use of this banyan-tree ", to which request assent was given by silence. From time to time the goatherd would hoe the soil around the tree and pour water on it. Thus, the tree grew quickly with many branches. When the goatherd saw this, his heart became exceedingly serene ; and when he died, he was reborn in the Heaven of the Thirty-three (*trāyastriṃśa*).

The Chinese version of the *Abhiniṣkramana Sūtra* [3], too, mentions a shepherd boy, who offered the bodhisattva some goat's milk, and also anointed his body therewith. Then, cutting down some branches from a banyan-tree, the boy made therewith a covering over the head of the bodhisattva as a shelter from the wind and the rain. These branches took root and bore flowers and leaves.

Still, the name of the banyan-tree, as recorded, is probably no more than an indication that goatherds used to come and sit in its shade [4]. But, whatever the origin may be, it is evident from these and other sources that the Buddha after his enlightenment sat down at the foot of this Goatherd's Banyan-tree, for a period of seven days, experiencing the bliss of emancipation [5], in joy and ease [6]. As to the exact placing of those seven days, there is some discrepancy among the different sources.

From the Book of Discipline and the Verses of Uplift [7] it would appear that the Buddha spent the first seven days in concentration of mind, experiencing the bliss of emancipation, seated at the foot of the Bodhi-tree. At the end of this first week he formulated the doctrine of dependent origination (*paṭicca-samuppāda*, q.v.). the following seven days were spent in contemplation and in the blissful experience of release under the Goatherd's Banyan-tree.

1 *BHS.* II, 7.

2 *Mhvu.* III, 301.

3 translated by S. Beal, *The Romantic Legend of Sākya Buddha*, London, 1875, pp. 192 and 238.

4 *UdA.* 51 and *Vin A.* 957.

5 *Vin.* I, 2.

6 *Mhvu.* III, 302.

7 *Vin.* I, *Mahāvagga*, 2 ; *Udāna*, 1–4.

But according to the *Mahāvastu*[8], it was only after the fifth week spent by the Buddha at the abode of Mucalinda, the nāga king, that he sat for seven days in joy and ease at the foot of the Goatherd's Banyan-tree. While the narrative of the *Mahāvastu* does not mention any detail about the happenings in connection with this week under the Ajapāla-nigrodha, the *Mahāvagga*[9] relates that at the end of the seven days there, a brāhman, with a fault-finding nature (*buhunka-jātika-brāhmaṇa*) and stiff with pride[10], approached the Buddha with the questions: To what extent is one a brāhman? What are the things that constitute a brāhman? The Buddha replied with an *Udāna-gāthā*[11], saying that a brāhman is one who has done away with all evil, who is without stain, who has self-control, who is well-versed in the sacred lore, and lives a saintly life.

It will be noted that the reply has been couched in very general terms which could have been uttered by any spiritual teacher without expressing any definite characteristic of a specific doctrine. It is, no doubt, for this reason that this utterance, although the first one of the Buddha after his enlightenment directed to human ears, has never attained the status of his first sermon, the *Dhamma-cakkappavattana Sutta* (q.v.). It is after this conversation that the Buddha left the shelter of the Goatherd's Banyan-tree. It was beneath this tree that the Buddha meditated in solitude, just after he had won full enlightenment[12], with joy in his mind over the freedom attained, and which is so hard to achieve. It was there and then that Māra, the tempter, approached him with the thought that the giving up of his austerities had given the Buddha an illusory freedom, whereas, in truth, he had strayed from the path of purity. The Buddha understood at once the source of such distracting thoughts, and rejoined in verse that he knew the uselessness of rituals, which may be compared to the oars and the rudder of a boat on dry land. When Māra realised his defeat, he immediately changed his tactics and assumed the likeness of a great elephant in order to frighten the Buddha; but once again his efforts were in vain[13].

It was, probably, on the same occasion, as the Buddha subsequently related to Ānanda and as recorded in the *Mahā Parinibbāna Suttanta*[14], that Māra, the evil one, approached the Buddha, resting under the banyan-tree, shortly after having attained enlightenment, with the request, "Pass away now, lord, from existence" (*parinibbātu dāni bhante Bhagavā*). But the Buddha replied, "I shall not pass away, O Evil One! until not only the brethren and sisters of the Order, but also the lay-disciples of either sex shall have become true hearers, wise and well-trained, ... I shall not die until this pure religion of mine shall have become successful, prosperous, wide-spread, and popular in all its full extent until, in a word, it shall have been well proclaimed among men!"[15]

It was still during the same season and in the same place, when the Buddha was seated under the open sky during the night, and Māra once more tried to produce fear in the Buddha, making use of the rain which was falling drop by drop[16], but failed to make the slightest impression on the Buddha who dismissed Māra by saying that those who are well controlled in deed, word and thought were in no way to be conditioned by Māra's seductions.

According to the *Mahāvastu*[17] and other sources, it was at the foot of the same banyan-tree that the Buddha hesitated to teach his doctrine because it was "profound, abstruse, subtle, hard to understand by mere logic, intelligible only to the wise ...." But it is only in the Pali canonical works[18] that we read of the solution of this doubt and hesitation, of how Brahmā Sahampati pointed out that there were some beings "with only little dust in their eyes, who would grow in knowledge on hearing the doctrine".

In the commentary to the *Dhammapada*[19], however, we read that "for seven weeks he remained on the Throne of Wisdom; in the eighth week he seated himself under the Goatherd's Banyan-tree and meditated upon the depths of the Law, finally arriving at misgivings as to his ability to preach the law to others"[20]. But then, following Brahmā Sahampati's petition, the Buddha surveyed the world and acceded to his request.

A year passed, and again the Buddha had come to Uruvelā on the banks of the river Nerañjarā. For seven years now Māra, the evil one, had been dogging (*anubaddha*) the Exalted One, six years before the enlightenment and one year thereafter, watching for an opening (*otārāpekkha*) to make him falter, but without gaining access. Once again the Buddha was seated underneath the Goatherd's Banyan-tree, which seems to have been not only his favourite retreat for meditation, but also the haunt of Māra's choice. This time Māra presented himself as a compassionate friend of that lonesome figure, "Is't sunk in grief thou art, that in the wood thou meditatest? .... Is there no one with whom thou canst be friends?"[21] But, if friendship is not wanted, the spheres and objects of the senses are the domains of Māra, and hence he boasts, "Thou wilt not, O recluse, escape from me!" The Buddha, however, replies that as he is not interested in whatever belongs to the senses, Māra cannot even see the way he (the Buddha) goes. That really sets Māra worrying and so he entreats the Buddha that if he has found a path that is safe (*khema*) and that

8 *Mhvu.* III, 302 and 314.
9 *Vin.* I, 2.
10 *UdA.* 51.
11 *Ud.* p. 3.
12 *S.* I, 103.
13 ibid. 104.
14 *D.* II, 112–4.
15 *SBB.* III, *Dialogues of the Buddha*, II, pp. 120–1.
16 *S.* I, 104.
17 *Mhvu.* III, p. 314.
18 *Vin.* I, *Mahāvagga* 4; *D.* II, 36; *M.* I, 167; *S.* I, 136,
19 *DhpA.* I, 86.
20 *HOS.* XXVIII, p. 196.
21 *S.* I, 122.

leads to deathlessness (*amatagāmina*), "go thou that way alone and do not lead another there" (*pehi gaccha tvam ev-eko, kim aññam anusāsasī 'ti*). But even that is not conceded by the Buddha :

" When people seek the kingdom not of death,
Enquiring for a road beyond,
To them, when asked, I do declare
The freedom from attachments all " [22].

But although the evil one apparently gave up, not so his daughters Taṇhā (craving), Arati (discontent) and Ragā (lust), who, assuming their most enticing forms, offered themselves to minister at his feet [23]. All their efforts, however, were like attempts to cleave a rocky mountain with lotus stalks [24].

Not only were temptations fought and overcome at the foot of this famous tree, but it was here also that during the Buddha's meditation in solitude he discovered the one and only way (*ekamagga* [25]) that leads to the purification of beings, to the utter passing beyond sorrow and grief, to the destruction of woe and lamentation, to the winning of the Path, to the realising of Nibbāna, namely, the four methods of mindfulness (*satipaṭṭhāna*, q.v.), contemplating the body, feelings, thoughts and mental states. Here, too, the Buddha reflected on how the five controlling faculties of faith, energy, mindfulness, concentration and insight could be cultivated and developed, and would culminate in the deathless state of Nibbāna [26]

And again at the foot of the Goatherd's Banyan-tree, after having been rebuked for his apparent lack of respect for seniority, the Buddha thought of the things which make an elder : to speak in due season things true and profitable ; and.

" He who, in virtue perfect, learned,
Of ready wit, controlled, a sage,
With wisdom sees the sense of things,
Of open heart, of ready wit
He hath transcended every state.

Who hath abandoned birth and death,
Who in the God-life perfect is—
That is the man I elder call.
By ending of the *āsavas*
A monk is rightly elder called." [27]

H. G. A. VAN ZEYST.

AJAPĀLA PAGODA in Pegu District, Burma. Over 1,600 terracotta plaques of a unique type were discovered here. The reliefs on them depict the assay at the temptation of the Buddha by Māra's daughters, who are shown in different stages of life, as maidens, middle-aged women and mothers, with descriptive legends in the Talaing language (*ASIAR*. 1914–5, Pt. I, 23).

22 ibid. 123.
23 ibid. 125.
24 ibid. 127.
25 S. V, pp. 167 and 185.
26 ibid. p. 232.
27 A. II, 22, trsl. F. L. Woodward, *Gradual Sayings*, II, p. 24.

AJARASĀ SUTTA, a short sutta in verse occurring in the *Jarā Vagga* of the *Devatā Saṃyutta* of the *Saṃyutta Nikāya* (I, pp. 36-7). It derives its title from the question contained in the first line—What is it that is desirous because of its absence of decay (*ajarasā*), the answer to which is found in the third line, viz., virtue. It is to be inferred that the questioner is a deva and the answer is to be attributed to the Buddha. The sutta ends with the Buddha's answers to the three questions : It is faith that is profitable when well established, it is wisdom that is a jewel to mankind and it is merit that cannot be carried away by thieves. [1]

AJARA SUTTA, reference in *Vism.* viii, § 248, p. 243, to AJAJJARA SUTTA (*S.* IV, 369).

AJĀTAŚATRU, king of Magadha. See AJĀTASATTU.

AJĀTAŚATRU-KAUKṚTYA-VINODANA has three Chinese translations extant in the Tripiṭaka. The first one is called *Fo-shuo-a-shê-shih-wang-ching* (佛說阿闍世王經, its Sanskrit equivalent being *Buddhabhāṣitājātaśatrurāja-sūtra*), which was translated by Chih Lou-chia-ch'an (Lokarakṣa ?), of the Eastern Han dynasty, 25–221 A.C. It consists of 2 fascicles and agrees with the Tibetan text (*Nanjio*, No. 174 ; *Taishō*, No. 626).

Another translation is called *P'u-ch'ao-san-mei-ching* (普超三昧經, its Sanskrit equivalent being *Sammantaukramaṇa-samādhi-sūtra*), which was translated by Chu Fa-hu (Dharmarakṣa) 286 A.C. of the Western Tsin dynasty, 265–317 A.C., and consists of 4 fascicles. This is the later translation of the above mentioned (*Nanjio*, No. 182 ; *Taishō*, No. 627).

The last one was translated under the title of *Fang-po-ching* (放鉢經 or the 'Sūtra on letting the bowl go', its original name being referred to by Nanjio as *Pātra-gamayat-sūtra*) under the Western Tsin dynasty, but the translator's name is lost. Moreover, this is not a complete translation, unlike the two mentioned above. It is a translation similar to the second chapter of the above (*Nanjio*, No. 183 ; *Taishō*, No. 629).

Beside these, *Fo-shuo-wei-ts'êng-yu-ch'êng-fa-ching* (佛說未曾有正法經) is also called a later translation of this sūtra. It consists of 6 fascicles, and was translated by Fa-hsien of the later Sung dynasty (*Nanjio*, No. 925 ; *Taishō*, No. 628). The corresponding Tibetan translation can be found both in the Sde-dge and the Peking editions.

The former is rendered as *Ḥphags-pa ma-skyes-dgraḥi ḥgyod-pa bsal-ba shes-bya-ba theg-pa chen-poḥi-mdo* (its Sanskrit equivalent being *Ārya-Ajātaśatrukaukṛtyavinodana-nāma-mahāyāna-sūtra*). This was translated by Mañjuśrīgarbha and

1 The reading *corehahāriyaṃ* in the Sinhalese edition (Buddhist Congress Tripiṭaka Series, 1948, p. 80) is to be preferred to the reading of the other editions *corehi hāriyam* which has the opposite meaning.

Ratnarakṣita (*TM.*, No. 216). The title of the sūtra and the name of translators of the latter are in complete agreement with the former (*ŌM.* No. 882).

The contents of this sūtra are based on the famous legend of king Ajātaśatru and Gautama Buddha. But its doctrines show the influence of early Mahāyāna Buddhism. The question of the confession and the purity of mind (*citta-viśuddhi*) are fully discussed. From this point of view this work should be estimated as belonging to the period of transition from the early Mahāyāna to the teaching of Pure-Land Buddhism.

S. K.

AJĀTAŚATRU - RĀJA - VYĀKARAṆA SŪTRA, extant in Chinese. It was translated during the Western Tsin dynasty (265—317 A.C.) by Fa-chü and consists of five leaves (*Nanjio*, No. 272). With regard to the contents of this sūtra, see AJĀTAŚATRU-KAUKṚTYA-VINODANA.

AJĀTASATTU, king of Magadha. The life story of Ajātasattu, who reigned during the last eight years of the Buddha's life and yet twenty-four years more thereafter [1], begins even before he was born. It is a prenatal incident which provided him with the epithet Ajātasattu, one which adhered to him for life and even thereafter, superseding his own proper name, unknown in Theravāda history [2]. For, at the time of his conception there arose in his mother, a princess of Videha and daughter of the king of Kosala, an intense desire to drink blood from the right knee of her husband, king Bimbisāra of Magadha. When the king heard of this, he called for his astrologers to find out from them what would be the result thereof. The astrologers said, "The child conceived in the womb of the queen will kill you and seize your kingdom." Whether the king did not think much of this prophecy, or resigned himself without reservation, he had his right knee cut open with a sword and gave the blood to the queen to drink out of a golden vessel. But the queen lost her affection for the unborn child which thus became its father's 'enemy while still unborn' (*ajātasattu* [3]). Several times the queen endeavoured to bring about an abortion by causing her womb to be 'crushed' and to be heated with steam. But notwithstanding all her efforts the child was born in due course to fulfil the prophecy, as will be seen later.

Bimbisāra, however, loved his child dearly, so much so that once, instead of paying attention to a discourse by the Buddha, who was being entertained at the royal palace, the king fondled the boy on his lap without listening to the doctrine expounded. The Buddha admonished the king in this connection and told him a story of olden time, called the *Thusa Jātaka* [4], in which the king was apprised of the danger coming to him through his son. But Bimbisāra gave no heed to the words of the Buddha.

Another incident is related, showing Bimbisāra's affection for his son. Once the child was in great pain, due to an abscess on his finger. Although the king was administering justice, he wanted to soothe the pain by holding the child's festering finger in his mouth, where the abscess broke. As he could not leave the courtroom to spit out the matter, the king swallowed it [5].

The prince showed evil tendencies quite early in his life. Once he visited the palace that was being built for Jotika, the treasurer. Holding his father's finger, as he walked round and round the palace, he thought to himself, "What an utter simpleton my father is! This Jotika, although he is a mere householder, dwells in a palace made entirely of the seven precious minerals. But my father, although he is a king, dwells in a house of wood. Not for a moment after I have become king will I permit this householder to dwell in such a palace." [6]

His ambitious tendencies did not pass unnoticed and were exploited in due course by Devadatta, a cousin of the Buddha, who through his personal ambition and self-conceit had formed evil wishes for religious leadership and power. He planned to secure the co-operation of Ajātasattu for the fulfilment of his avid schemes. Having developed certain psychic powers (*iddhi*, q.v.), Devadatta was able to win his admiration thereby, and ingratiated himself with the prince [7].

Ajātasattu showered gain and honour on the crafty Devadatta while the latter developed his plan to place himself at the head of the Order of monks. He even suggested to the Buddha, that since he, the Buddha, was now feeble and aged, he should live free from care, and that he, therefore, should leave the direction of the Saṅgha in the hands of Devadatta. The Buddha's refusal was received by Devadatta with indignation, which soon developed into real hatred [8].

Meanwhile Ajātasattu had a monastery built for Devadatta at Gayā-sīsa; and every day he brought him perfumed three-year-old rice flavoured with the choicest spices. Such great honour and gain brought Devadatta a large following [9]. But it also brought about his downfall, as "the bearing of fruit brings about the destruction of a plantain tree" [10].

After the Buddha had caused the Order of monks to issue in Rājagaha an Act of Proclamation (*pakāsanīya-kamma*) that in anything done by Devadatta neither the Buddha, nor the Doctrine (*dhamma*), nor the Saṅgha was to be recognized but only Devadatta, the latter went to Ajātasattu and proposed that, while he himself should kill the

1 *Mhv.* ii, 32.

2 Ajātasattu (Skt. Ajātaśatru) is called Kūṇika or Koṇika by the Jains (*JBORS.* V, pp. 550–1) and Kṣemadarśin by Tāraṇātha (*IHQ*, III, p. 508).

3 *J.* III, p. 121.

4 *J.* III pp. 122–6, No. 338.

5 *DA.* I, 138.

6 *DhpA.* IV, 211.

7 *Vin.* II, *Cullavagga*, vii, p. 184; *DhpA.* I, 139.

8 ibid.

9 *J.* I, p. 186: *Mahilāmukha Jātaka*, No. 26.

10 *S.* I, 154.

Buddha, Ajātasattu should kill his father, Bimbisāra. Ajātasattu took a dagger and went to do so, but on being found out by the ministers, he confessed his purpose. The ministers advised the king that the prince and all the plotters should be slain; but Bimbisāra, when he found out who the real instigator was, pardoned his son and handed over the kingdom to him [11].

Devadatta, having succeeded thus far in that the tool in his hands had now acquired real power as king of Magadha, approached Ajātasattu again with the request "to command his men to deprive the recluse Gotama of life" [12]. And Ajātasattu asked his soldiers to do whatever Devadatta wished. Thus it was that Devadatta laid various plans to encompass the Buddha's death, all of which miscarried. (For details, see s.v. DEVADATTA.)

But, although Bimbisāra had handed over the kingdom to Ajātasattu, the evil seed sown by Devadatta had taken root, and the new ruler thought that as long as Bimbisāra was alive, he might try to regain his throne and power; therefore, he should be done away with. But, after his abortive attempt at patricide failed, he hesitated to adopt the extreme course of direct action, and resolved instead to imprison Bimbisāra and allow him to be starved to death. In prison, nobody but queen Khemā, sister of the king of Kosala, was allowed to visit Bimbisāra. This queen secretly took food with her, on which Bimbisāra used to live. When this was discovered and forbidden, she took food hidden in the locks of her hair. On this being found out, she was allowed to enter only with flowing tresses. Then she took small quantities of food in her shoes, but this too was discovered, and she had to go bare-footed. When, finally, she smeared her body with honey which Bimbisāra used to lick and thereby kept himself alive, she was no longer allowed to see Bimbisāra at all.

It is said in the *Amitāyur-dhyāna-sūtra* [13] that Ajātaśatru became so angry when he heard of his mother's action of smuggling food into prison, that "he brandished his sharp sword, intending to slay his mother". But, his minister Candraprabha and the physician Jīva intervened; they rebuked him for such low conduct, calling him a caṇḍāla (outcaste), and threatened to leave his court. Thereupon, Ajātaśatru repented, laid down his sword and did not hurt his mother, but ordered his officers to put the queen in a hidden palace and not to allow her to come out again. Bimbisāra ultimately died in prison of starvation, at the age of 65.

On the very same day that Bimbisāra died, but before the news thereof had reached the royal palace, a son was born to Ajātasattu who was greatly pleased thereby [14]. Ajātasattu's mother used the opportunity to tell him of the incident, related earlier, when the prince had an abscess on his finger. Hearing this, Ajātasattu, now himself the happy father of a child, was overcome with remorse and issued orders to have his father released at once. But, when the messengers reached the prison, Bimbisāra was already dead.

Ajātasattu's friendship with Devadatta and his consequent hostility against the Buddha and his Order of monks probably endeared him to those who felt their prestige waning with the increasing influence of the Buddha's doctrine. It is not surprising, therefore, to find a different version of Bimbisāra's death in the *Nirayāvali Sūtra* of the Jains, who have tried as far as possible to free Ajātasattu from the guilt of patricide. There Koṇika (as Ajātasattu is named) orders his father's imprisonment, owing to some misunderstanding. When the mistake is realised, the good son himself rushes to the prison with an axe wherewith he intends to hack through the fetters which keep his father bound. Bimbisāra, however, not aware of the son's changed attitude and seeing him approach with an axe, thinks that he has come with murderous intentions. Rather than allow his son to become a patricide, Bimbisāra takes his own life [15].

One feels inclined to think that Ajātasattu's change of heart was not very deeply rooted, or was not considered by others as convincing. For, his half-brother, commonly called Abhayarājakumāra (q.v.), the son of king Bimbisāra and Padumavatī of Ujjeni, was not only greatly disturbed in mind at the tragic death of his father, but, even though he had less claim to the throne than Ajātasattu, he seems to have thought it wiser or safer to dispel in others all possible thoughts of a future claim of his in this regard. Whatever be the reason, he became a Buddhist monk shortly thereafter, and later, having listened to the Buddha's preaching of the discourse on the parable of the hole in the yoke [16], he attained the first stage on the path of sainthood (*sotāpatti*), and subsequently, stirring up insight, became an arahant [17].

Another son of Bimbisāra (the commentary is silent as to the person of his mother) was named Sīlavat. When he was come of age, Ajātasattu, the king, wished to put him to death, but was unable to do so, because Sīlavat was in his last span of life and had not yet won arahantship. It was Mahā-Moggallāna who led the young prince to the Buddha who taught him, adapting the doctrine to his temperament and understanding. The youth developed confidence in the Teacher and entered the Order of monks. Later on, while living in Kosala (was there still fear in him that he did not live in his native country of Magadha?), men were sent to him by Ajātasattu to murder him, but he taught them in turn, converted them, so that they, too, joined the Order of monks [18].

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11 *Vin.* II, *Cullavagga*, vii, p. 189.

12 ibid. p. 190.

13 *SBE.* XLIX, ii, pp. 163-4.

14 This child could not have been Udāyibhadda, mentioned in *D.* I, 50, whose mother Vajirā, Pasenadi's daughter, was given in marriage to Ajātasattu much later.

15 Kern and Jacobi, *Der Buddhismus und seine Geschichte in Indien* (Leipzig, 1882,) p. 244, n. 2.

16 *Tālacchiggalūpama Sutta*: *S.* V, 455; *M.* II, 169.

17 *Thag.* *v.* 26; *ThagA.* I, 83-4.

18 *Thag.* *vv.* 608-19, No. 241.

During his life-time, Bimbisāra had received some hairs and nail-parings of the Buddha, over which the king had erected a thūpa within the women's quarters in his palace. The women used to pay their homage to these objects with incense, lamps and flowers. But when Ajātasattu had ascended the throne after his father's death, he issued strict commands that no woman should, on pain of death, do so thereafter. One of the women, named Srīmatī, however, took no notice of this command and lit a row of lamps all round the monument. She was killed by the enraged king, but her dying thoughts remained fixed on the Buddha and ensured her a happy rebirth in heaven [19].

There was yet another son of Bimbisāra, a half-brother of Ajātasattu, born of the famous courtesan of Vesāli, Ambapālī. He was called Vimala, but was afterwards known as Vimala-koṇḍañña, there being, however, no apparent reason for his acquiring this brāhman clan-name [20]. He, too, became a monk in the Order of the Buddha, and attained arahantship. There is no reference of any attempt on his life having been made by Ajātasattu[21].

After Bimbisāra had died in prison, the queen who was a sister of Pasenadi, king of the Kosalas, died of grief. The revenue of a Kāsī village, amounting to a hundred thousand (*kahāpaṇa* ?), had been assigned to her as part of her dowry, but Pasenadi refused to continue payment thereafter. Because of this he was at war with his nephew, Ajātasattu [22], with varying success. Victory at first lay with Ajātasattu. He raised his banner and marched through the country in triumph while returning to his capital. But when a battle was lost, he returned downcast without letting anyone know. In this connection the Buddha related how in some previous existence too, when Ajātasattu was a watersnake, he used to catch and eat fish. Once the snake crept into a wicker cage in the river, full of fish ; but when a number of fish thronging together fell to biting him until he was covered with blood, he complained to a frog that it did not seem fair. The wise frog, however, replied that as the snake ate fish in his domain, so fish would kill him when entering their domain [23]. Evidently Ajātasattu took his reverses very unsportingly [24].

While the war dragged on, undecided, the king of Kosala asked his councillors for some device to capture Ajātasattu. The councillors suggested to have the matter referred to the monks as having great skill in magical charms. Accordingly, Pasenadi sent his men to the monastery with instructions to hide themselves there and overhear what the monks should say. In that monastery dwelt some of the king's officers who had renounced the world, in particular Dhanuggaha-Tissa, an expert in strategy. It was this thera who was overheard by the king's men as saying : That pot-bellied king of Kosala is a big fool ; all he knows is how to eat. And thus he allows himself to be beaten by Ajātasattu, who is no better than a worm in his own belly. What he should do is to fight the 'Waggon-battle' by posting brave soldiers on his two sides, on hill-tops, and then advance with his main force in the middle. Once the enemy gets in between, they will have him like a fish in a lobster-pot. That is the way to catch him [25].

When the messengers reported this back to Pasenadi, he set out with a large force, acted according to the advice of Dhanuggaha-Tissa thera, took Ajātasattu prisoner and had him bound in chains. But having punished him in this manner for some days, he set him free again. Thus, peace was finally made and Pasenadi gave his own daughter, Vajirā, in marriage to Ajātasattu, with the revenue of the disputed village as her bath-money.

A son was born from this marriage, named Udāyibhadda, obviously greatly loved by his father, for when Ajātasattu once visited the Mango Grove where the Buddha was in residence with 1,250 monks and saw how silent was the assembly his wish was : Would that my son Udāyibhadda have such calm as this [26]. Does this reflection show that remorse had been eating so deeply into the king's heart, that he did not even dare to wish for peace in his own mind ? That Ajātasattu's conscience was certainly much perturbed is also clear from his reaction to the peaceful surroundings of the monks' dwelling place in that Mango Grove near Rājagaha. He was seized with a sudden fear and consternation which made the hairs on his body stand erect. In anxiety and excitement he said to Jīvaka, the physician, who accompanied the king and on whose advice this visit was made : You are playing me no tricks, Jīvaka ? You are not deceiving me ? You are not betraying me to my foes ? How can it be that there should be no sound at all, not a sneeze nor a cough, in so large an assembly ? [27]

In this account of Ajātasattu's visit to the Buddha the king says that he had previously paid visits to six teachers of other schools, and he repeats their doctrines : Pūraṇa Kassapa who taught the doctrine of non-action, i.e., the absence of merit in any virtuous action and of demerit in even the greatest crimes ; Makkhali Gosāla who admitted the fact of depravity, but said that purification was attained merely by transmigration, not by any action of the individual ; Ajita Kesakambalī, who taught the doctrine of cutting off, i.e., of annihilation at death ; Pakudha Kaccāyana, who maintained the existence of seven permanent, uncreated substances ; the Nigaṇṭha (Jain)

19 *Avadāna Śataka*, No. 54.
20 C.A.F. Rhys Davids, *Psalms of the Brethren*, p. 65, n. 2.
21 *Thag.* v. 64
22 *S.* I, 68 ; *J.* II, 403.
23 *Harita-māta Jātaka*, No. 239.
24 *DPPN.* I, p. 33.
25 *J.* Nos. 239 and 283.
26 *D.* I, 50 : *Sāmaññaphala Sutta*, § 12.
27 ibid. § 10.

Nātaputta, who taught that a Niganṭha, i.e., one free from bonds, is restrained by restraints in four directions; Sañjaya Belaṭṭhaputta, who prevaricated and refused to affirm any doctrine positive or negative. Having done this, Ajātasattu points out to the Buddha the advantages which various people in the world derive from their occupations, and asks whether the members of the Saṅgha, who have renounced the world, derive therefrom any corresponding advantage, not only in a life hereafter, but in their present existence. The Buddha's reply is given in the *Sāmaññaphala Sutta*[28].

After hearing this discourse on the advantages of the ascetic life, Ajātasattu confessed his sin to the Buddha, "Transgression overcame me, Lord, in that in folly, stupidity and wickedness, for the sake of lordship, I deprived my righteous father, that righteous king, of life. May the Lord accept it from me that I admit my transgression as such, that I may be restrained in the future." The Buddha accepts his confession, and this was taken by some as if the matter of his patricide was ended herewith, and as if Ajātasattu were let off far too easily. But after the king's departure, the Buddha mentions merely one evil effect which overtook him in his present life, for it was owing to this criminal action that Ajātasattu did not attain at that meeting the initial stage on the path of holiness (*sotāpatti*). Said the Buddha, "This king, brethren, was deeply affected, he was touched in heart. If the king had not put his father to death, that righteous man and righteous king, then would the clear and spotless eye for the truth have arisen in him, even as he sat there."[30] Moreover, he would still have to bear the effect of his evil deed in the future, both in this life and the next.

The visit of Ajātasattu to the Buddha has been preserved in stone sculpture on one of the monolithic corner pillars of the western gateway of the thūpa of Bhārhut, 120 miles south-west of Allahabad (Pl. XXVIII). An inscription: 'Ajātasattu worships (the feet) of the Buddha' (*Ajātasata Bhagavato vandate*) identifies the story in stone with absolute certainty. Cunningham[31] assigned the thūpa to the Asokan period, somewhere between 250 and 200 B.C. The small sculpture represents three stages of the visit: Ajātasattu leaving his palace at night by torchlight, accompanied by several women, each mounted on an elephant; the king dismounting from his elephant near the dwelling place of the Buddha; and above these two, the king paying his respects, with bended knees and joined hands, to the Buddha's seat and footprints, the usual representations of the Buddha himself, who is not known to have been delineated in human figure, at that time. Although Ajātasattu had certainly been touched by the Buddha's discourse, and his remorse over his crime was accepted as genuine, the self-centredness of his character does not appear to have improved much. In fact, we do not read even of a second visit of his to the Buddha, even though he remained till the end a faithful follower and received also a share of the relics after the Buddha's passing away. But looking at his whole life as a continued process, there is no striking point of conversion, as, e.g., in the case of emperor Asoka after his conquest of the Kāliṅgas.

Ajātasattu appears to have been an egoistic despot, and an opportunist where his own advantage was concerned. Even his one single visit to the Buddha had a purpose, to find out the advantage of a life of renunciation. And seeing that many good results of such a life could be expected from such a life in this present existence, Ajātasattu was full of praise for the system in preference to more idealistic views of other teachers, such as the inefficacy of action, the existence of uncreated substances, purification through transmigration, etc. As long as his father Bimbisāra was alive and patronised the Buddha, Ajātasattu encouraged a schism in the Saṅgha by his support of Devadatta. But, as soon as he had usurped the throne and allowed his father to die in prison he had no further use of Devadatta.

And, again, in the struggle for supremacy between Kosala and Magadha, although Ajātasattu was captured and put in chains, he managed not only to obtain his release, but emerged ultimately as the victor of the contest, returning home not only with his conqueror's daughter as wife, but even with the restored revenue of the village, which was the *casus belli*.

It is clear that this did not satisfy Ajātasattu's ambitions, for we see him soon afterwards making plans for the conquest of Vesāli, the capital and territory of the princes of the Licchavis, the Vajjian confederacy, although his mother, Callanā, the princess of Videha, was a daughter of the aged head of the Licchavis, Ceṭaka[32]. As the Licchavis were the chief patrons of the Jaina sect of Jñātiputra, it might have been a matter of prudent policy that Ajātasattu went for spiritual advice elsewhere, and by preference to the one opposing sect powerful enough to make its weight felt; and that was the brotherhood of monks following the Buddha. It was to the Buddha that the chief ministers of Magadha, named Sunidha and Vassakāra, came with great respect, while they were building a fortified town on the south of the Ganges at Pāṭaligāma for repelling the Vajjis.

The Vajjian confederacy included eight clans, the most powerful of which was the Kṣatriya clan of the Licchavis. It is probable that this clan with their capital in Vesāli caused the overthrow of neighbouring monarchies, such as the Videhan monarchy, and thus formed a republican confederation, retaining Vesāli as the capital. The princes of the Licchavis seem to have loved

28 *D*. I, 2, pp. 47–85.

29 ibid. p. 62.

30 ibid. p. 65.

31 Alexander Cunningham, ***The Stûpa of Bharhut*** (London 1879), Plate XVI and pp. **14** and **89**.

32 Akshaya Kumari Devi: *Gautama the Buddha*, p. 116.

war as much as independence. They attacked the kingdom of Magadha across the river Ganges during the time of Bimbisāra ; and even Ajātasattu, although himself a terror to his neighbours, the Kosalans and the Sakyans, was sufficiently afraid of them to have this strong fortress built on the junction of the Ganges and the Sōn. With his 'divine eye', i.e., with supernormal clairvoyance, the Buddha saw on that occasion how many *devatas* were occupying the sites at Pāṭaligāma, bending the minds of the building ministers to erect their structures on selected spots. From this vision the Buddha prophesied that the new town would be a leading trading centre, a place where men would open up their bales of merchandise. Calling the place Pāṭaliputta, the Buddha also announced three dangers from which it might suffer : fire, water and internal dissension [33].

But, Ajātasattu had made up his mind to attack the Vajjians ; and sent his chief minister, the brāhman Vassakāra, to the Buddha to find out his views about his decision to conquer the Vajjians. But the Buddha, although the usual complimentary greetings were exchanged, did not give a direct reply to Vassakāra's main enquiry. Instead, the Buddha spoke to his pupil Ānanda with praise of the Vajjians and their democratic confederacy. He declared that their prosperity would last as long as the Vajjians would often gather their clan in public meetings in concord, adhering to their ancient traditions, respecting the elders of the clan while listening to their advice, respecting also their womenfolk, honouring the religious places of worship in their country while supporting those worthy of veneration. As long as they would continue on those lines, taught them by the Buddha earlier at the Sārandada shrine at Vesāli, so long might the Vajjians be expected not to decline, but to prosper. And the Buddha also said of the Licchavis : Now they are sleeping on wooden couches, full of zeal and fervour in their service. Against them Ajātasattu, the king of Magadha, gets no chance, no opening. But in some time to come the Licchavis will become delicate, soft-handed and tender-footed ; they will lie down on soft-beds with pillows of down till sun rise. And against them Ajātasattu will get his chance, his opening [34].

And the shrewd minister drew his own conclusion that the Vajjians could not be conquered in battle without diplomacy or breaking up their alliance, all of which came to pass about three years after the Buddha's death.

Vassakāra was then sent to Vesāli to create dissension, quarrel and civil strife among the Licchavis. He pretended that he had fled suddenly to the Vajjian capital Vesāli, giving out that he had barely escaped with his life from Ajātasattu. Having been given refuge and hospitality, he dwelt among them for three years, which time he utilised in spreading lies and slanders, thereby breaking up the unity of the Licchavis. The poor began to hate the rich, and the strong looked down upon the weak. Three years after his kindly reception, Vassakāra gave the hint to his master Ajātasattu, who swooped down on Vesāli at that psychological moment, taking advantage of the internal dissensions. The weak Licchavis refused to stand against him and said : Let the strong Licchavis go forward and crush him. Thus, it was easy for Ajātasattu to conquer Vesāli, the capital, which he destroyed, slaughtering as many of the clan—men, women and children—as he could seize. Many, however, escaped ; and that they regained their power and status is clear from the fact of their subsequent connections with the imperial Guptas. Thus, in the 4th century A.C., Chandragupta I married Kumāradevī, the daughter of the Licchavis, who became the mother of Samudragupta [35].

An interesting sidelight on Ajātasattu's character is shown by his impatience, anger and displeasure with a certain Upaka, the son of Maṇḍikā and a supporter of Devadatta. Upaka had come to find out whether the Buddha would praise or blame him, but Ajātasattu understood him to have presumed to abuse the Buddha after the latter had severely censured Devadatta. "What a pestilent fellow is this salt worker's boy ! A scurrilous, shameless rogue ! To think that he should presume to revile that Exalted One, the Arahant, the fully-enlightened One ! Away with you, Upaka ! Let me see you no more ! " [36] And the commentator adds that the king had him taken by the neck and dragged away.

Again, Ajātasattu is mentioned in a quarrel which developed into a great massacre between the Kosalans and some Sakyan princes. In the earlier stages of his reign the king of Kosala had through his own negligence lost the confidence of the Buddhist monks who for that reason failed to come to his palace on their usual tour for alms. The best way to regain their confidence, the king thought, would be to introduce into his household the daughter of some kinsman of their teacher, the Buddha. Thus, he had sent messengers to the Sakyans, requesting one of their maidens for a queen. But the proud clansmen deceived Pasenadi and had given him a girl born from a slave-woman, who in due course became the mother of Pasenadi's son Viḍūḍabha. When Viḍūḍabha, grown up, had learned incidentally of the treacherous way the Sakyans had treated his father, the Kosalan prince wanted to take revenge in blood. But, as he was unable to make his father, king Pasenadi, see his point, he made use one day of the king's absence to rebel and raise himself to the throne. Pasenadi set out for Rājagaha to secure Ajātasattu's help against his rebellious son, but he died from exposure during the night outside the closed gates of that city.

This tragic end of Pasenadi, the king of Kosala, only shows how easily in those times enmity could be changed to friendship, as well as *vice versa*. For Ajātasattu did not move to interfere in the

33 *Vin.* I, *Mahāvagga*, vi, p. 228.

34 *S.* II, xx, § 8, p. 267

35 *DA.* 99 ; *JASB.* XVII (1921), pp. 269–71.

36 *A.* II, iv, sutta 188, p. 182 ; trsl. F L Woodward.

quarrel between the Kosalan and Sakyan princes, since the destruction of the latter by the vindictive Vidūḍabha would have suited him well, confirming his stability among neighbouring states without effort on his own part. A great number without distinction of age or sex were put to death, and Kapilavatthu, the Sakyan capital, was destroyed.

It was during Ajātasattu's reign that the death occurred of the Buddha's two chief disciples, Sāriputta and Moggallāna, and also of the Buddha himself. Moggallāna, although an accomplished arahant, was overtaken by the weightiness of an evil act of his in some earlier existence, when he had killed his own father and mother. The resultant effect of this heinous crime was experienced by Moggallāna when he himself was clubbed to death. Ajātasattu sent out spies to discover the murderers, who, when arrested, confessed to have been set up by a sect of naked ascetics, the Nigaṇṭhas. The reaction in the king was typical of his impulsive nature. Five hundred Nigaṇṭhas were buried waist-deep in the court of the royal palace and had their heads ploughed off[37]. It is not surprising that Ajātasattu seems to have been held in hatred by the Nigaṇṭhas[38].

He does not seem to have been aware at the time of the passing away of the Buddha, the news of which event was communicated to the king very carefully and delicately. The story of the Buddha's death being related to Ajātasattu is found as part of a series of frescoes covering the walls of a walk around a thūpa at Qyzyl in the Kucha area of north-central Turkistan, dating from the Tocharian period. The king is here being told, by a device, of the Parinibbāna of the Buddha. The Buddha has passed away, but who shall tell the king? The news is going to imperil his life: he may die of shock if the tidings are indiscreetly borne to him. His brilliant minister Vassakāra, therefore, induces him to take a bath in melted butter and, while the king is undergoing this soothing treatment, unfolds before his eyes, without a word, a painting that he has ordered made, from which the king may deduce what has happened. The principal scenes of the Buddha's life shown to the king are those of Siddhattha's birth, the enlightenment, the Buddha's first sermon concluding with his death in the sāla-grove at Kusināgāra. When he saw this last scene, the king cried out in despair, throwing up his hands[39].

The Pali commentary (*DA*. II, 605-6) varies slightly in detail.

On the pretext of warding off the evil effects of a dream, the king's ministers place him in a vat filled with the four kinds of sweet (*catu-madhura*) and then break the news to him. The king faints immediately, and only after the process has been repeated twice more, he grasps the implication of the message with utter despair.

After having thus learned the sad news, he sent a messenger to the Mallas saying, "The Exalted One was a *kṣatriya* (a warrior by caste) and so am I. I am worthy to receive a portion of the relics of the Exalted One. Over his remains will I put up a sacred monument and in their honour will I celebrate a feast....". Doṇa, the brāhman, in assent to the request of those assembled, divided the remains equally into eight parts with fair division. And so the king of Magadha, Ajātasattu, the son of the princess of the Videha clan, made a thūpa in Rājagaha over the remains of the Exalted One, and celebrated a feast[40].

There is no evidence in Theravāda tradition of Ajātasattu's sustained interest in the teaching of the Buddha after his visit mentioned earlier. As a matter of fact, there is no record of any visit by the king, either to the Buddha or to one of his disciples thereafter. Still, when, after the passing away of the Buddha, Ajātasattu had obtained a share of the relics on the ground of equality of caste, he was approached by the monks who planned to hold a council (*dhamma-saṅgīti*) for the purpose of compiling the Buddha's teaching through recitation, and asked for help, which he readily gave. With all speed he had a splendid hall built by the side of the Vebhāra rock by the entrance of the Sattapaṇṇi grotto, like to the assembly hall of the gods, adorned in every way and spread with precious mats, a noble seat for the presiding thera on the south side, and a lofty seat for the reciting monk in the middle of the hall.[41]

In the Chinese translation *A-yü-wang-ching* by Saṅghapāla (512 A.C.) of the *Asokāvadāna*[42] we find a more elaborate account of Ajātaśatru's activities in connection with the Council of Rājagṛha. When Ajātaśatru was informed of the approach of Kāśyapa and 500 arahants, he had the roads to Rājagṛha cleared, and placing all kinds of offerings along the route, he himself went ahead of Mahā-Kāśyapa. Now, on an earlier occasion, Ajātaśatru had fallen down from a raised pavilion when he had gone to see the Buddha entering the town. The Buddha, then, had come to his rescue. This time, when, having mounted his elephant, he was on the point of falling to the ground, Mahā-Kāśyapa with his supernormal power, seized him, saying, "The supernormal power of the Tathāgata manifests itself without particular concentration, but in his disciples this requires very special will-power. If I had not exercised my will thus, you would have been killed in your fall. Be more careful in future." Then Ajātaśatru prostrated himself at the feet of

37 *DhpA*. III, p. 66.

38 *DPPN*. I, p. 35.

39 Heinrich Zimmer, *The Art of Indian Asia*, Plate 612, pp. 203-4. There appears to be a slight historical anachronism in the presence of Vassakāra at Ajātasattu's court, while he is said to be residing with the Licchavis, pretending to have fled from Magadha in fear of his life, unless the beginning of his treacherous mission to Vesāli is placed after the Buddha's Parinibbāna, which is not chronologically impossible.

40 *D*. II, *Mahā-parinibbāna Suttanta*, pp. 164-6.

41 *Mhv*. iii, 19-22.

42 *Trip*. (ed. Tokyo). xxiv, 10, p. 47 a; *Nanjio*, No. 1343, partly translated in French by Jean Przyluski in *Le Concile de Rājagṛha*, Paris, 1926, pp. 22-53.

Mahā-Kāśyapa, requesting him. "When the Blessed One entered Nirvāṇa, I was not able to see him. But when you enter Nirvāṇa, allow me to be present." Mahā-Kāśyapa consented and informed the king that they wished to recite the Dharma in that town. To which the king replied, "Henceforth, and as long as I shall live, I shall donate to the Saṅgha clothing, food, medicine and bedding. I beg the members of the Order to stay in the Bamboo Grove." But Mahā-Kāśyapa thought, "That is a vast place, and the resident monks will disturb our work by interfering: 'That must be said thus; that should not be said thus.'" And he spoke to the king, "There is a mountain cave named Pi-po-lo-yen (Pippalāyana). Allow us to compile the collected sayings of the teachings there."

Further mention is made of Ajātaśatru in connection with the recital of the teaching of the Buddha, as related in the *Chuan-chi-san-tsang-chi-tsa-tsang chuan* or the 'Account of the Compilation of the Tripiṭaka and of the Tsa tsang'[43]. The *Tsa-tsang* mentioned in this work is a collection of miscellaneous sayings, which constitutes a further and fourth *piṭaka*. It speaks of the various causes which produced successive existences of the bodhisattva in the course of three incalculable world cycles. In this collection, there is more diversity than in the three *piṭakas*[44], while the sayings are not only attributed to the Buddha, but also partly to his disciples and to celestial beings. They are said to have been the result of a request by king Ajātaśatru regarding the practices of bodhisattvas, and were called by the Buddha the *Bodhisattva-piṭaka*. Several sūtras of later development (*Vaipulya-sūtra*) are included[45].

But the more reliable tradition of the Ceylon chronicles[46] is that the Council of Rājagaha was held under the patronage of Ajātasattu on the Vebhāra hill at the entrance to the Sattapaṇṇi cave, and lasted seven months (s.v. COUNCILS). There is, however, no evidence of Ajātasattu taking any personal interest in this matter, unlike Dharmāsoka (s.v. ASOKA) in respect of the third Council of Pāṭaliputta. But then, apart from the expulsion of Devadatta and the outburst of Subhadda, there were at the time of the Rājagaha Council no signs of dissension, and the assembly of 500 arahants confined itself to the recitation of the sacred texts, so that it might be known authoritatively what they really were. Hence, Ajātasattu's patronage was restricted to the provision of the monks' requisites during those seven months.

In the account of this first Council, as it is found in the Vinaya of the Mahāsāṅghikas[47] we find Mahā-Kāśyapa saying to the bhikṣus assembled for the cremation of the body of the Buddha, "The relics of the Blessed One are not our business. The kings, heads of families, brāhmans, householders, and the many who search for merit will pay due respect to the relics. Our business is to gather the collections of the teaching to prevent a speedy disappearance of the Buddha's doctrine." Immediately, the monks began to discuss where they should meet to gather the collections of the teaching. Some said: Let us go to Śrāvastī. Other places suggested were Sāketa, Campā, Vaiśālī and Kapilavastu. Then Mahā-Kāśyapa spoke the following words: "We must go to the town of Rājagṛha and there bring together the collected sayings of the Doctrine. And for what reason? The Blessed One has predicted that in the town of Rājagṛha, Ajātaśatru, the son of the Vaidehī princess, was by far the most pre-eminent[48] among his lay-followers, having faith without root-conditions as concomitant. Moreover, this king has sleeping accommodation and food offerings for five hundred individuals. It is there we should go."

Apart from Ajātasattu's aggression against the Vajjian confederacy in the third year after the Buddha's death, hardly anything is known of the final stages of his reign. There is, moreover, some discrepancy among the various sources of history in respect of the duration thereof. According to Tāranātha's 'History of Buddhism in India'[49], the teacher's office, when the Tathāgata had passed away, was given to Mahā-Kāśyapa, who, when he "disappeared from existence" made it over to Ānanda. Ānanda carried on the teachership for forty years and during this entire period Ajātasattu was living, for he obtained one half of the relics of Ānanda's cremation, the other half being taken by the inhabitants of Vesāli. A year after him, king Ajātasattu also died.

But according to the Ceylon chronicles, Ajātasattu lived only twenty-four years after the Buddha's passing away, bringing the total number of years of his reign to thirty-two[50]. His evil deed of murdering his father recoiled on him with full and equal strength, for Ajātasattu himself was slain by his son, Udāyibhaddaka[51].

According to Tāranātha, he was "in a trice reborn in hell, from there he passed away (lit. separated himself) and was reborn among the gods. Thereafter, he heard the teaching from Śāṇavāsika and attained the grade of a *srotāpanna*"[52]. But according to the Theravāda tradition as recorded by Buddhaghosa[53] he was reborn in the Lohakumbhiya-niraya after his death. There he will have to suffer the torments of that hell for 60,000 years, but finally he will attain deliverance as a pacceka-buddha under the name Viditavisesa or Vijitāvī[54].

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43 *Trip.* op. cit. xxiv, 8; *Nanjio*, No. 1465.

44 ibid. v. 190.

45 Przyluski, op. cit. p. 120.

46 *Mhv.* iii, 19.

47 *Trip.* op. cit. xv, 10; *Nanjio*, No. 1119.

48 Ajātasattu's name, however, is not mentioned in the long list of pre-eminent disciples, found in the *Aṅguttara Nikāya* (*A.* I, xiv, pp. 23–6).

49 From the German version of A. Schiefner: *IHQ.* III pp. 508–9.

50 *Mhv.* ii, 31–2.

51 ibid. iv, 1.

52 *IHQ.* III (1927), p. 509.

53 *DA.* I, 237–8.

54 *DPPN.* I, p. 35.

AJAYĀ, the goddess who occupies the northern direction of the third section (*puṭa*) of the Buddha-kapāla maṇḍala. The other directions are occupied by the goddesses Bhīmadarśanā, Śubhā, Ostārakī, Surakṣiṇī, Vikālarātrī, Mahāyaśā and Sundarī (*Sādh.* 502).

AJEḶAKA SUTTA, contained in the *Āmaka-dhañña-peyyāla* of the *Sacca Saṃyutta* of the *Saṃyutta Nikāya* (V, 472). The Buddha declares to the bhikkhus that those who abstain from accepting goats and sheep are few, and those who do not so abstain are numerous (cp. *D.* I, 5—the list of minor moralities in *Brahmajāla Sutta*). For the first portion of this sutta which has been omitted, see the beginning of the seventh chapter of the same saṃyutta (*S.* V, 465).

AJELAPHALADĀYAKA, the designation of an arahant thera. Ninety-four kappas ago he offered to the Buddha Ajjuna, who was living in the Himālayas, an *ajela* fruit as big as a pot on a platter of leaves. As a result of this meritorious deed he escaped all miserable existences. In the time of the Buddha Gotama he joined the Saṅgha and became an arahant (*Ap.* II, No. 504).

The name of the fruit is given as *ajeli* (*CPD.*); and accordingly the thera is called Ajeliphaladāyaka.

AJEYA, a samādhi or a concentration of both mind and body, mentioned in the *Mahāvyutpatti* (*BB.* XIII, 9). Its literal meaning is 'invincible'. It is neither mentioned nor explained in the *Śata-sāhasrikāprajñāpāramitā* where a number of samādhis are enumerated.

AJI-GIDEN, an ancient Japanese scroll, the purpose of which is to explain the meaning of the letter 'A' and the method of meditation upon it. It is divided into three parts. The first and the last parts consist of paintings, while the middle part is devoted to philosophical statements on the nature of 'A' and its method of meditation. The first painting is a portrait of emperor Saga (810–24 A.C.) dressed in the emperor's gala costume. The last one is a portrait of Kūkai (774–835 A.C.). Both of them hold a letter 'A' at their chest; and from this letter 'A' light spreads in every direction. This symbolises the completion of the meditation on the letter 'A'.

These paintings are done on the lines of the ancient and traditional Japanese art of drawing (*yamato-e* 大和繪), and there is no doubt that these paintings belong to the masterpieces of the Kamakura period (1192–1333). It is, however, not certain whether, as held by popular tradition, the painter was Jakuren (1207) and whether the sponsor was emperor Toba (1108–23) or not.

BIBLIOGRAPHY: Kōko-gwafu (考古畫譜).

AJINA, an arahant whose verses are found at *Theragāthā* (129–30). According to the commentary (II, pp. 9–10), in keeping with his kamma he was born into a poor brāhman family at Sāvatthi and was named Ajina as he was wrapped at birth in an antelope skin (*ajinacamma*). He grew up in poverty. Seeing the majesty of the Buddha at the presentation of Jetavana, he gained faith and joined the Saṅgha. Before long he became an arahant. Even as an arahant, because of his past kamma, he continued to be unhonoured and unknown and for this reason was despised by worldly novices. It was to agitate these monks that Ajina thera uttered the verses to the effect that even if one were an arahant but unknown he was scorned by the foolish, but if one received offerings though evil-minded he was respected by them.

In a previous life Ajina is said to have offered butter as medicine to the pacceka-buddha Sucintita, who was afflicted with disease, and as a result of this good deed he was born in heaven. His past lives are described in greater detail and with slight variation in the *Apadāna* under the name of Ghatamaṇḍadāyaka thera (II, p. 436).

AJINADĀYAKA, a thera, the story of whom occurs in the Therāpadāna of *Apadāna* (I, pp. 213–4).

Ajinadāyaka was a chief of a guild (*gaṇasanthāraka*) who offered a piece of (antelope) skin (*camma-khaṇḍa*) to the Buddha Sikhī. As a result of that meritorious deed he was able to enjoy great wealth. Having put an end to all defilements (*kilesa*), he led his last existence as a bhikkhu in the dispensation of the Buddha. He made the offering of the antelope skin (*ajina*) to Sikhī Buddha, thirty-one aeons prior to the aeon in which he was leading a life of a thera. The consequence of the offering was that he did not experience a low state of existence (*duggati*). Five aeons before, he had been a powerful world ruler (*cakkavatti*) by the name of Sudāyaka. Later he attained arahantship with the four branches of logical analysis (*catasso paṭisambhidā*), namely, subject (*attha*), matter (*dhamma*), etymology (*nirutti*) and insight (*paṭibhāna*).

AJIOKA-RYŪ (味岡流) is one of the thirteen schools or sub-divisions of esoteric Buddhism or Taimitsu (台密) which was propagated by Saichō (768–822 A. C.), and which was based on the Japanese Tendai-shū (天台宗), a sect to which he belonged. On the death of this great founder, his successors were unable to arrive at a consensus of opinion with regard to the method of the practices enjoined by him. It was in this way that there arose thirteen or more sub-divisions from the original school. Thus, the hybrid and somewhat later and uninfluential Ajioka school was established by Chūsai in the thirteenth century. Chūsai received the secret teaching of the Yōjō (葉上) school from Eisai (1141–1215 A.C.), of the Renge (蓮華) school from Ninben, and of the Anō (穴太) school from Shōshō. On the completion of these studies in and near the city of Kyōto he returned to his native place, Ajioka (now in the

Aichi prefecture near Nagoya), where he propagated his new doctrine. Hence the name of Ajioka for this particular branch of esoteric Buddhism.

Of the three original schools of esoteric Buddhism of Taimitsu mentioned above, the Renge school bears the closest resemblance to this new school. This explains why Chūsai's full name reads Renge-in Chūsai, or Chūsai of the Renge temple. Moreover, he is venerated as one who was responsible for the final development of the Renge school.

According to the *Jizaikongōshū-remmom* (自在金剛集連文), Chūsai spent most of his lifetime in the Aichi prefecture at the Mitsuzō temple, and it was in this temple that the ceremonies of the Renge school were performed. However, according to other sources (*Sangokudenki*, 三國傳記, fasc. viii), the ceremonies held in this temple were gradually changed from those of the Renge or Ajioka school to those of the Okabe (岡部) school. Thus, it should be noted that the Ajioka school was not very influential; it did not prevail even in its founder's native temple. Nevertheless, in spite of its early insignificance, it has been given a prominent position by Echō who, in his *Mitsumon-zasshō* (密門雜抄), reckons this as one among the 13 schools of Taimitsu (台密) esoteric Buddhism.

S. K.

Bibliography: *Mitsumon-zasshō* (密門雜抄); *Kaimitsu-kōyō* (戒密綱要; *Tendai-no-mikkyō* (天台の密教); *Tendai-kyōgakushi* (天台教學史)

AJIRAVATĪ, a name which was in vogue in the Sanskrit tradition for the river Aciravatī (q.v.).

AJITA (1), epithet of Maitreya Buddha. See MAITREYA.

AJITA (2), the unconquered one, proclaimed by the Śākyamuni to the five Bhadravargīya monks, as the name of one of the thousand Buddhas who will arise in this auspicious world-cycle (*bhadrakalpa*) and who will possess a radiance of twelve yojanas (*Mhvu.* III, 330). He appears to be distinguished from the future Buddha Maitreya, of whom *ajita* is an epithet.

AJITA (3), a pacceka-buddha who lived ninety-one aeons ago. Dāsaka thera, in a previous birth, offered him mangoes (*ThagA.* I, 72).

AJITA (4), one of the sixteen arahants, according to the *Nandimitrāvadāna*, as translated into Chinese by Hsüan-tsang. In this work compiled by the arahant Nandimitra of Siṃhala (Ceylon) about 800 years after the Buddha's Nirvāṇa, Ajita is the fifteenth arahant mentioned, and he is said to have lived with his retinue of one thousand five hundred arahants mostly on mount Gṛdhrakūṭa.

These sixteen arahants, according to the *Ratnamegha Sūtra* (fasc. vii) as mentioned in the 'Notes on the Analytical Study of the Saddharmapuṇḍarīka Sūtra' were ordered by the Buddha to sustain Buddhism and not to enter Nirvāṇa until the coming of the next Buddha. They took an oath to this effect in the presence of the Buddha.

The veneration of these sixteen arahants became widely prevalent in China after the translation of the *Nandimitrāvadāna* during the T'ang dynasty, and many pictures are recorded to have been made by Lu Lêng-Ch'ieh of the Ch'ien-yüan period (758–60 A.C.).

It is obvious that the concept of 'arahantship' in respect of these sixteen disciples of Śākyamuni is not in total accord with the Theravāda doctrine. Nor is it possible to identify the arahant Ajita of the Mahāyāna tradition with any of the Buddha's disciples as known from Pali literature.

H. G. A. v. Z.

AJITA (5), a brāhman, known as Ajitamāṇava who later became an arahant thera. He is the author of *Theragāthā v.* 20 and came to be known as Ajita thera.

He was one of the sixteen disciples of the brāhman Bāvarī who were sent by the latter with their following of pupils to interview the Buddha on the subject of heads and head-splitting, after Bāvarī had been cursed by another brāhman that his head should split in seven. Ajita's questions and the Buddha's replies are contained in the *Ajitamāṇavapucchā* (q.v.) of the *Pārāyana Vagga* of the *Suttanipāta*. According to the prologue Ajita put the introductory questions mentally to ascertain that he was speaking to the Buddha. It is said that at the end of the conversation Ajita joined the Saṅgha. The *Suttanipāta* commentary adds that Ajita attained arahantship along with his one thousand pupils. Their hermit attire disappeared and they became robe-clad (*SnA.* pp. 587–8). This incident is also recorded in the *Aṅguttara* commentary with slight variation. It gives the added information that Ajita was Bāvarī's nephew and that the latter made a special request to come back to him with the Buddha's words for he doubted the others returning. Ajita went as the leader of the sixteen disciples and their followings of one thousand each (*AA.* I, p. 335). The *Theragāthā* commentary repeats the story of his conversion, but seems to indicate that he did not reach arahantship immediately. After his ordination he took on a topic of meditation, and only after developing insight he became an arahant (*ThagA.* I, p. 78).

We have the following information regarding Ajita's early life. He was born in Sāvatthi, the son of the brāhman price-assessor of the king of Kosala and was named Ajita (ibid.). He became an ascetic under Bāvarī who, to please the king, first lived in the king's park. But in search of a more secluded spot they went from Uttarajanapada to Dakkhiṇajanapada (*SnA.* II, p. 580). They finally settled on the bank of the Godhāvarī in the neighbourhood of Assaka and Muḷhaka (*Sn. v.* 977; *AA.* I, p. 333).

The various accounts speak of Ajita's past births, too. The *Suttanipāta* commentary describes the past births of Bāvarī and his sixteen disciples and their following of one thousand each. In the time of Buddha Kassapa, Ajita was one of sixteen carpenters under Bāvarī, their chief. They seized a kingdom in the Himālayas and while Bāvarī became known as Kaṭṭhavāhanarājā, Ajita became one of his sixteen ministers. They heard news of the appearance of a Buddha from the king of Bārāṇasī, but before Ajita and the other ministers got there, he had passed away. However, they joined the Saṅgha and after death were born in the Kāmāvacara heaven where they remained till the time of Gotama Buddha (*SnA.* II, pp. 575–9).

In the time of Buddha Vipassī, it is stated that Ajita offered him a wood-apple (*kapiṭṭha-phala*). Thereafter he did meritorious deeds and moved among devas and men until his final birth in the time of the Buddha Gotama (*ThagA.* I, ibid.). He is to be identified with Kapiṭṭhaphaladāyaka thera of the *Apadāna* who offered a wood-apple (*Feronia elephantum*) to a Buddha and as a result of which, it is said, he knew of no miserable existence (*Ap.* II, No. 509).

Ajita thera of the *Apadāna* (I, No. 397) also probably refers to Ajitamāṇava though the story of his past is different from the accounts of Ajitamāṇava. According to this account, he offered in a past birth a lighted lamp before the Buddha Padumuttara and the Buddha prophesied his future births in heaven, as a world-ruler (*cakkavatti*) and as lesser kings on earth. He further foretold that Ajita would be gifted with the divine eye as a result of his offering and that finally he would become a disciple under the Buddha Gotama. The prophecy came to pass and when Ajita passed away from Tusita heaven, he was born in the human world amidst a great light, even as the Buddha had predicted. He renounced the world and became an ascetic under Bāvarī and it was while living in the Himālayas that he heard of the Buddha.

In spite of the divergence between this and other accounts of Ajitamāṇava, the fact that they both bear the same name (Ajitamāṇava is referred to as Ajita also in the *Suttanipāta*, *Theragāthā* and its commentary) and that they were both pupils of Bāvarī before they came under the Buddha's influence makes it plausible that they refer to the same Ajita.

See, however, N. A. Jayawickrama, 'The Suttanipāta : Pucchās of the Pārāyana Vagga' in *UCR.* **IX**, 1 (Jan. 1951) where the author expresses the view that Ajita of the *Ajitamāṇavapucchā* and Ajita of the *Theragāthā*, *Theragāthā* commentary and *Apadāna* No. 509 are two different persons. He further doubts whether Ajita was a brāhman merely because he is referred to as a brāhman in the *Vatthugāthā* (prologue) and is called *māṇava* in the title of the *pucchā*, because it is significant that in the *pucchā* itself, which is decidedly older than the *Vatthugāthā*, Ajita is spoken of as *āyasmā Ajito*. The author goes on to say that "one would not be far wrong to conjecture that since the kṣatriya seers were the custodians of Upaniṣadic lore and as Ajita's mode of thinking resembles theirs that he was a kṣatriya belonging to an Upaniṣadic school.'

L. R. G.

AJITA (6), a monk devoted to the exposition of the *pātimokkha*. He was appointed by the Saṅgha to assign seats to the theras taking part in the Second Council held at Vālikārāma. At this time he is said to have been a young monk of ten years' standing (*Vin.* II, 305; *Mhv.* iv, 51).

AJITA (7), a brāhman, the bodhisatta in the time of Buddha Sobhita. He listened to the Buddha's preaching, became a convert and offered a great almsgiving to the Buddha and his following of bhikkhus. Sobhita predicted that Ajita would become a Buddha in the future (*J.* I, p. 35, *ApA.* p. 38). In the *Buddhavaṃsa* (vii, 12–13) his name is given as Sujāta. According to the *Buddhavaṃsa* commentary the bodhisatta was born in the city of Rammavatī.

AJITA (8), name of the arahant thera, Citakapūjaka (q.v.), in a previous birth as a brāhman.

AJITA (9), an attendant of the bodhisattva in a previous life. One day Ajita was following the bodhisattva, then an ascetic brāhman, along a mountainous path. In a cavern below, they saw a young tigress tormented by pangs of hunger and getting ready to devour her own young ones. Ajita was at once sent by his master in search of some food for her. But on his return he found the tigress feeding on the lifeless body of the bodhisattva who, in the meanwhile, had sacrificed his own life for the sake of the tigress and her cubs. When he saw this, Ajita, in a beautiful monologue, gave utterance to his admiration of the virtues of love and self-sacrifice of the bodhisattva (*HOS.* I, 3, 4 f.).

AJITA (10), a wanderer (*paribbājaka*) who questioned the Buddha on the topic of what constitutes a sage, and in reply received an exposition on what is right (*dhamma*) and wrong (*adhamma*) speech (*A.* V, 229). See AJITA SUTTA.

AJITA (11), general of the Licchavis and a devotee of the Buddha. After death he was born in the Tāvatiṃsa heaven. As a deva he visited the Buddha to repudiate the statement of the naked ascetic (Acela) Pāṭikaputta to the Vajjians that Ajita had been born in the Mahāniraya (*D.* III, 15).

The commentary elaborates on the statement of Pāṭikaputta. He is said to have come out with this reply when questioned by the people after the funeral rites as to Ajita's destiny. He had further asserted that Ajita had come before him and wept saying that by rejecting Pāṭikaputta's words and following the Buddha, he had been born in hell (*DA.* III, p. 825).

AJITABALA, a former Buddha, mentioned in a list (*Mhvu.* I, 140) of former Buddhas under whom the Śākyamuni acquired merit, while residing in the ninth bodhisattva-bhūmi.

AJITACAKRA, name of a former Buddha, under whom the Śākyamuni, as bodhisattva dwelling in the eighth bhūmi, acquired merit. This name appears in a list of former Buddhas, mentioned in the *Mahāvastu* (I, 137).

AJITAJINA (var. Ajitajana), a king of the race of Mahāsammata. His descendants reigned in Kapilapura (*MhvA.* 127). He is called Abhitatta in the *Dīpavaṃsa* (iii, 17).

AJITA KESAKAMBALĪ, (also Ajita Kesakambala, Skt. Ajita Keśakambalī, Ajita Keśakambala), one of the six famous leaders of heretical sects mentioned in Buddhist literature as being contemporaneous with the Buddha, the others being Pūraṇa Kassapa, Makkhali Gosāla, Pakudha Kaccāyana, Sañjaya Belaṭṭhiputta and the Nigaṇṭha Nātaputta (*D.* II, 150; *Avś.* p. 102; *Mhvyut.* § 179). Ajita appears to have enjoyed a certain reputation as a religious teacher, for he is described as the head of a large following, well-known and of repute as a sophist (*titthakara*), revered by the people, a man of experience who has long been a recluse, old and well stricken in years (*D.* I, 48; *M.* I, 198; etc.). He was much older than the Buddha and much senior to him as a recluse (*S.* I, 68; *Sn.* pp. 92 f.; Rockhill, *The Life of the Buddha*, p. 49 for the reference in the *Dulva*).

The best summary of Ajita's teachings is found in the *Sāmaññaphala Sutta* of the *Dīgha Nikāya* and it is noteworthy that all his assertions are of a negative character: there is no such thing as almsgiving, sacrifice or offering, nor reward or retribution for one's actions, no future life, neither father, nor mother, nor beings of spontaneous birth. There are no ascetics or brāhmans who have reached perfection, who, having understood and realised this world and the world beyond, make known their wisdom to others. A man is made of the four elements. When he dies, the earth element returns to the earth, the water to water, the fire to fire and the air to air, while the faculties pass into space. Four men with the bier carry his corpse. Till they reach the charnel ground men utter his praises, but there his bones are bleached and his offerings end in ashes. The talk of gifts is a doctrine of fools and they lie when they say there is profit in giving. At death, fools and wise alike are cut off, annihilated and do not survive after death (*D.* I, 55). A passage very similar to this about a heretical doctrine is found in the Jaina *Sūtrakṛtāṅga* and is probably to be identified with the doctrine of Ajita (see *SBE.* XLV, p. 340). Thus, he denied past and future life, virtue and vice, heaven and hell, and fruits of good or evil deeds. He rejected all knowledge by insight. By declaring sacrifices to be futile he denounced the Brahmanic ritualism. With his theory that man is composed of the four elements which disperse at death, he rejected the Upaniṣadic theory of the *ātman*. His views come very close to those of the Cārvākas, the Materialists, who followed the Lokāyata system supposed to have been founded by Bṛhaspati, a legendary figure. The Cārvākas did not believe in a future life and postulated the theory that the individual was formed of the four elements—earth, water, fire and air, and that consciousness was a product of the combination of these elements, which was destroyed with the body at death. Ajita Kesakambalī, too, was clearly a materialist, preaching the doctrine of annihilation (*ucchedavāda*). He has been described as the historical founder of Indian Materialism (B. M. Barua, *A History of Pre-Buddhistic Indian Philosophy*, p. 288). Barua has also expressed the view that Ajita in the negative aspect of his doctrine shows a resemblance to Epicurus, while on the positive side of his speculations he appears to be more a Stoic than an Epicurean, his fundamental thesis being that nothing is real but that which is corporeal (ibid. p. 293). His was a doctrine of non-action *akiriyavāda*).

Although the Pali passage mentions only the four elements and is silent about Ajita's view regarding a soul, the parallel Jaina *Sūtrakṛtāṅga* passage gives the heretic's theory of the soul which is again closely akin to the Cārvāka view that the soul is not different from the body, "Upwards from the soles of the feet, downwards from the tips of the hair on the head, within the skin's surface is (what is called) soul (*jīva*) or what is the same, the *ātman*. The whole soul lives; when this (body) is dead, it does not live. It lasts as long as the body lasts, it does not outlast the destruction (of the body) . . . As a man draws a sword from the scabbard and shows it (you, saying): 'Friend, this is the sword, and that is the scabbard', so nobody can draw (the soul from the body) and show it (you, saying): 'Friend, this is the soul and that is the body' . . . " (*SBE.* XLV, p. 340). Thus, Ajita's doctrine came to be termed *Taṃ-jīva-taṃ-sarīra-vāda* (the body and soul are identical) as opposed to the doctrine of soul being distinct from the body (*aññaṃ-jīva-aññaṃ-sarīra-vāda*).

There is no indication in the *Sāmaññaphala Sutta* passage that Ajita like the Cārvākas advocated

hedonism. But the *Sūtrakṛtāṅga* continues to say of the heretical teacher, "Thus undertaking various works they engage in various pleasures and amusements for their own enjoyment."

Ajita Kesakambalī has been identified by some with Kambalāśvatara, a Cārvāka, mentioned in Śāntarakṣita's *Tattvasaṅgraha*. (See A. K. Warder, 'On the Relationship between Early Buddhism and other Contemporary Systems', in *BSOAS*. vol. XVIII, 1956, pp. 43 ff.) Kambalāśvatara's theory was that consciousness proceeds from the body itself which is equipped with the five life-breaths, *prāṇa*, *apāna*, etc. (*Tattvasaṅgraha*, 1864) [1].

Apart from the passage referred to there are a few other scattered references to Ajita's teachings in the Pali canon and in later literature. The *Sāmañña-phala Sutta* passage describing Ajita's doctrines recurs elsewhere as the view of a typical sophist with no mention of Ajita's name (*M.* I, 515; *S.* III, 207). Ajita has been sometimes confused with the other heretical leaders. Whereas Ajita emphatically denied rebirth, in one instance he is represented as discussing the rebirth of his disciples (*S.* IV, 398). In the *Aṅguttara*, Ajita Kesakambalī seems to have been confused with Makkhali Gosāla, for the simile is more appropriate to Ajita (*A.* I, 286). Pāyāsi, the chieftain of Setavya in Kosala, who appears on the scene a few years after the Buddha's demise, professed views very closely akin to those of Ajita Kesakambalī, "There is no other world, there are no beings reborn otherwise than from parents, there is no fruit or result of deeds well done or ill done." He adduces various arguments in support of his theory of annihilation, each of which is, however, refuted by Kumāra-Kassapa who finally wins him over to the teachings of the Buddha (*Pāyāsi Sutta*, *D.* II, 316 ff.). Out of a medley of views, ascribed to certain heretics, some are reminiscent of those of Ajita—thus of Nandaka in the *Petavatthu* (p. 59, *v.* 27) and of the naked ascetic Kassapa in the *Mahānāradakassapa Jātaka* (VI, 225). The Tibetan version of the *Sāmaññaphala Sutta* in the *Dulva* attributes to Ajita some of the views of two other heretical leaders—Pakudha Kaccāyana and Makkhali Gosāla (Rockhill, op. cit. pp. 102 ff.). While in one Chinese version of the *Sāmaññaphala Sutta* the account of Ajita's views closely resembles the latter part of the Pali account, another Chinese version has confused Ajita with Sañjaya Belaṭṭhiputta, the sceptic (Rockhill, op. cit. p. 257. See also P. V. Bapat, 'Śrāmaṇyaphala Sūtra and its different versions in Buddhist Literature', *Indian Culture*, Vol. XV). In a later work is to be found an echo of Ajita's views denying results of good and bad deeds (*Miln.* p. 25).

The *Sāmaññaphala Sutta* passage regarding Ajita's views is put into the mouth of Ajātasattu who speaks to the Buddha of his visit to Ajita Kesakambalī and the other five leaders of heretical sects, and repeats their teachings as he has heard from them (*D.* I, 55. There is a reference to this incident in the introduction to the *Sañjīva Jātaka*, in *J.* I, 509). An instance is recorded where Pasenadi of Kosala also interviewed Ajita (*S.* I, 68). Among others who met him were the mendicant Sabhiya (*Sn.* 92 f.) and Nālaka (*Mhvu.* III, 383). All these visitors went away dissatisfied and next sought the Buddha. The account in the *Milindapañha* (p. 4) of Milinda meeting Ajita and the other five heretics cannot possibly refer to the six heretical leaders of the Buddha's day and is very likely an interpolation.

Ajita Kesakambalī has on different occasions made claim to magical power (*iddhi*) but is not known anywhere to have shown proof of it. When the merchant of Rājagaha offered a costly sandal-wood bowl, which he placed on top of a long bamboo pole, to the perfected recluse who could fetch it with his psychic power, Ajita and the other five heretical leaders asked for the bowl claiming that they had reached perfection (*arahā*) and possessed supernatural power (*iddhimā*), but it was the bhikkhu Piṇḍola Bhāradvāja who actually rose from the ground and obtained the bowl (*Vin.* II, 111). In the *Suttanipāta* commentary it is said that Ajita claimed to have reached omniscience (*SnA.* II, 423) but elsewhere when questioned by Pasenadi he makes no such claim (*S.* I, 68). When a plague broke out in Vesāli the people approached Ajita and the others to help to arrest the plague but all of them failed in their attempts and finally it was the Buddha who succeeded in allaying the plague (*Mhvu.* I, 253 ff.). The Miracle of the Pairs (*yamaka-pāṭi-hāriya*) was performed by the Buddha in the seventh year after his enlightenment at a place near Sāvatthi in order to refute Ajita and the other five heretical leaders. It is said that these six heretics all claimed to have attained great supernatural power and, as they felt that the Buddha was depriving them of the honour they had been receiving from the people, they decided to have a public trial of their magical power at which they hoped to defeat the Buddha. King Pasenadi of Kosala had made everything ready for the performance. The Buddha was the first to display his magical power and when he performed the Miracle of the Pairs, the six heretical leaders dared not show their inferiority and fled in shame. (See *DA.* I, 57; *Divy.* pp. 143 ff.)

Hsüan-tsang speaks of a monastery in Śrāvastī where the Buddha is said to have held a discussion

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1 For individual interpretations of Ajita's philosophy, see also, apart from the works already mentioned, B. C. Law, *Buddhistic Studies*, pp. 81 f.: 'Influence of Five Heretical Teachers on Jainism and Buddhism', in *JASB* (Bengal,) 1919, pp. 123 f.; *Heaven and Hell in Buddhist Perspective*, Appeudix by B. M. Barua. W. Ruben, *Geschichte der Indischen Philosophie*, Berlin, Deutscher Verlag der Wissenschaften, 1954; Dakshinaranjan Shastri, *A Short History of Indian Materialism*, Calcutta, The Book Company Ltd., 1930.

with the heretics. He also refers to a stūpa nearby erected on the spot where Śāriputra silenced the six leaders of heretical sects. Hsüan-tsang says that when Śāriputra accompanied Anāthapiṇḍika to Jeta's grove to help him with the plan for the monastery, the six heretics sought to deprive Śāriputra of his spiritual power but the latter brought them to reason and subdued them. Reference is also made to a monastery and stūpa built where the Buddha defeated the heretical leaders (Beal, *Buddhist Records of the Western World*, Book VI, p. 10).

Ajita has been identified with one of the characters in a jātaka. It is said that in a previous birth he was born as one of five heretical councillors to the king of Bārāṇasī. Then, too, he preached the doctrine of annihilation (*ucchedavāda*) and was refuted by the bodhisatta who was then born as a mendicant named Bodhi (*Mahābodhi Jātaka*, in *J.* V, 246).

Ajita was his personal name and he earned the name of Kesakambalī from his garb. He wore a blanket of hair (*kesakambala*—human hair according to the commentator), which was 'the meanest of all garments'. It was cold in cold weather, warm in warm weather, ill-coloured, foul-smelling and unpleasant to the touch (*DA.* I, 144 ; *MA.* II, 233). His choice of this garment would indicate that he was a believer in austerity (*SnA.* II, 423) in spite of the fact that he was a materialist. The hair-blanket was one type of dress adopted by ascetics in the time of the Buddha (*D.* I, 167 ; *M.* I, 78 ; *A.* I, 240).

All the information we can glean of Ajita Kesakambalī is from works of other religions where he is treated as a heretic. These accounts cannot therefore be expected to be free from prejudice. Thus, in the Jaina *Sūtrakṛtāṅga*, Mahāvīra (i.e., Nigaṇṭha Nātaputta) condemns the heretical leader who may reasonably be identified as Ajita, as a murderer who teaches men to kill, burn and destroy, and engage in pleasures for their own enjoyment, as there is no world beyond (*SBE.* XLV, p. 341). In Buddhist literature Ajita Kesakambalī rarely appears alone. Ajita and the other five are often treated as a group of leaders of six heretical sects and Ajita Kesakambalī's name occurs most often third in order (var. °kambali, °kammala). See also CĀRVĀKA, ANNIHILATION.

LAKSHMI R. GOONESEKERE.

AJITAMĀṆAVA-PUCCHĀ, the first of the sixteen questions of the *Pārāyana Vagga* of the *Sutta Nipāta* (*vv.* 1032–9). It records the interview between Ajita, pupil of the brāhman Bāvarī, and the Buddha.

The preceding section, the *Vatthugāthā* (prologue), narrates the events which led to Ajita's visit to the Buddha. After he fulfils the mission on which he was sent by his teacher, Ajita proceeds to ask his own questions from the Buddha which form the subject of the *Ajitamāṇava-pucchā*.

To Ajita's question about the obstructions and dangers of this world the Buddha replies that this world is shrouded by ignorance, that it does not show clearly because of avarice and indolence; it is stained by desire and its greatest danger is from sorrow. In reply to further questions the Buddha declares that it is mindfulness that obstructs the streams of evil, and knowledge checks their flow. Mind and body (*nāmarūpa*) will cease only when consciousness (*viññāṇa*) has ceased. (In the commentary this is explained as the summing up of the Four Noble Truths: *SnA.* II, 587; *NdA.* III, 7.) When asked by Ajita for the way of life for the trained and yet training and for the ordinary man, the Buddha advocates the life of the bhikkhu: one should not delight in sensual pleasures, should have the mind unperturbed, and should be expert in everything. With mindfulness a monk should conduct himself. The meeting with the Buddha resulted in Ajita becoming a bhikkhu.

In the Siamese edition of the *Culla Niddesa*, the *Ajitamāṇava-pucchā* has been referred to as *Ajitamāṇavaka-pañhā* while in other editions of the *Culla Niddesa* and in the *Niddesa* commentary as well as in the *Suttanipāta* commentary, it is called *Ajita Sutta*. Outside these commentaries this sutta has also been discussed at great length in the *Nettippakaraṇa* (pp. 10–21). Elsewhere the *Nettippakaraṇa* states that the Buddha's explanation was in the nature of a reply to questions and not on his own initiative (pp. 70–2).

The *Ajitamāṇava-pucchā* has been quoted in chapter iii of the *Mahāprajñāpāramitāśāstra.* An elucidation of *v.* 1038 by Sāriputta which won the Buddha's approval is found in the *Saṃyutta Nikāya* (II, pp. 47–50). The *Atthasālinī* also quotes *v.* 1035 at p. 351.

This *pucchā* is in śloka metre. (See *UCR.* IX, 1, January 1951, 'The Suttanipāta : Pucchās of the Pārāyana Vagga', where N. A. Jayawickrama has made a study of this sutta and has also analysed linguistic and grammatical evidence which denote the antiquity of this sutta.)

See also PĀRĀYANA VAGGA, AJITA (5).

L. R. G.

AJITAMITRA, a famous Buddhist Tantrist. In spite of his great fame, the details in respect of the date of his birth, his career and his works still remain confused.

First, we must consider the works, the authorship of which is attributed to him. In regard to this problem, the best way is to examine the catalogues of extant materials translated into Tibetan, and to compare and try to identify the names mentioned in these catalogues. The catalogue of Cordier mentions six works under the name of Ajitamitra, the *Śrīyakṣabhrātṛdvaya-sādhana* (II, p. 196), four works by the name *Arapacanasādhana* (II, p. 301 ; III, pp. 4, 30, 177) and *Ratnāvalīṭikā* (III, p. 422). On the other hand the Tōhōku catalogue does not mention even his name. Tōhōku (or Sde-dge edition)

also contains seven works named *Arapacana-sādhana*, but in three instances the name of their author is not given (Nos. 3172, 3173, 3459), while in the other cases it is given, in Tibetan, as Mi-phan bśes-gñen, or as Ajitamitra (Nos. 2714, 2715, 3311, 3449). Of the other two works, *Śrīyakṣabhrātṛdvaya-sādhana* is not contained in Sde-dge edition (*TM.*), and *Ratnāvalīṭīkā* is mentioned under the authorship of Mi-phan bśes-gñen, or Ajitamitra.

Therefore, we can, at least, mention two works under his name. One is *Arapacana-sādhana* and the other is *Ratnāvalīṭīkā*. Fortunately, the former work is extant in original Sanskrit and preserved (as No. 55) in the *Sādhanamālā* (in *GOS*, pp. 112–5). According to this, *Arapacana* means a mystical collective name of the five Buddhas, each of which is represented by a letter. The idea of five dhyāni Buddhas first appeared in the *Mahāvairocana Sūtra*, the completion of which is reckoned between 500 and 650 A. C. But the ideas contained in this *Sādhana* tend to the later period. On the contrary, the latest author in the *Sādhanamālā* is Abhayākara-gupta (q.v.).

Based on these propositions, Ajitamitra's date can be roughly determined from 9th to 10th century A. C. But it is no easy task to determine the date of this practically unknown author from the scanty materials available. As B. Bhattacharyya has noticed, the words of this ācārya have been put into the mouth of the highest god Mahādeva in Hindu tantras (*An Introduction to Buddhist Esoterism*, p. 163). Even his extant work *Arapacana-sādhana* in the *Sādhanamālā*, referred to above, is also attributed to the same high god, in the *Kukuteśvaratantra* of the Hindus (ibid. p. 162).

Thus the many confusions are caused by this super-mystical devotion to him by later Hindu Tantrists. This consonance between Buddhists and Bengal Hindu Tantrists shows us that Ajitamitra could have been from Bengal.

S. K.

AJITAMJAYA (1), name of a bodhisattva, mentioned in the *Ārya-Mañjuśrī-mūlakalpa* (p. 41 : *BHS.* s.v.).

AJITAṂJAYA (2), name of a locality, mentioned in the *Mahāmāyūrī* (pp. 27 and 69: *BHS.* s.v.).

AJITANĀTHA-SĀDHANA, name of a Sanskrit work, a Tibetan translation of which has been incorporated in the Rgyud (tantra) section of the Tengyur under the title *Dpal mi-pham mgon-poḥi sgrub-thabs shes-bya-ba*. The name of the author is mentioned as Nairiti-pa, and the translation is ascribed to Byams-paḥi dpal (*TM.* No. 3649).

AJITANĀTHASTUTI-MṚTYUVAÑCANĀ-NĀMA, a Sanskrit text which is extant in its Tibetan translation, the *Mi-pham mgon-po-la bstod-pa ḥchi slu-ma shes-bya-ba*, in the Rgyud-ḥgrel (tantra commentary) section of the Tengyur. Its author is Dpal Ḥjigs-med grags-pa (Śrī Abhayakīrti). The translator's name is not recorded (*Cordier*, III, p. 99, No. 2).

AJITAÑJAYA, name of Todeyya (q.v.) thera in a previous life as king of Ketumati.

AJITAPUṢYALA (var. Ajitapuṣya), name of a former Buddha under whom the Śākyamuni acquired merit while residing in the eighth bodhisattva-bhūmi. His name is mentioned in a list of former Buddhas in the *Mahāvastu* (I, 137).

AJITASENA, a householder of the city of Roruka in the south. Sudhana, the treasurer's son, was sent to him by the householder Sucandra of Bharukaccha to learn as to how a bodhisattva should train himself in the duties of a bodhisattva (*bodhisattva-caryā*). Saying that he had attained the *bodhisattva-vimokṣa* (release) named Akṣayalakṣaṇa, he, in his turn, sent Sudhana to the brāhman Śivarāgra of Dharmagrāma (*Gvyū.* 453 f.).

AJITASENARĀJAN, a former Buddha, mentioned in a list of former Buddhas, under whom the Śākyamuni while in the ninth bodhisattva-bhūmi acquired merit. Edgerton (*BHS.* s.v.) questions the spelling of this name, as certain MSS. have Ajinasenaḥ Rājā.

AJITA SUTTA, named after Ajita, the wanderer (*paribbājaka*), who is not mentioned elsewhere, although the name is common enough amongst monks and ascetics, Ajita thera, Ajita-kesakambalī, etc. One manuscript in Sinhalese writing, however, has in the *uddāna* (summary of contents) to the *Paccorohaṇī Vagga* (*A.* V, 222–37) to which this sutta belongs as the fourth in a chapter of ten, instead of Ajita, the name Ājina, and speaks of him as an ascetic (*ājīvaka*).

In his conversation with the Buddha this wanderer Ajita (*A.* V, 229) speaks with pride of a comrade in his mode of living (*sabrahmacārī*) as a sage (*paṇḍita*) who had thought out five hundred mental states (*pañcamattāni cittaṭṭhānasatāni*). With this system of his he was able to outvie holders of other views (*aññatitthiya*). Perhaps Ajita had here in mind also the holders of the system of mental analysis, which was later developed as Abhidhamma, according to which there are 'only' 121 mental states (*cittāni*).

The Buddha does not contradict his claim, but merely points out that learning does not make a wise man. People may acclaim a man as a sage, when he is able to excite a group of people and make them uproarious and noisy. Thus, when he is able, with wrong views, to counter and crush right views, he may be acclaimed a wise man by the ignorant. What is important to understand is not: who is a sage, but what is right (*dhamma*) and what is wrong (*adhamma*), what is profitable (*attha*) and what is harmful (*anattha*). Knowing all that, one should regulate one's life accordingly (*tathā paṭipajjitabbaṃ*).

Then is repeated the explanation of wrong (*adhamma*) and harmful (*anattha*) as in the three preceding *Adhamma Suttas* (*A.* V, 222 ff.) : wrong views (*micchādiṭṭhi*) and the unprofitable states that arise from wrong views, wrong intentions

(*micchāsaṅkappa*) and the unprofitable states that arise therefrom, wrong speech (*micchāvācā*), wrong action (*micchākammanta*), wrong livelihood (*micchā-ājīva*), wrong effort (*micchāvāyāma*), wrong mindfulness (*micchāsati*, omitted in *PTS*. text, *A*. V, p. 228), wrong concentration (*micchāsamādhi*), wrong knowledge (*micchāñāṇa*) and wrong release (*micchā-vimutti*) together with the harmful conditions arising therefrom. And also the ten opposites of the above which are right (*dhamma*) together with the profitable states (*kusalā dhammā*) with the fulness of culture (*bhāvanā-pāripūriṃ*) which ought to be one's aim (*attha*).

AJITAVATĪ, a name for Aciravatī (q.v.), the river Rāpti in Oudh.

ĀJĪVA, livelihood, mode of living or the occupation by means of which a person earns his living. Hence a person who makes a living by archery is called a *yodhājīvin*, and people living by composing or reciting hymns are *mantassa-ājīvino*. However, the word occurs frequently in the contrasting pair of terms *sammā-ājīva* (right livelihood) and *micchā-ājīva* (wrong livelihood).

Purity of livelihood (*ājīva-pārisuddhi*) is one of the essential conditions required of a monk aspiring for perfection in morality, in the first instance, and ultimately for the bliss of Nibbāna. It is called a condition of making one a recluse (*samaṇa-karaṇa-dhamma*) or making one a brāhman (*brāhmaṇa-karaṇa-dhamma*). It is duly perfected when a monk's livelihood is perfectly pure (*parisuddha*), clear (*uttāna*), open (*vivaṭa*), without defects (*acchid-davā*) and controlled (*saṃvuta* : *M*. I, 272). The cultivation of right livelihood (*sammā-ājīva*), which forms the fifth step on the Noble Eightfold Path, is the means by which one can hope to attain this end.

In the *Ambalaṭṭhikā Rāhulovāda Sutta* it is said that a person's deeds, words or thoughts should not be destructive either to himself or to others, but should be constructive to himself as well as to others. Here the topic of discussion is not the mode of right livelihood. Yet in it we find a general principle which can be accepted as a basis of right livelihood. Elsewhere (op. cit. III, 75) there are clear definitions of the terms ' right livelihood ' and ' wrong livelihood '. In the case of a monk, wrong livelihood is to seek a living by such methods as scheming (*kuhana*), talk (*lapana*), hinting (*nemittakatā*), belittling (*nippesikatā*) and pursuing gain with gain (*lābhena lābhaṃ nijigiṃ-sanatā*), which are low and unworthy of a recluse. Defining *ājīva-pārisuddhi* the *Visuddhimagga* (pp. 19 ff.) explains these terms at length. Accordingly, rejecting the requisites offered, posing, or composing one's deportment, are called scheming. Talk includes indirect talk, persuasion, suggestion, flattery and ingratiating chatter. Hinting is to give a sign or an indication. To abuse, disparage, reproach and ridicule, resorting to tale-bearing or backbiting is belittling. Seeking or going in search of material goods by means of material goods is called ' pursuing gain with gain'. With an eye on gain, honour, or renown, if a monk resorts to any of these, he is guilty of leading a corrupt life.

The *Dīgha Nikāya* (I, pp. 9 ff.) says that the Buddha is praised by the people for his purity of life which most of the recluses and brāhmans lack. " Whereas some recluses and brāhmans, while living on the food provided by the faithful, earn their living by wrong means of livelihood, by low arts (*tiracchāna-vijjā*)..........Gotama the recluse holds aloof from such low arts. " Among the so-called low arts, which some recluses and brāhmans resort to in gaining a livelihood, palmistry, prognostication, sooth-saying, offering of sacrifices, obtaining oracular answers from gods, and practising as an oculist, a surgeon or a doctor of children are but a few.

Along with these there are six other offences given in the *Vinaya* (V, p. 146) and described in the *Visuddhimagga* as constituting wrong livelihood. " With livelihood as reason, with livelihood as cause, being a prey to wishes, if a monk (1) lays claim to super-human qualities (*uttarī-manussa-dhamma*) that are non-existent (an offence entailing defeat—*pārājika*) ; (2) acts as a go-between (an offence entailing a meeting of the Order—*saṅghā-disesa*) ; (3) says, ' The monk in your monastery is an arahant ' (a serious offence—*tullaccaya*—for one aware of it) ; (4) eats delicious food one has ordered for one's own self (an offence requiring expiation—*pācittiya*) ; (5) being not sick, eats rice or curry one has ordered for one's own self (an offence of wrong doing—*dukkaṭa*) ; or, if a nun (6) eats delicious food she has ordered for herself (an offence requiring confession—*paṭidesanīya*) ; then such a person is said to have made a living by wrong methods which are not in accordance with the duties of a true recluse. "

Right livelihood is very often defined negatively, but a person who practises it is always expected to cultivate those positive qualities as charity, pleasant speech and loving kindness, which bring happiness to one's own self and to others. According to the *Majjhima Nikāya* right livelihood is twofold, one conducive to mundane and the other to supra-mundane happiness. Thus the Buddha says, (1) " Here, O monks, a noble disciple having given up wrong livelihood, makes a living in accordance with right livelihood, which is defiled (*sāsava*), meritorious (*puññabhāgiya*) and yielding worldly results (*upadhi-vepakka*) ", and again, (2) " whatever there is, O monks, of abhorrence of wrong living, abstaining, withholding, refraining therefrom in a mind that is noble (*ariya-citta*), free from defilements (*anāsava*), conjoined with the Path (*ariya-magga-samaṅgino*), and cultivating the Path (*ariya-magga-bhārino*), that right livelihood is said to be free from defilements, noble, supra-mundane (*lokuttara*) and a Path-factor (*maggaṅga*). "

Further it is said that in the cultivation of right livelihood as a factor of the Noble Eightfold Path it is always accompanied and followed upon by right views, right efforts and right mindfulness. Hence, right views, in relation to right livelihood,

is to know right livelihood as right and wrong livelihood as wrong. 'Right effort' is the endeavour to avoid wrong living and earn a right livelihood, while the mindfulness exerted in this effort is called 'right mindfulness'.

Rightly applied energy (*viriya*) is the most essential factor required in avoiding wrong methods of living and practising right methods. After abandoning wrong kinds of search (*anesana*) for requisites, a monk should take to such right means as going on almsround (*piṇḍapāta*). A noble disciple of the Buddha will never resort to low arts condemned by the Buddha in making a living. Sāriputta is once reported to have said (*Vism.* p. 34),

"And even if my bowels obtrude
And trail outside, and even though
My life is to be jeopardized
I will not blot my livelihood.
For I will satisfy my heart
By shunning all wrong kinds of search;
And never will I undertake
The search the Buddhas have condemned."
(trsl. *Path of Purification*, p. 42.)

Not only the monk but the laity also are required to earn a living by righteous means. The general attitude that should be adopted by the layman in disciplining himself is discussed in such suttas as the *Sigālovāda Sutta* (q.v.). Summing up his commentary on the sutta the commentator states in the words of the Buddha (*DA.* III, p. 952), "O nobleman's son, a noble disciple abandons the four evil deeds and avoids the six doors for the flowing out of wealth (*apāyamukha*). He associates with the sixteen kinds of friends and thereafter having put the household life in order and attending to such duties as supporting the wife, he earns a living by rightful means."

Finding wealth is one of the duties of a layman, but wealth righteously obtained is said to be a rarity in the world (*A.* II, p. 66). However, he should try hard to obtain his wealth without disturbing the ten wholesome courses of action (*dasa kusala-patha*), for wealth thus obtained is called justly obtained (*dhamma-laddha*). Trading in weapons (*sattha*), human beings (*satta*), animals for meat (*maṃsa*), intoxicants (*majja*) and poisons (*visa*), is to be avoided by a layman (ibid. III, p. 208). A layman should not resort to such methods as cheating with scales, bronzes or measures, bribery, cheating and fraud, maiming, murder, putting in bonds, highway robbery, dacoity or violence (*D.* III, p. 176). To live by such low means is not the correct and honourable way for a layman. Instead his wealth should be obtained by zeal and work (*uṭṭhāna-viriya*), by the strength of the arm (*bāhābala*) and the sweat of the brow (*sedāvakhitta*). He should be deft and tireless in whatever righteous occupation he is engaged and he should try to protect his wealth justly got. With such wealth justly got, he must lead a balanced life which does not exceed his means (*A.* IV, pp. 281 f.). The commentarial view of this latter is this. A wise layman should divide his earnings into four parts. With the first part he should meet his daily needs. Two parts should be invested in business and the fourth should be put aside for future needs. Some say that charity also is included in the first part; but the commentator is more inclined towards drawing from all the four parts for purposes of charity (*AA.* IV, p. 138).

Practising right livelihood shows many and varied results. On the one hand it is conducive to the gain of worldly results. Thus two of the marks of a great man that the Buddha had, or indeed, any Buddha or world-ruler (*cakkavatti*) will have, are said to be the result of the cultivation of right livelihood in former births (*D.* III, p. 176). The two marks are the even and shining teeth (*sama-danta* and *sukka-dāṭhā*). Moreover by reason of the same practice, his followers will all be pure in heart. A person cultivating right livelihood will neither be subject to degrading talk nor to bodily harm or imprisonment in this life. After death he will not be reborn in any of the four evil states, but will have the benefit of enjoying wholesome sense objects. As to supra-mundane benefits the practice of right livelihood leads one to the four paths and fruits (*magga* and *phala*) and makes him participate in the bliss of Nibbāna. See *Upāsaka-janālaṅkāro* (Pali in Sinhalese characters. Edd. Rajjama Dhīrālaṅkāra and others, Colombo, 1926, p. 106).

C. W.

ĀJĪVAKA SUTTA. The ascetic mendicant (*ājīvaka*), after whom this sutta is named, is not referred to personally. It was a follower of his (*sāvaka*), and he a householder (*gahapati*), who came to see Ānanda in Ghosita's park at Kosambī (*A.* I, 217) with three questions: Whose teaching is well proclaimed (*kesan ... dhammo svākkhāto*)? Who are well-behaved in the world (*ke loke supaṭipannā*)? Who are faring well in the world (*ke loke sugatā*)? Had Ānanda replied to these questions directly, he would have been extolling his own faith (*saddhammukkaṃsanā*) at the price of running down the beliefs of others (*paradhammā-pasāda*). It would not have been convincing. Therefore, Ānanda puts the answers in the householder's own mouth by counter-questioning him: Would a doctrine which teaches the abandoning of lust (*rāgassa pahāna*), of hate (*dosassa pahāna*), of delusion (*mohassa pahāna*), would such a doctrine be well proclaimed? Would it be right to call those who abandon lust, hate and delusion, of right behaviour in the world? And those who have abandoned completely all lust, hate and delusion, wouldn't you call them faring well in the world?

And as each question is answered in full agreement (*evam me ettha hoti*), the visitor's enthusiasm reaches its climax when he realises that Ānanda has not been a-trumpeting his own creed, has not been depreciating another's views, but has been teaching the *dhamma* for its own value (*āyatane va dhammadesanā*), that he has been speaking of what is good in general (*attho ca vutto*), without bringing self into the question (*attā ca anupanīto*).

The conclusion of the sutta is too stereotyped to be of interest.

ĀJĪVIKAS (also, in Pali, Ājīvaka), a non-brāhmanical sect which arose in northern India at the time of the Buddha, the founder of which was the teacher known in the Pali scriptures as Makkhali Gosāla and in those of the Jains as Gosāla Maṅkhaliputta. In Pali sources Gosāla appears as one of the six heretical teachers so frequently referred to together [1]. A few statements in Pali, and a larger number in the Jain texts, allow us to reconstruct something of the biography of this religious leader. Both sources agree that he was of humble birth, and give accounts of his origin which are evidently based on fanciful etymologies of his name [2]. He appears to have become an ascetic in early life, and for a while he was associated with Vardhamāna, the Nigaṇṭha Nātaputta of Buddhism, before the latter teacher began to lay claim to full enlightenment and to be called Mahāvīra. The two ascetics are said to have spent six years together, wandering from place to place [3], and a number of stories are told about their adventures, in which Gosāla usually appears as a boorish hypocrite [4]. Ultimately they parted, after a dispute about the possibility of the reanimation of dead bodies [5].

After leaving the company of Vardhamāna, Gosāla is said to have performed a penance of six months' duration, from which he acquired a certain degree of superhuman insight and magical power [6]. He then declared that he was a *jina*, or fully emancipated being, and began to make converts. Most of his life as a teacher was spent at Sāvatthi, in the workshop of a potter-woman, named Hālāhalā, apparently a devoted lay-disciple [7]. It is clear, however, that, like the Buddha and Mahāvīra, he also travelled widely throughout the Ganges valley. He gained support from groups of ascetics already in existence, who looked back to a number of former teachers such as Nanda Vaccha and Kisa Saṅkicca, whose names are frequently mentioned with that of Gosāla in the Pali scriptures [8].

A detailed account of Gosāla's last days is given in the Jain *Bhagavatī Sūtra*, from which it appears that he died of fever, after spending sixteen years as a *jina*. The story, stripped of its supernatural and propagandist elements, associates the death of Gosāla with a fierce argument with Mahāvīra in which the protagonists were supported by their respective followers, and in which two Jain monks lost their lives [9]. It seems that until this incident Jains and Ājīvikas had been fairly closely associated, but from now on there was a breach between the two sects. The Ājīvikas themselves apparently claimed that Gosāla died from the suicidal Ājīvika penance known as 'the Pure Drink' (*suddhapānaga*) which in its final stage involved the total abstention from all liquids [10]. There is reason to believe that the death of Gosāla occurred shortly before that of the Buddha, and that the account in the *Mahāparinibbāna Sutta* of the Buddha's hearing of the death of Nigaṇṭha Nātaputta or Mahāvīra [11] actually refers to the news of the death of Gosāla [12].

The order of naked monks established by Gosāla on the basis of the earlier ascetic groups had much in common with the Jains. The term *Ājīvika* has sometimes been taken as a derogatory epithet [13], but may well have been adopted to indicate the lifelong character of the vows taken by the Ājīvika ascetics. Ājīvika monks appear to have been initiated by having their hair pulled out by the roots [14], and by other painful ordeals [15]. Like the Digambara Jains they were normally completely naked. They performed rigorous fasts and also austerities of the *haṭha-yoga* type [16], including penances in large earthen pots [17]. They also appear to have had secret magical rites of a tantric character [18]. They lived chiefly in communities, but there were also solitary Ājīvikas, who dwelt in the depths of the forests [19]. Apparently they also practised ritual singing and dancing [20]. Though their way of life seems to have been in theory austere in the extreme, Ājīvika monks are accused in Buddhist and Jain sources alike of laxity and immorality, in matters of diet and sexual relations, and they seem often to have acted as astrologers or fortune tellers [21]. They appear to have made great efforts to gain the support of the laity, and their householder adherents were numerous and influential. At least during the Buddha's lifetime the Ājīvikas seem to have been the most serious rivals of the Buddhist Saṅgha. The Buddha is said to have criticised them severely, and to have forecast unhappy rebirths for them [22]. There are, however, several passages which imply comparatively friendly relations between Buddhists and Ājīvikas. Thus an Ājīvika layman is recorded as giving a meal to the Buddha and his followers [23], and king Bimbisāra of Magadha is said on one occasion to have fed the Buddhist Order at the behest of an Ājīvika ascetic [24]. A friendly Ājīvika announced the Buddha's parinirvāṇa to the thera

1 e.g., *D.* I, 47 ff.; *M.* I, 198, 250; *S.* I, 60; *Vin.* II, 111 ff. etc.
2 *DA.* I, 143–4; *Bhagavatī Sūtra*, xv, 540.
3 *Bhagavatī Sūtra*, xv, 541.
4 Jinadāsa's *cūrṇī* to *Avaśyaka Sūtra* (Ratlam, 2 vols., 1928–9), vol. I, pp. 282 ff.
5 *Bhagavatī Sutra*, xv, 542–4.
6 ibid. xv, 545.
7 ibid. xv, 539.
8 e.g., *M.* I, 524; *A.* III, 384; *DA.* I, 162, etc.
9 *Bhagavatī Sūtra*, xv, 550–3.
10 A. L. Basham, *History and Doctrines of the Ājīvikas*, pp. 127 ff.
11 *D.* II, 72–3.
12 A. L. Basham, op. cit., p. 75.
13 A. F. R. Hoernle, in *ERE*. vol. I, p. 259.
14 *DhpA.* II, 52.
15 *J.* III, 541.
16 *J.* I, 493.
17 *Aupapātika Sūtra*, 41, with Abhayadeva's commentary
18 *J.* III, 541–2; *Vāyu Purāṇa*, 69, 286–7.
19 *J.* I, 390.
20 A. L. Basham, op. cit. pp. 116–7.
21 ibid. pp. 123 ff.
22 *M.* I, 483; *A.* III, 276.
23 *Vin.* II, 165.
24 *Vis.* IV, 74.

Mahākassapa and his followers[25]. In general, however, it would seem that the Ājīvikas derided the Buddhists for their comparatively easy discipline while the Buddhists accused the Ājīvikas of hypocrisy and licentiousness.

It is certain that the Ājīvikas survived for many centuries. During the Mauryan period they were evidently a very important factor in the religious life of India, and Asoka dedicated to them artificial caves in the Barābar hills near Gayā[26]. In Asoka's 7th Pillar Edict they are mentioned among the chief sects of India, after the Buddhist Saṅgha, alongside the Brāhmans, and before the Jains. Asoka's grandson, Daśaratha, also dedicated caves to the Ājīvikas; in the dedicatory inscriptions he stresses the fact that the donations were made immediately after his consecration, which would suggest that he gave Ājīvikism his special favour[27]. But with the fall of the Mauryas the Ājīvikas rapidly declined in importance. Except for Buddhist and Jain commentarial literature, the only important reference to them in later literature of northern origin occurs in the *Vāyu Purāṇa*, where they are described as a religious community of workmen and craftsmen, who worship goblins and do not respect the orthodox rules of *varṇa* and *āśrama*[28]. There are, however, enough passing references to them in Sanskrit literature to show that they did not completely vanish until the late middle ages.

In south India the Ājīvikas have left clearer traces. The Ceylon tradition records the appearance of Ājīvikism in the island even before that of Buddhism, since king Paṇḍukābhaya is said to have set up an Ājīvika monastery[29]. Numerous inscriptions from Madras, Mysore and Andhra show that communities of Ājīvikas survived in these regions until the 14th century, and were often compelled to pay special local taxes. Ājīvikas are also referred to in Tamil literature, and three texts, *Maṇimēkalai*, *Nīlakēci*, and *Civañānacittiyar*, give outlines of their doctrines.

The basic tenet of Ājīvikism was that the whole cosmic process is rigidly governed by a principle called *niyati* or fate. Hence the Ājīvikas are often referred to in philosophical literature as Niyativādins. The most striking summary of their teachings is that contained in the *Sāmaññaphala Sutta*[30], which shows that they believed that the path of *saṃsāra* was rigidly laid out, and that every soul had to travel the same immensely long course before reaching final release. The process of transmigration was in no way affected by any human effort, for this, though apparently dependent on man's volition, was in fact automatically determined by *niyati*. Like the Jains, the early Ājīvikas appear to have delighted in long lists and catalogues, and the passage above mentioned contains a lengthy classification of the categories of the universe, many details of which cannot be fully explained. Both the *Sāmaññaphala Sutta* and the Jain *Bhagavatī Sūtra*[31] ascribe to the Ājīvikas the belief that the soul must inevitably pass through 8,400,000 great aeons (*mahākappa*) before release from transmigration. There is evidence that the Ājīvikas, in common with the Jains and Buddhists, also maintained a doctrine of cosmic progress and decline[32]. Like the Jains, they believed that the soul was in some sense material, and finite in dimensions, reaching in its discarnate form the size of 500 *yojanas*[33].

In later times Ājīvika doctrines seem to have undergone considerable change and development, and the descriptions of Ājīvikism in the Tamil sources differ greatly from those in earlier Buddhist and Jain literature. The founder of Ājīvikism, Makkhali Gosāla, in one text takes on the status of a god, who manifests himself to his worshippers in dazzling theophanies[34]. The Jain commentator Malliṣeṇa mentions that Ājīvikas believe that their teachers return from Nirvāṇa from time to time to restore the pure teaching[35]. These passages would suggest that, in some Ājīvika groups at any rate, theistic tendencies had appeared, rather like those which arose in Buddhism to produce the Mahāyāna.

Certain other features of later Ājīvika doctrine, as given in Tamil sources, are of some interest. Apparently it was believed in some Ājīvika circles that the universe was completely static, and that time, and all movement, change, and development within time, were illusory[36]; this doctrine, called *avicalita-nityatvam*, or unmoving permanence, has some generic likeness to the *Śūnyavāda* of the Mādhyamika school of Mahāyāna Buddhism, and to the Vedānta of Hinduism. The doctrines of the atomist teacher, Pakudha Kaccāyana, one of the six heretics of the Pali scriptures[37], proclaiming the existence of seven elemental atomic categories, earth, water, fire, air, joy, sorrow and life, appear to have survived in southern Ājīvikism, to which a very similar theory is attributed[38]. Another of the six heretics, Pūraṇa Kassapa, was remembered by the Ājīvikas as a teacher of their sect[39] and is mentioned by the late 14th century Jain commentator Guṇabhadra as the protagonist of the doctrines of determinism (*niyativāda*)[40].

25 *Vin*. II, 284.
26 A. L. Basham, op. cit. pp. 150 ff.
27 ibid., p. 157.
28 *Vāyu Purāṇa*, 69, 284–8.
29 *Mhv*. x, 101–2.
30 *D*. I, 53–4.

31 *Bhagavatī Sūtra*, xv, 550.
32 A. L. Basham, op. cit. p. 254.
33 *Petavatthu*, iv, 3, p. 57 : *Nīlakēci*, 712.
34 *Nīlakēci*, 672–3, with Vāmanamuni's commentary.
35 *Syādvādamañjarī*, ed. A. B. Dhruva (Bombay, 1933), p. 3.
36 *Nīlakēci*, 694–6, with Vāmanamuni's commentary. See Basham, op. cit. pp. 235 ff.
37 *D*. I, 56.
38 *Maṇimēkalai*, xxvii, 113 ff. See Basham, op.cit. pp. 262 ff.
39 *Nīlakēci*, 668.
40 To Haribhadra's *Saddarśanasamuccaya*, ed. L. Snali, Calcutta, 1905, p. 20.

Like the Buddhists, the Ājīvikas seem to have disappeared in India by a gradual process of assimilation. It would seem that those branches which had developed theistic tendencies were absorbed by Vaiṣṇavism, while those which still maintained the original atheism of Makkhali Gosāla merged with the Digambara Jains; possibly other Ājīvika groups were swallowed up by medieval tāntrism, with which they had some affinity[41]. Perhaps Ājīvikism had some influence in encouraging fatalist tendencies in some branches of Hindu thought, but its influence on later philosophy and religion was certainly slight, and there is no evidence that Buddhism was ever appreciably affected by it. Buddhism, Jainism and Ājīvikism, three non-brāhmaṇic systems appearing at the same time and in the same region of India, have had very different histories—the first has become one of the great religions of the world, the second has survived as a small if not insignificant sect in the land of its origin, while the third is only remembered in the polemics of its opponents.

A. L. Basham.

Bibliography: A. L. Basham's *History and Doctrines of the Ājīvikas* (London, 1951) is the only monograph on the subject. Important reviews of this work, criticising certain of its interpretations are those of W. Schubring (*ZDMG.* vol. 104, 1954, pp. 256–63) and Helen N. Johnson (*JAOS.* vol. 74, 1954, pp. 63–5).

The most important earlier studies of the Ājīvikas are those of A. F. R. Hoernle (Ājīvikas, *ERE.* I, pp. 259–69) and B. M. Barua (The Ājīvikas, *Journal of the Department of Letters*, Calcutta University, II, 1920, pp. 1–80). Very valuable for the study of the background to the rise of the Ājīvikas is A. K. Warder, 'On the relationships between early Buddhism and other contemporary systems' in *BSOAS.* XVIII, 1956, pp. 43–63.

AJJHATTIK'AṄGA SUTTA, name given in the *Sutta-saṅgaha* (No. 76) to the sixteenth discourse of the *Itivuttaka* (9 f.). The discourse is on proper attention (*yonisomanasikāra*). There is nothing so helpful to the trainee (*sekha*) as *yonisomanasikāra* for the attainment of the goal. The discourse is so named in the *Sutta-saṅgaha* probably because *yonisomanasikāra* is said in the sutta to be an inward quality (*ajjhattik'aṅga*). The *uddāna* of the *Itivuttaka* calls it *Sekha Sutta*.

AJJHOHĀRA, name of a fabulous fish mentioned in the *Mahā-sutasoma Jātaka* (*J.* V, 462) as one of the six monster fish which lived in the ocean at one time. They were known as Ānanda, Timanda, Ajjhohāra, Tīmīti, Miṅgala and Timiripiṅgala, the first three being five hundred leagues in extent and the other three thousand leagues long. The word *ajjhohāra* (Skt. *abhyavahāra*) occurring in the *Vinaya* (IV, 233) and *Milindapañha* (176, 366) means 'swallowing' and the name is obviously descriptive, meaning 'swallower'.

AJJHOKĀSA, the open air. See ABBHOKĀSA.

AJJUKA, a monk of Vesāli. His opinion was sought by his lay supporter in connection with the settlement of his estate. The latter had a son and a nephew, and he wished to bequeath his property to the more religious of the two. In order to ascertain this, he requested Ajjuka to grant an audience to the more pious one. When Ajjuka chose the nephew, the son accused him of depriving him of his rightful inheritance to his father's estate and reported the matter to Ānanda. On the son's version Ānanda found fault with Ajjuka. The latter asked for a trial and Upāli decided in his favour, Ānanda agreeing with Upāli, that Ajjuka's conduct in complying with the householder's request was entirely blameless (*Vin.* III, 66–7). Upāli's decision was approved by the Buddha (*ThagA.* II, 101; see also *AA.* I, 311).

AJJUNA (1), the name of two former Buddhas. They are both described in the same terms in the *Apadāna* and would appear to have been identical but for the difference in the period in which they lived.

According to *Apadāna* (No. 385) Buddha Ajjuna lived ninety-one kappas ago and while he was living in the Himālayas, Panasaphaladāyaka thera offered him a large jak fruit as big as a pot, on a plate of leaves.

The other Buddha Ajjuna is mentioned in *Apadāna* (No. 504) which states that ninety-four kappas ago Ajelaphaladāyaka thera offered in a similar manner an *ajela* fruit to Buddha Ajjuna when he was living in the Himālayas.

AJJUNA (2), an arahant thera and the author of verse 88 of the *Theragāthā*. He was the son of a banker in Sāvatthi. In his youth he associated with the Nigaṇṭhas and while still very young, joined their Order, in the hope of attaining salvation. But he found no satisfaction. Once seeing the Buddha's twin miracle he gained faith and joined the Saṅgha. Developing insight, before long he attained arahantship (*ThagA.* I, pp. 195–7).

His previous births are narrated in both the *Theragāthā Aṭṭhakathā*, and in the *Apadāna* under the designation of Sālapupphadāyaka (*Ap.* I, No. 139). In Buddha Vipassī's time he was born as a lion and being pleased with the Buddha, who was seated at the foot of a tree in the forest, he offered him a branch of *sāla* flowers (*Shorea robusta*) in bloom. (In the *Apadānaṭṭhakathā* the Buddha is Sikhī and not Vipassī.) As a result of this good deed he knew of no evil birth thereafter and was born among devas and men. He was born as a world ruler (*cakkavatti*) three times by the name of Virocana.

41 A. L. Basham, op. cit. p. 186.

AJJUNA (3), king of the Kekakās and a great archer. Once he annoyed the sage Gotama and was destroyed in spite of his great bulk and the thousand arms (*J.* V, 267). According to the *Sarabhaṅga Jātaka* (*J.* V, 135, 143–4; *DA.* I, 266) he was hurled headlong into hell for slaying the holy sage Aṅgirasa. Both names, Aṅgirasa and Gotama, seem to refer to the same person (*DPPN.* I, 787). The *Bhūridatta Jātaka* describes him as holding a bow in each pair of his one thousand arms and offering sacrifices to gods (*J.* VI, 201). He has been identified with the Kārtavīrya Arjuna of the *Kathāsaritsāgara* (trsl. C. H. Tawney, II, 391, 639) and the *Uttara-khāṇḍa* of the *Rāmāyaṇa*. According to the latter source Arjuna once obstructed the course of the river Narmadā with his one thousand arms making the waters flood the banks and flow in the opposite direction. Rāvaṇa, the king of Laṅkā, who was camping on the river bank, was annoyed by this and waged war on him. But Arjuna defeated him in single combat and took him prisoner. Later, however, at the request of Pulastya, he was set free by Arjuna (*Rāmāyaṇa*, III, sections xxxvii and xxxviii, trsl. N. N. Dutt).

AJJUNA (4), the seventh son of Devagabbhā and Upasāgara and one of the ten brothers who became known as Andhakaveṇhudāsaputtā (*J.* IV, 81; *PvA.* 93, 111). See ANDHAKAVEṆHU-(DĀSA-) PUTTĀ.

ĀJÑĀ-CAKRA, mentioned in Tibetan tantric texts as one of the six psychic centres within the yogin's body and located to be situated between the eye-brows. In description, this is similar to the *ājñā-cakra* spoken of in Hindu Tantricism. This is not listed among the psychic centres cited in Indian Buddhist tantric works. According to modern physiology this is taken to correspond to the medulla oblongata. However, even in Tibetan texts, this is regarded as being in the realm of the *sahasrāra-padma* (thousand petalled lotus) on the crown of the head and, therefore, not treated in detail as a separate psychic centre. *Ājñā-cakra* is described as a lotus with two petals, having *haṃ* and *kṣaṃ* as its mystic seed-syllables (*bīja-akṣara*), its main seed-syllable being short or half A (Lama Anagarika Govinda, *Foundations of Tibetan Mysticism*, pp. 141, 143, 145, 174, 177).

S. K. N.

AJÑĀNAVIDHVAṂSANA, name of a former Buddha (*Svyū.* 6.12).

ĀJÑĀSAṂYAK-PRAMĀṆA-NĀMA-ḌĀKINYUPADEŚA, a Sanskrit work extant in its Tibetan translation under the title *Bkaḥ yaṅ-dag-paḥi tshad-ma shes-bya-ba mkhaḥ-ḥgro-maḥi man-ṅag* in the Rgyud-ḥgrel (Skt. tantra-vṛtti, tantra commentary) section of the Tengyur. The author of the work is not recorded. Nor is it mentioned as to who translated the work into Tibetan (*TM.* No. 2331).

ĀJÑĀTA-KAUṆḌINYA, the first of the Bhadravargiya monks. See AÑÑĀ-KOṆḌAÑÑA.

AJÑĀVINIVARTA-GAṆAPATI-SĀDHANA-NĀMA, name of a Sanskrit text ascribed to Indrabhūti, and translated into Tibetan by Dīpaṅkaraśrījñāna (Atiśa) and Rgya Brtson-ḥgrus seṅ-ge with the title *Dpal tshogs-kyi-bdag-po ḥjur-gegs sel-ba shes-bya-baḥi sgrub-thabs shes-bya-ba.* The translation is incorporated in the Rgyud (tantra) section of the Tengyur (*TM.* No. 3741).

ĀJÑENDRIYA, or Pali *aññindriya*, one of the three faculties for purification (*trīṇyanāśravendriyāṇi*) and one of the twenty-two faculties (*indriya*).

The term *ājñendriya* is a compound of *ājñā* which means to know well and *indriya* or faculty, so the word designates the meaning of faculty of perfect knowledge. Both translations of Tibetan (*ma-śes-paḥi dbaṅ-po*) and Chinese (*chih-kên* 知根) are equivalent to the above.

The names of these three faculties can be found even in the early Buddhist texts. The 26th fasc. of the *Saṃyukta Āgama* (in Chinese) mentions three indriyas: the first *wei-chih-tang-chih-kên* (未知當知根 *anajñātājñā-syāmīndriya*, Tib. *mi-śes-pa kun-śes-par byed-paḥi dbaṅ-po*), the second *chih-kên*, and the last *wu-chih-kên* (無知根 *ājñātāvīndriya*, Tib: *kun-śes-pa-daṅ-paḥi dbaṅ-po*). Like the other two *anāśravendriyas*, the content of *ājñendriya* accords with the other nine indriyas which represent the faculties of spiritual progress, namely, *manendriya*, *sukhendriya*, *saumanasyendriya*, *upekṣendriya*, *śraddhendriya*, *vīryendriya*, *smṛtīndriya*, *samādhīndriya* and *prajñendriya*. These nine faculties change their names according to the aspects in which they stand.

When they stand in *darśana-mārga* or the way of knowledge, they are called *anajñātājñāsyāmīndriya*, meaning the faculty which intends to know the unknown. In other words, this is a desire to obtain the knowledge of Buddha's truth (*satya*) by means of philosophical thinking (*darśana*). Next stands *ājñendriya*. This is a name of nine faculties, when they are in *bhāvanā-mārga*, which indicates the desire to realise the Buddha's truth bodily in order to exclude all defilements after knowing it through mind.

The last one is entitled *ājñātāvīndriya*, which is a designation of nine faculties in *aśaikṣa-mārga*. In the stage of nothing to learn (*aśaikṣa-mārga*), everything is known and kept as a complete knowledge, hence it is called the faculties which are possessed of complete knowledge (*ājñātāvīndriya*).

All these three stages (*mārga*) are called *indriya* or faculties, since they have a strong power of increasing (*aupacaika*) the pure sacred elements (*anāśrava-dharma*) in life. And their contents or bodies are nine *indriyas* themselves.

According to the interpretations mentioned above, the nine faculties change their names with the progress in three stages. Of them, *ājñendriya* seems to be the most important, because it is the last and fundamental religious training before entering into Nirvāṇa.

However, the opinion of Mahāyāna somehow differs from this. Mahāyāna does not accept the gradual progress of nine faculties in three stages. Only the difference is admitted of pre- or post-*darśanamārga*, the *indriyas* before which are called *anajñātājñāsyāmīndriya*, those after which are called *ājñendriya* and *ājñātāvīndriya*. In other words the Mahāyānists, especially the Vijñānavādins, regard *ājñendriya* in the same light as *ājñātāvīndriya*.

S. K.

AKĀLAMARAṆANIVĀRAṆOPĀYA, a Sanskrit text which is extant in its Tibetan translation, the *Dus-ma yin-par ḥchi-ba bzlog-paḥi thabs*, in the Rgyud-ḥgrel (tantra-commentary) section of the Tengyur (*Cordier*, II, p. 360, No. 145). It is a short liturgical text for the prevention of premature death. It belongs to the Uṣṇīṣadhāraṇī class of the Kriyatantras.

AKĀLARĀVI JĀTAKA (*J.* I. pp. 435–6, No. 119), related by the Buddha to the monks in Jetavana, in allusion to a monk who was a source of disturbance at all unseasonable hours. He came from a good family in Sāvatthi, entered the Order but neglected his duties and learning.

When Brahmadatta was king of Bārāṇasī, the bodhisatta was a teacher of five hundred young brāhmans. These brāhmans had a cock at whose crowing they woke up for their studies. When it died, they found another in a cemetery, which they kept in a cage. Since this cock had grown up in the cemetery it had no sense of time and would crow at midnight, as well as at daybreak. Thus the brāhmans awoke at midnight and engaged themselves in their studies. But, by dawn they found it difficult to study since they had not had enough sleep. When the cock crowed in broad daylight their lessons were interrupted. Thereupon the brāhmans, annoyed at his behaviour, wrung its neck.

The Buddha identified himself with the teacher in the story, his disciples with the five hundred brāhmans, and the monk with the cock which did not know when to crow.

In the story of the thera Padhānakatissa of the *Dhammapadaṭṭhakathā* (pp. 142 f.), the name of this Jātaka is given as *Akālarāvi-kukkuṭa* and the thera Padhānakatissa is identified with the cock.

AKĀLIKA, timeless, one of the epithets in the stereotyped, laudatory description of the Buddha-Dhamma, "Well-proclaimed is the teaching of the Blessed One, immediately effective, timeless, inviting investigation, revealing, discernible by the wise, each one for himself." The things involving time are the pleasures of sense, clinging to the past, desiring for the future, full of conflict and anxiety (*S.* I. 10); but the truth is a thing of the present (*sandiṭṭhika*) not involving time (*akālika*), i.e., not delayed, because on the Noble Path the fruition of bliss (*phala*) is obtained immediately after a particular stage of progress on the path (*magga*) has been attained. A translation of the term *akālika* as 'eternal' is, therefore, not correct according to commentarial exegesis (*Vism.* vii, § 80, p. 178). The fact that the *Dhamma* is described in one and the same formula as 'in the present' and 'not in time' has led sometimes (e.g., Ananda K. Coomaraswamy: *HJAS.* IV. 119) to compare the Buddha-Dhamma with Gospel-truth, which although of 'eternal origin' is yet 'promulgated in time', and also with the natures of time and the timeless (*kāla*, *akāla*), ascribed to Brahman in the Upaniṣads.

In Buddhism there is no 'eternal' truth: in fact, there is no truth apart from the world of events. Even the Four Noble Truths (*ariya-sacca*) are no eternal essences, but analytical statements: every complex is a conflict: whatever is a composite is liable to decomposition (*sabbe saṅkhārā dukkhā*). The veracity of this statement is not dependent on the promulgation by the Buddha: whether a Tathāgata arises in the world, or whether there is no Tathāgata, it still remains a fact that whatever is a composite is impermanent and thereby becomes unsatisfactory, if clung to. This independence of promulgation does not make the truth eternal, for, conflict and dissatisfaction (*dukkha*), even though they are universal, are dependent on conditions, as explained in the teaching of dependent origination (*paṭicca-samuppāda*).

The truth is, therefore, in the process of world-events, in the nature of impermanence, and always in the present, not involving time (*akālika*). See also KĀLA.

AKAMMAṆĪYA SUTTA, the first sutta of the third vagga of the same name, in the *Aṅguttara Nikāya* (I, 5).

It states that there is no other thing so intractable and so unwieldy as the uncultivated mind.

AKAMPITASĀGARA, a bodhisattva whose name occurs in a list of future Tathāgatas (*Gvyū.* 443). For details see MĀYĀDEVĪ.

AKAMPYA ('unshakable'), known as *mi(b)sgul-pa* in Tibetan, is a samādhi mentioned in the *Mahāvyutpatti* (*BB.* XIII, 13 and 70).

AKAMPYANETRA, a bodhisattva whose name occurs in a list of future Tathāgatas (*Gvyū.* 443). For details see MĀYĀDEVĪ.

AKANIṢṬHA, the highest of the five Pure Abodes (*suddhāvāsa*). See AKANIṬṬHA.

AKANIṬṬHA, one of the five classes of gods belonging to the *Suddhāvāsa* subdivision of the fourth jhāna heaven which is the highest of the Rūpāvacara-bhūmi. In the Buddhist theological cosmology, the Rūpāvacara is the second of the three categories into which the world of beings (*sattvaloka*) may be divided. The beings thus designated are contrasted, on the one hand, to those of the sensuous sphere, and on the other, to the immaterial sphere, by the fact that those of the Rūpāvacara are made of mind (*manomaya*), with all major and minor links complete. These Rūpāvacara gods, whom they considered made of mind, the Buddhists in turn divided into four subdivisions in terms of intellectual states of absorption. The

fourth of these jhāna heavens is yet again divided into *Asaññasatta, Vehapphala* and *Suddhāvāsa*; and the last of these, is once more divided into five groups of gods of which the *Akaniṭṭha* is the last. Thus by a process of inference from the characteristics of the species to the characteristics of the genus and class, we may conclude that the Buddhists considered the Akaniṭṭhādevā to be mind-made (*manomaya*) and associated with jhāna. Whether this association is the result of the reference in the *Dīgha Nikāya* to the Buddha having visited the Akaniṭṭhā and the rest of the Suddhāvāsa gods while in a state of solitary meditation, or whether the *Dīgha Nikāya* reference is on the contrary due to the association of the Akaniṭṭhā with mental absorption in the minds of the Buddhists, it cannot be made certain. The former is more likely as it appears that the clear-cut divisions appear to have come in late. However, in this reference of the *Mahāpadāna Sutta*, the Akaniṭṭhā devā are pictured as paying homage to the Buddha on his visit to them and relating to him the stories of their previous births under various Buddhas.

Buddhaghosa claims that the name Akaniṭṭha meant that these deities were without juniors in virtue or happiness and that they had no juniors among them (*DA*. II, 480). That they were considered to be high in virtue and happiness is vouched for by the aspirations of Sakka, in the *Sakkāpañha Suttanta*, to be born in his last birth among the Akaniṭṭha whom he describes as *paṇītatara*, distinguished (*D*. II, 286).

But, L. de la Vallée Poussin points out that there is a synonymous term *aghaniṣṭha*, meaning, at the end (*niṣṭha*) of the compact (*agha*), interpreting this to mean the top or the end of the material sphere, the Rūpāvacara-bhūmi, above which is the Arūpa, the immaterial. There cannot be much doubt that as far as the early Buddhists were concerned the Akanṭṭhā devā were the last to be named of the classes of gods of the Rūpa-world, though in later works like the *Mahāvyutpatti*, through the influence of Hinduism, the realm of Śiva, Mahāmahēśvara, seems to have been added immediately above the Akaniṭṭha, and below the Arūpa-world. G. P. Malalasekera states that it was also spoken of as the highest point in the universe, the hell Avīci being the lowest. The quarrel among the Kosambi monks spread even up to the Akaniṭṭhā devā (*J* III, 487).

The earlier texts are scanty in their references to these gods. A *Majjhima Nikāya* list of deities makes no reference to the Akaniṭṭhā, while enumerating Prajāpati, Brahmā, Ābhassarā, Subhakiṇha, Vehapphala and Abhibhū, but the *Majjhima Nikāya* (III, 102), while preserving Ābhassara and Vehapphala, substitutes four of the Suddhāvāsa categories including the Akaniṭṭha for Abhibhū, while the *Dīgha Nikaya* adds a fifth, the Sudassi.

The *Visuddhimagga* (634 ; 710) and some commentaries (*ItA*. 40 ; *DA*. III, 740) say that their world is spoken of as a Brahmaloka where anāgāmins are born and enter complete Nibbāna. For those who are born there, there is no more rebirth in the world of men. Hence, bodhisattas are said to be never finding their rebirth in these heavens.

The duration of life among these devas is 16,000 kalpas.

It is a point of interest that the *Ṛgveda* refers to the Maruts as *Akaniṭṭha ajyeṣṭa*, 'neither the youngest nor the oldest'.

B. J.

ĀKAṄKHA SUTTA, first sutta of the eighth chapter, which derives its name (*Ākaṅkha Vagga*) from this sutta, in the *Dasaka Nipāta* of the *Aṅguttara Nikāya* (V, 131). This sutta is also found in the *Majjhima Nikāya* (I, 33-6) where further details are shown, and where it is called *Akaṅkheyya Sutta* (q.v.).

ĀKAṄKHA VAGGA, the eighth chapter of the *Dasaka Nipāta* of the *Aṅguttara Nikāya* (V, 131-51). It consists of ten suttas dealing with a variety of topics and derives its name from the first of them.

ĀKAṄKHEYYA SUTTA. There are two suttas of this name. The first is the first sutta of the *Ākaṅkheyya Vagga* of the *Aṅguttara Nikāya* (V. pp. 131-3) ; the second is the sixth sutta of the *Majjhima Nikāya* (I, pp. 33-6). These two suttas were preached to the monks by the Buddha at Jetavana.

At the beginning of both suttas the Buddha asks the monks to lead a life possessed of virtues (*sīla*), obligations (*pātimokkha*) and right behaviour (*ācāragocara*) and restrained by the control of obligations (*pātimokkhasaṃvarasaṃvutta*). Further, the Buddha says that, having observed the danger in the slightest fault, one should learn the precepts and put them into practice. If a monk wishes to win the love of his colleagues in the higher life (*sabrahmacārī*), to receive requisites, to bestow merit on those who offer him the requisites, and on those of his kith and kin who have passed away, to be satisfied with the requisites that he receives, to be able to endure cold and heat, hunger and thirst, the bite of mosquitoes and flies, the contact of wind and sun, the bite of snakes, abusive speech, painful bodily feelings, to overcome fear and dread, likes and dislikes, to win easily the four stages of meditation (*jhāna*) and to attain the freedom of mind by the destruction of lust (*āsava*), he should be a person fulfilling the virtues, intent on mental tranquillity within, whose meditation is undisturbed, and endowed with insight (*vipassanā*), leading a solitary life.

In the second sutta, the Buddha repeats what is said in the first sutta and states a number of other ambitions that should stir a monk's heart, e.g., to realise those incorporeal deliverances (*rūpe āruppā*) while in the body, to be a stream-attainer (*sotāpanna*), to be a once-returner (*sakadāgāmi*), to be of spontaneous birth (*opapātika*), to experience the various forms of psychic power (*iddhi*), to be able to hear both kinds of sounds, namely, the divine sounds and the human sounds, through the divine ear (*dibba-sota*), to know intuitively the minds of others, to be able to remember one's former state of existence, to attain freedom of mind by the destruction of lust.

ĀKĀṄKṢITAMUKHA, a group of bodhisattvas in Sukhāvatī, mentioned in the *Kāraṇḍavyūha* (*BHS.* s. v.).

AKAṆṬAKA ('thornless'), a Buddha-field (*buddha-kṣetra*) in the eastern quarter, where the Master, named Jñānadhvaja, teaches its living beings (*śāsati prāṇinām : Mhvu.* I, 123).

AKANUMA, CHIZEN (1884–1937), one of the great pioneers in the field of Pali Buddhist studies in modern Japan. As a professor of Ōtani University in Kyōto, he specialised in Pali Buddhism and undertook its comparison with Mahāyāna thought by introducing the modern scientific methods in the study of Buddhism. Two of his many publications are 'The Comparative Catalogue of Chinese Āgamas and Pāli Nikāyas' and 'A Dictionary of Indian Buddhist Proper Names—Part I, The Early Period', works which have contributed to the present-day study of Pali.

Akanuma was born in Nagaoka (Niigata Prefecture), Japan, and in due course succeeded to the incumbency of Jōgan temple of the Ōtani branch of the Shinshū (Pure Land school). In 1908, he graduated from the Ōtani University and entered the postgraduate course to continue his study of Buddhism. Meanwhile, he became a member of the Buddhist Association 'Kōkōdō', founded by Manshi Kiyozawa (1863–1903), one who exerted a great influence in the field of Buddhism. With Shūgaku Yamabe, who also later became a professor of Ōtani University, he founded the Shōyō-sha Association to publish a monthly Buddhist magazine, *Katei-kōwa*. In 1910 he was given a denominational title of 'Sōzu', and also an academic degree 'Gikō', by the University and the authorities of Ōtani-ha Order for his thesis on 'Studies on Pāli Mahāparinibbāna Sutta'. In March, 1915, he left for Ceylon with S. Yamabe, by order of the high priest who wished young scholars to continue their studies on Buddhism in Ceylon and England. During his two and a half years' stay in Ceylon, Akanuma studied the Pali texts under the guidance of Ñāṇissara thera, at Māligākanda, Colombo. In November, 1917, he left for England to study Buddhism and returned to Japan with Yamabe in June, 1919. In September he was appointed professor of Ōtani University and devoted himself to lectures, research and the publication of his works. Having won the higher title of 'Dai-sōjō', he became tutor of the young successor to the high priest, the chief librarian of Ōtani University and, in addition, a member of the educational board of the sect. After his father's death in 1937, he wished to resign from the professorship but was persuaded by others to remain in his post. His family left him in Kyōto to return to their home, in Jōgan temple, Nagaoka. In July of the same year, when he was home for the vacation, he was seriously injured in an accident. In September, he went to Kyōto as he was fairly well, but at the end of October he returned to Nagaoka for recuperation. His condition became grave and complications set in and he was bestowed the title of 'Gon-sōjō' by the Ōtani-ha branch of the Shinshū. On the 30th of November, 1937, he passed away at the age of fifty-four.

Contribution to Pali studies. It was about 1890 and nearly seventy years later than in Europe, that the study of the Pali texts began in Japan. At that period, the mutual relation between the Chinese and the Pali texts was a subject of great interest to Pali scholars engaged in research. The popular opinion was that there was not a single Chinese text translated from Pali, outside the extant Chinese Tripiṭaka. The scholar J. Takakusu held the opposite view, and said that the *Shan-chien-lü-p'i-p'o-so* was a Chinese translation of the *Samantapāsādikā*, the commentary to the Vinaya (J. Takakusu, *A Pali Chrestomathy*, Tokyo, 1900). Earlier, in 1883, B. Nanjio had tried to compare the Pali texts, such as the *Vinaya Piṭaka, Dhammapada*, the four Nikāyas, *Milinda-pañha* and so on, with their counterparts in Chinese (B. Nanjio *Catalogue of the Chinese Translation of the Buddhist Tripiṭaka*, Oxford, 1883). Takakusu had proved that the seven books of the Pali Abhidhamma were quite different from the seven Chinese translations of the Abhidharma of the Sarvāstivādins (J. Takakusu, *Abhidharma Literature of the Sarvāstivādins : JPTS.*, 1905).

On the initiative of Takakusu, Pali studies in Japan began with a comparative research between the Pali and the Chinese texts. The Japanese scholars who followed him engaged themselves in researches in the fields of early Buddhism, Hīnayāna Buddhism and historical studies on the development of the Buddhist texts, etc. This trend has continued to predominate in Japan up to the present day. M. Anesaki indicated the correspondence between the *Sagāthavagga* and a part of the *Saṃyuktāgama* of the Chinese translation (M. Anesaki, *Le Sagātha-vagga du Saṃyutta-nikāya et ses versions chinoises*, Muséon, 1905). In 1905, he also dealt with the relation between the *Suttanipāta* and the *I-tsu-ching* (M. Anesaki, *The Suttanipāta in Chinese : JPTS.*, 1907) and published ***The Four Āgamas in Chinese*** (Tokyo, 1908), making a detailed

comparison between the five Nikāyas and the four Chinese Āgamas. K. Watanabe published his article entitled *A Chinese Collection of Itivuttaka*, in *JPTS.* for 1907. In 1913 B. Shiio dealt with the relation between the Abhidhamma Piṭaka and the Chinese Abhidharma works of the Sarvāstivādins and the *Shê-li-fu-a-p'i-t'an-lun* (*Śāriputrābhidharma-śāstra*) in the *Shūkyōkai* (X, 3). In 1919, M. Nagai clarified the intimate connection between the Chinese *Vimuttimagga* and the *Visuddhimagga* (M. Nagai, *The Vimutti-magga : JPTS.*, 1919). Later, young scholars, such as R. Higata, B. Watanabe and others, continued their researches in this field. Their results have been published in the footnotes of the *Taishō-shinshū-daizōkyo* and other publications. Pre-eminent among all of them was Akanuma's work, *The Comparative Catalogue of Chinese Āgamas and Pāli Nikāyas*. Such a publication had long been earnestly awaited by scholars, though this object had already been partially achieved by many. Two years later, in 1931, Akanuma published *The Dictionary of Indian Buddhist Proper Names, Part I, The Early Period*. It was the fruit of efforts to which his whole life had been dedicated, namely, the comparative studies on the Buddhist texts covering the fields of Sanskrit, Pali and Chinese. The work has been of much benefit in the field of Buddhism, and continues to be so to this time. Buddhist research in Japan is full of variety because of the methods of study followed, the schools and specialised sections selected, etc. It should be noticed, however, that none of these researches would have been possible without the splendid achievements of the above-mentioned scholars, and others. The comparative study of Pali, Sanskrit and Chinese texts is now regarded as an essential and a fundamental step to all advanced research. Fortunately, during the last seventy years, Japanese scholars have had both the ability and the opportunity to publish the results of their comparative studies.

Akanuma's book in three parts, connected with doctrinal research, namely, *Bukkyō-kyōri-no-kenkyū* (Studies on Buddhist Doctrines), *Genshi-bukkyō-no-kenkyū* (Studies on Early Buddhism) and *Bukkyō-kyōten-shiron* (Historical Studies on the Buddhist Texts) was published posthumously, in 1937. These books, as well as his previous work, the *Agon-no-bukkyō* (Buddhism in the Āgamas), which was published in 1921, have been highly appreciated by scholars.

In regard to Japanese translations of the Pali texts, S. Tachibana, who had studied in Ceylon, has, since 1902, published many of them. They have been compiled in the *Kokuyaku-daizōkyō*. Takakusu, as editor-in-chief, completed in 1941 the whole translation of the Pali Tipiṭaka, including some important texts that fall outside the Tipiṭaka, in 65 volumes under the title *Nanden-daizōkyō*. This work, which marked the culmination of his activities, kept him occupied for six years with the combined efforts of the whole field of Pali studies in Japan.

Thus, Pali studies in Japan have made great strides and excellent results have been obtained.

Publications by Akanuma

Translations (into Japanese from English) :

Rhys Davids, *Buddhism*, a sketch of the life and teachings of Gautama the Buddha (1911) ; the summarised translation of the *Upaniṣads* (1915) ; P. Bigandet, *The Life or Legend of Gautama* (1915).

(into Japanese from the Chinese Tripiṭaka) :

The *Pai-yüan-ching*, with K. Nishio (1929) ; the *Abhidharmanyāyānusāra-śāstra* (1934) ; the *Ārya-Vasumitra-bodhisattva-saṅgīti* (1934) ; the *San-mi-ti-pu-lun*, the only extant text of the Sammatīya school (1934). The others are five translations.

(into Japanese from the Pali Tipiṭaka) :

Mahāli Sutta : D. I. (1936) ; *Sagāthavagga: S.* I. (1937). In the *Agon-no-bukkyō* are found many translations from the Pali texts.

Research :

His six main writings have been already mentioned. Other publications include about 15 works, covering Buddhism in general, commentaries on the texts of the Shin sect and newly compiled sacred books, etc. Two of his publications deserve special mention :

(*a*) *Kan-pa-shibu-shiagon-goshōroku* (a comparative catalogue of Chinese Āgamas and Pali Nikāyas, 1929).

This was written while he was studying the Pali texts in Colombo (though it was published later), for the convenience of his own studies, because *The Four Āgamas in Chinese* by Anesaki was not available to him. It should be noted that in Anesaki's work the comparison of the *Ekottarāgama* with the *Aṅguttara Nikāya* is briefly dealt with, while the latter has not been assessed in respect of the *Ekottarāgama* ; and that Anesaki adopts a difficult method of comparison in which

the Chinese texts have been restored to their original forms before the comparison, though it contains many useful footnotes. On the other hand, Akanuma adopts a method of comparison which follows the present forms of the texts because his purpose is to provide convenience in reading the texts. Moreover, Akanuma gives the references to the *Taishō-daizō-kyō* and the *Shukusatsu-daizō-kyō* as well. Akanuma mentions the identical or similar sūtras and gāthās of both canons, covering 2,100 Chinese and 18,000 Pali texts. The contents are as follows: (1) Chinese to Pali: Dīrghāgama to Dīgha Nikāya; Madhyamāgama to Majjhima Nikāya, Saṃyuktāgama to Saṃyutta Nikāya; Ekottarāgama to Aṅguttara Nikāya. (2) Pali to Chinese, in reverse order of the foregoing. (3) Appendices: Another translation of Saṃyuktāgama. The Smaller Saṃyuktāgama. The Sūtra on Seven Places and Three Subjects for Contemplation (containing many other sūtras). Sanskrit texts of Āgamas extant up to the present. Tibetan translations of sūtras relating to Āgamas. (4) Supplements and corrections.

His intention seems to have been to revise and give in detail the section of the Āgamas outside Nanjio's Catalogue. He dedicated his work to his teacher Ñāṇissara thera as a token of deep gratitude.

(b) *Indo-Bukkyō-koyūmeishi-jiten* (Dictionary of Indian Buddhist Proper Names—Part I, The Early Period, 1931).

As the title indicates, this dictionary (784 pages and 95 pages of indexes) covers the field of Indian Buddhism, with the main exception of the Mahāyāna section. The work was undertaken because of his desire to study the Chinese, Sanskrit and Pali texts. He spent more than fifteen years in compiling his card indexes. A special difficulty he had to face was the fact that many words had several meanings in their Chinese translations. The following may be mentioned as the special features of the book: Names are listed according to the Pali which is the head title; then follow Sanskrit and Chinese translations according to the pronunciation of the original word. Under each title are given the summaries or quotations from the texts in Sanskrit, Pali and Chinese. Generally speaking, there are included also persons and places connected with Buddhist history and with Buddhist legends. The material quoted has been classified and numbered. The sources from which the material is gathered are all given with references to pages. The material covers the Chinese four Āgamas, the Pali five Nikāyas, the Vinaya texts of Pali and Chinese, and the Jātaka section of the *Taishō-daizō-kyō*. In addition, the Abhidhamma and the Abhidharma sections, the Mahāyāna texts, and other Indian classics are referred to in it when they are found useful. Each article has its abbreviation according to the classifications of proper names, which amount to more than one hundred. The index gives Chinese equivalents of the Pali and Sanskrit, and the Chinese words follow the Japanese alphabetical order. Various kinds of lists (44), regarding the genealogy of the Sakyas and the Mahāsammatas, the schools, the sixteen ancient states (*mahājanapada*), hells (*niraya*), etc., are also given.

K. Ha.

ĀKĀRĀBHINIRHĀRA, a samādhi or state of concentration of both mind and body. This samādhi is mentioned in the *Pañcaviṃśati-sāhasrikā-prajñāpāramitā Sūtra*, and also in the *Mahā-prajñāpāramitā-śāstra*. Its literal meaning is 'visible accomplishment' or 'effectuation in form', and its Chinese translation is *In-fa-hsing-hsiang* ('effectuation of active force of existence') See also *Mhvyut.* 593; *Śspp.* 1423. 5.

ĀKĀRAKARA, name of one of the samādhis entered into by Avalokiteśvara. But during the time of the Buddha Krakucchanda (Pali: Kakusandha), when two bodhisattvas, namely, Avalokiteśvara and Samantabhadra, entered into different samādhis separately, it is the latter who is said to have entered into this particular samādhi (*Kvyū.* pp. 51, 92; cp. p. 94).

ĀKĀRĀṆAVAKĀRA, a samādhi or state of concentration of both mind and body. This samādhi is mentioned in the *Pañcaviṃśati-sāhasrikā-prajñāpāramitā Sūtra*, and also in the *Mahā-prajñāpāramitā-śāstra*. Its literal meaning is 'complete' or 'absolute in form', and is translated into Chinese as *Li-hsing-hsiang* ('apart from active force of existence'). In the *Mhvyut.* it is erroneously recorded as *ākāraṇapakāra*. (See also *Śatasāhasrikā*, 1423, 11; *Mhvyut.* 595).

AKARDAMA, a *buddha-kṣetra* (Buddha-field) in the southern quarter, where lives the Buddha named Mālādhārin (*Mhvu.* I, 124).

ĀKARṢAṆA, or more commonly in Buddhist hybrid Sanskrit *ākarṣaṇā*, means attraction, or more precisely a Buddha's power to attract men to himself and his doctrine. This is found in

Mhvu. i, 314, 2–3 (prose): *ākarṣaṇā eṣā buddhānām; bhagavatā vaineyasattvānāṃ*, also in *Mhvyut.* 4315: *sarvatathāgatākarṣaṇī*. But in esoteric Buddhism the word is used to represent a special esoteric ceremony which is held by a priest in order to attract men to the secret doctrine. It is translated into Chinese in various ways: *kou-chao-fa* (鉤召法, the ceremony of attraction by Buddha's hook), *shê-chao-fa* (攝召法, the ceremony of attraction and invitation), *ch'ing-chao-fa* (請召法, the ceremony of asking the Buddha to attract men to his place), *chao-chao-fa* (招召法, the ceremony of attraction and invitation). In Chinese and Japanese esoteric Buddhism, the Chen-yen sect and Shingon sect, it is counted as one of their four (or five) fundamental ceremonies, and classified under the *karma-kula* ceremony. As is well known, all Buddhas, bodhisattvas and deities, and further, their powers and virtues, and even the doctrine and ceremony for these deities are classified into five divisions (*pañca-kula*), in which *karma-kula* represents a power of salvation or attraction; therefore, this ceremony is classified under this division.

Its Tibetan equivalent is *ḥgugs-pa*, which means to bend, to make crooked, to gather, to cause a gathering, to call, to summon, to send for. But the ceremony did not become popular among the Buddhists of Tibet.

According to the commentary on *Mahāvairocana Sūtra* by I-tsing this ceremony developed from the ceremony of *vaśīkaraṇa*, or the ceremony to get another's love (in Chinese *ching-ai-fa* 敬愛法). After the performance of this ceremony people are said to be reborn in a good human condition in the world, as if drawn there by a hook. When the *ākarṣaṇa* ceremony is combined with this *vaśīkaraṇa* ceremony, it is called *ākarṣaṇa-vaśīkaraṇa* (鉤召敬愛法 *kou-chao-ching-ai-fa*). Sometimes, it is also combined with the *puṣṭika* ceremony, or the ceremony of getting prosperity. Then it is called *ākarṣaṇa-puṣṭika*. In the performance of the *ākarṣaṇa* ceremony, all requirements for the ceremony, such as robes, food for offering, flowers and incense sticks must be red. The practiser should sit in the *sukhāsana* posture and offer a thorny red flower to the Buddha. See *Mahāvairocana Sūtra*, chap. vi (*Nanjio*, 580) and *Vajraśekhara-vimāna-sarva-yoga-yogi Sūtra* (*Nanjio*, 1039).

S. K.

ĀKARṢAṆĪ, one of the five messengers of Mañjuśrī bodhisattva. This name is rendered into Chinese as Ch'ing-chao (請召), Chao-ch'ing (召請), Chao-ch'ing (招請), Kou-chao (鉤召) and so on, all of which mean: he who invites people to his place like a hook on which hangs everything. Its Tibetan equivalent is *de-bshin ḥgugs-ma*.

This deity first appears in the first fascicle of the *Mahāvairocana Sūtra* and is defined as the fifth or last messenger of Mañjuśrī bodhisattva. The brief description in the sūtra was expanded by I-tsing's commentary on it. According to it, this deity represents one of the virtues of Mañjuśrī. His position in the Garbhadhātu-maṇḍala is the fifth from his master. His appearance is that of a boy (*kumāra*), who has three knots (*śikhā*) on his head; his body is yellow in colour. He wears the thin robe of a heavenly being. He sits on a red lotus flower, holding a blue lotus in his left hand and a sword (or flag or *ketu*, according to the *P'i-tsang-chi*) in his right hand.

His *mudrā*, or the posture of his hand, is called *aṅkuśi-mudrā*, to signify the shape of a hook. The *bīja*, or the symbolic letter, is *a*. The *samaya* shape, or the symbolic shape represented in various appliances, is a hook. His *guhyanāma*, or esoteric name, is *samantasannipāta vajra* (*p'u-chi-chin-kang*). He also appears in the maṇḍala of Mañjuśrī bodhisattva.

S. K.

ĀKĀSA, space, atmosphere, sky, open air.

The meaning varies according to the context, but the basic concept of space is predominant. Etymologically derived from the Skt. *kāś* (to shine, to be visible), *ākāsa* is the medium in which objects can be seen, but which is not occupied by objects; hence space. In Sanskrit philosophic literature *ākāśa* stands for the subtle and ethereal plenum, supposed to pervade the universe, the vehicle of light and life, as the air is that of sound.

But in Buddhist terminology *ākāsa* is not a reality, not an ultimate (*paramattha*), but a concept (*paññatti*), an idea or notion which corresponds to a collection of attributes. This space-concept (*ākāsa-paññatti*) is not a notion corresponding to a thing thus named (*nāma-paññatti*), such as the idea of land or mountain; but it rather reveals certain attributes, or connotes them (*attha-paññatti*) as subjective views, without corresponding to an individual thing. Not being linked, even conceptually, to a corresponding object, *ākāsa* is a permanent concept (*nicca-paññatti*) "by which the mind is enabled to distinguish objects in external perception" (Shwe Zan Aung, *Comp. of Phil.*, Introd. p. 16). Without having objective reality

it is spoken of as that by which an object is limited and bounded (*paricchedarūpa*). Space (*ākāsa*) is that by which objects are perceived as mutually distinct; it is the possibility—but not the actuality—of being occupied. Thus, space is to the external perception of matter what time is to mental perception. Just as events happen in time, so objects are placed in space. Both are essential in the process and succession of mental states, without having an individual reality of their own.

Space itself, not the concept of space, is therefore dependent on the objects delimited by it. Theoretically speaking, an expansion or increase of objects would decrease the amount of space available. And thus space is dependent on all the four causal conditions which regulate the origin of material phenomena : *kamma, citta, utu* and *āhāra*. For, just as the concepts of units of mass (*rūpa-kalāpa* : bundles of matter) originate in dependence on volition, mental aspects, physical change, nutritive absorption from pre-existing materials, and such units move about as electrons in intra-atomic space, so space itself is equally dependent on the same conditions. The modern atomic and electronic theories of matter did, of course, not find a place in the conception of matter as visualised by the ancient commentators, but the amount of resemblance found in the old and the new concepts is remarkable. *Ākāsa* is not a positive medium in which matter (*rūpa*) moves, but it limits the material units (*rūpa-kalāpa*). The units together with the space between them constitute a material object as it enters the field of the senses with its characteristics of solidity and extension, and all the other varying phenomena, which give it appearance (*ruppanato rūpam*). From this central concept of space, as a potentiality of occupation, is derived the meaning of place or even region of rebirth (*kahiṃ ākāśe pravṛttajīvo : Mhvu.* II, 49). But even if it is raised to the rank of an element (*ākāsa-dhātu*), it is the empty space to be occupied by the other elements, the void in which the elements are placed (*ākāśagatika : Sdmp.* 214). From this again the notions of above, below and across are formed, according to Buddhaghosa (*DhsA.* 326).

As a rule, *ākāsa* is treated separately from the four great material elements (*mahā-bhūta*) and is not considered in the Piṭakas as an element, except in the *Mahā Rāhulovāda Sutta*, where Rāhula is advised by the Buddha to develop mind-concentration which is like open space (*ākāsasamaṃ bhāvanaṃ bhāvehi : M.* I, 424). And what is the element of open space ? (*katamā ca Rāhula ākāsa-dhātu*). Internal (*ajjhattika*), it is the space, enclosed by material, such as the openings inside the mouth or nose ; external (*bāhira*) space would be that which surrounds matter. Perfect, intuitive wisdom (*sammappaññā*) in respect of this element of empty space cleanses the thought (*cittaṃ virājeti*) of the misconceptions of 'I' and 'mine'.

There is a bare enumeration of six elements (*cha dhātuyo*) in the *Saṅgīti Suttanta* (*D.* III, 247) and in the first sutta of the *Mahā Vagga* of the *Aṅguttara Nikāya* (I, 176), where they are given as essential parts of the Dhamma together with the teaching on the six spheres of contact (*cha phassāyatanāni*), the eighteen applications of mind (*aṭṭhārasa manopavicārā*) and the Four Noble Truths (*cattāri ariyasaccāni*). The six elements are enumerated as the elements of extension (*paṭhavī-dhātu*), of cohesion (*āpo-dhātu*), of caloricity (*tejo-dhātu*), of vibration (*vāyo-dhātu*), of space (*ākāsa-dhātu*) and of consciousness (*viññāṇa-dhātu*), without any internal connection being shown ; in the *Dhammasaṅgaṇi*, however, it is explicitly said that space does not commingle (*asamphuṭṭhaṃ*) with the four great elements, as they do with each other (*Dhs.* § 638).

From all this, the following points of interest may be noted. There is, first of all, the unyielding attitude of Theravāda Buddhism which admits space only as a potential. This is, perhaps, not surprising in modern philosophic thought, but it must have been rather a 'shock' in those early times when not only in Indian schools was space considered a reality, but it was also accepted as such by the great masters of Greek philosophy. For, not only in general were Plato's 'ideas' eternally existent, but space in particular, although deriving its existence as a logical projection from the 'ideas', ceased to be, for Aristotle, a dialectical relativity and became a reality dependent upon matter. This intangible reality developed into a distinction between the entitative existence of space and a substantial existence apart from matter. Thus, Aristotle carefully distinguished space from matter and form.

Another point to be noted is the constant separation in Buddhist philosophy of space (*ākāsa*) and extension (*paṭhavī*). Space is a potentiality and a limitation of matter. Extension is the solidity of matter, one of its four essential elements or constituents (*mahā-bhūta*). In other words, space is mental and extension is material. But in the views of many western philosophers (early and late) space is identified with extension, although according to Locke 'pure space', which is capable neither of resistance nor of motion, is to be distinguished from solidity (*Essay concerning Human*

Understanding, II, iv). In Buddhist philosophy it is solidity, the element of earth (*pathavī*), which gives extension to objects, while space (*ākāsa*) circumscribes its limitations. It is not an aptitudinal extension forming the basis of an actual extension, but a void (*suñña*) which has nothing in common with either air, or ether, or matter in any form.

Ākāsa as pure space and empty void has naturally found its application in less rigidly philosophic connotations. And thus we find the term used for the open air (*abbhokāsa* : *D.* I, 63 ; *M.* III, 132 ; *A.* II, 210), as an unsheltered place, recommended sometimes as being suitable for simplicity of living and for meditative purposes. The infinity of space (*ākāsānañca*), or the sphere (*āyatana*) of unbounded space, forms the object of the first of the higher mental states of absorption (*jhāna*) and will be detailed under ĀKĀSĀNAÑCĀYATANA. But even as a limited space-aperture (*paricchinn'ākāsa-kasiṇa*) it forms a device for concentrating a wandering mind, an aid in the practice of meditation (*kammaṭṭhāna*). See KASIṆA. Here too, however, it is never endowed with positive characteristics and, if properly developed, such concentration should lead to insight into the essential emptiness and insubstantiality of all things, through which the mind becomes emancipated and the perfect deliverance of Nibbāna is attained.

H. G. A. v. Z.

ĀKĀSA CETIYA. At least three thūpas in ancient Ceylon seem to have borne the name, which means 'thūpa in the sky'. The earliest event in time connects one thūpa with Dīghajantu, the Tamil general of the usurping king Eḷāra (*circa* 205–161 B.C.), who is mentioned as having made an offering of a cloth of red silk to Ākāsa Cetiya at Sumanagiri-vihāra (see SUMANAKŪṬA). The best known of Ākāsa Cetiyas, and the only one perpetuating the ancient name, is situated in the Southern Province near Situlpavuva (Cittalapabbata). The *Mahāvaṃsa* (xxii, 25–28) mentions it in connection with the fixing of three slabs, as stone steps, by a sāmaṇera of Koṭapabbata-vihāra. Very few remains exist of the ancient thūpa ; they are on a high wind-swept and almost unscalable rock, which, in fact, is recorded to have been ascended scarcely half a dozen times in our own day. A third Ākāsa Cetiya (*Mhv.* xxxiii, 68) existed, in ancient times, near Acchagalla-vihāra to the east of Anurādhapura. The *Mahāvaṃsa* account of it gives a tragic incident in which king Vaṭṭagāmaṇī in a fit of anger slew Kapisīsa, one of his ministers, who was seated on the road on his return after having swept the courtyard of the thūpa.

The name seems to be typical of thūpas built on the summit of high rocks.

ĀKĀŚADHĀTUVIPULA, a *samādhi* or a state of concentration of both mind and body. This *samādhi* is mentioned in the *Daśabhūmika Sūtra* (82. 13). Its literal meaning is 'wide sphere of vacuity'.

ĀKĀSAGAṄGĀ. The river that flows southward from the Anotatta lake receives, in its different stages, various names. That part of it which flows sixty leagues 'through the air', i.e., as a waterfall, is called Ākāsagaṅgā (*SnA.* II, 439 ; *MA.* 586 ; etc.). The Buddha's discourse on various topics (*pakiṇṇaka-kathā*) is like the downward flow of the Ākāsagaṅgā (*AA.* I, 94 ; *DhpA.* III, 360) ; so also is the eloquence of clever preachers (*DhpA.* IV, 18 ; *J.* II, 65).

The fine clay to be found in the area (thirty yojanas in extent) over which the Ākāsagaṅgā falls to earth is called, on account of its fineness, 'butter clay' (*navanīta-mattikā*). This clay was brought by arahant sāmaṇeras to be spread over the foundation of the Mahā Thūpa in Anurādhapura (*Mhv.* xxix, 5). The spot where it is found is called Tintasīsakola (*MhvA.* 515).

U. K.

ĀKĀŚAGARBHA 虛空藏 Hsü-k'ung-tsang, a bodhisattva. He is also called Gaganagañja. The word means a great store of wisdom boundless like space (sky), involving all the merits like the atmosphere. The reason why the bodhisattva is called Ākāśagarbha is explained in the *Ta-fang-têng,-ta-chi-ching* 大方等大集經 " Suppose there is a millionaire who has limitless riches, an immeasurable store of every kind of treasure, who generously makes large donations to people, specially to the poor and bereaved. Suppose that he opens his store to make offerings to those people as much as they want, and that he is thereby immensely satisfied. Like that rich man, does Ākāśagarbha bodhisattva practise his meritorious acts " (No. 3, § 8, chap. 16).

The *Su-yao-i-kuei* 宿曜儀軌 says that if a man wants to get happiness and wisdom, he should devote himself to this bodhisattva, for the sun, the moon and the stars are all incarnations of Ākāśagarbha (*Taishō*, XXI, 422 b). The second volume of the *Hsü-k'ung yün-p'u-sa-ching* 虛空孕菩薩經 (*Ākāśagarbha-bodhisattva Sūtra*) says, " The devotee

takes a bath in scented water, puts on clean clothes, burns incense of aloe and turns his face to the east late at night. He brings before his mind the reddish Aruṇa (the dawn) and recites to him : 'Thou, great merciful one, dost appear and illuminate this world. Have mercy on me out of compassion and protect me.' (*Taishō*, XIII, 672 c). It goes on to say that when the dawn, Aruṇa, appears in the east, the bodhisattva Ākāśagarbha appears. Aruṇa is a Sanskrit word meaning the dawn. It can, therefore, be surmised that this bodhisattva has his origin in the worship of celestial bodies.

The *Ta-lê-chin-kang-pu-k'ung-chên-shih-san-mei-yeh-ching-po-jo-p'o-lo-mi-to-li-t'su-shih* 大樂金剛不空眞實三昧耶經般若波羅蜜多理趣釋 says that the three gods, Brahmā, Nārāyaṇa and Maheśvara, are regarded as the counterparts of the Triple Gem (*tri-ratna*) of Buddhism.[1] The Buddha is identified with Vajrasattva, the Dharma (Law) with Avalokiteśvara, and the Saṅgha (Order) with Ākāśagarbha (*Taishō*, XIX, 616 b). Then it would appear that Ākāśagarbha is the counterpart of Maheśvara.

We read in Āryadeva's *Lêng-ch'ieh-ching-chung-wai-tao-hsiao-ch'eng-nieh-p'an-lun* 楞伽經中外道小乘涅槃論 that the followers of Maheśvara, a school of heretics, assert that everything in the world, alive and not alive, is born from Maheśvara. The sky is his head, the earth his body, the water his urine, the mountains his excrement, all the living beings are the worms in his abdomen, the wind his life, the fire his warmth, and sin and bliss his actions (*Taishō*, XXXII, 157 c).

Section 19 of the *Mahāparinirvāṇa Sūtra* (*Ta-po-nieh-p'an-ching* 大般涅槃經) says that every sentient being is made by Maheśvara who rejoices in the happiness of sentient beings and is sorry for their suffering. Maheśvara is responsible for the sin and bliss of all sentient beings (*Taishō*, XII, 476 b). Ākāśagarbha being identical with Maheśvara, his character may be gathered from the above quotations.

There are two theories in regard to his residence : that of the east and that of the west. The section of Ākāśagarbha (No. 14 of the *Ta-fang-têng-ta-chi-ching* 大方等大集經) says that this bodhisattva attends on 'the Buddha decorated with one jewel' in 'the great decorated world' to the east, and that he came to this world of men with 12 hundred million bodhisattvas to see Śākya Buddha, worshipped him and made offerings to him (*Taishō*, XIII, 93 f.). Whereas the *Hsü-k'ung-yün-p'u-sa-ching* (*Ākāśagarbhabodhisattva Sūtra*) says that there is a country called 'all the scents accumulated' far away to the west, where there is a Tathāgata (Buddha) who is called 'the store of splendid open flowers'. Ākāśagarbha bodhisattva comes out of this country to this world with 8,000 million bodhisattvas to see Śākyamuni Buddha, to make offerings and to listen to his preaching (*Taishō*, XIII, 647 c).

Volume 5 of the commentary on the *Mahāvairocana Sūtra* : *Ta-p'i-lu-chê-na-ch'êng-fu-ching-shu* 大毘盧遮那成佛經疏 (*Taishō*, XXXIX, 635 c) and volume 13 (ibid. 713 a) and the second volume of the *Ch'ing-lung-ssŭ-i-kuei* 青龍寺儀軌 ritual (*Taishō*, XVIII, 156 a) state that he lives in the west. He is the main object of worship in the section of Ākāśagarbha, situated to the west, in the revealed illustration of the Garbhadhātu-maṇḍala (*T'ai-ts'ang-chih-man-t'u-lo* 胎藏界曼荼羅). But he is an attendant on the right side of Śākya Buddha in the section of Śākya, situated to the east. He is also represented as a deity of the south among the sixteen bodhisattvas of the present aeon (*bhadrakalpa*) in the second precinct of the central 'attainment of Buddhahood' maṇḍala, in the revealed illustration of the Vajradhātu-maṇḍala.

The bodhisattva is represented in many ways. The *Kuan-hsü-k'ung-tsang-p'u-sa-ching* 觀虛空藏菩薩經 says that the bodhisattva, having compassion toward sentient beings, is represented by the figure of a monk or a figure of all forms. It says that the image is manifested on a large scale, equal in stature to Avalokiteśvara, seated cross-legged and holding a wish-conferring jewel (*cintāmaṇi*) in his hand (*Taishō*, XIII, 677). Vol. 5 of the commentary on the *Mahāvairocana Sūtra* describes the figure as wearing a white robe, holding in the left hand a lotus flower surmounted with a big sword shedding light, and seated on a lotus flower. It does not give any description of the right hand. The big sword symbolises acute wisdom, and the white robe spotless purity (*Taishō*, XXXIX, 635 c).

He is described in the *Nien-sung-chieh-hu-fa-p'u-t'ung-chu-pu* 念誦結護法普通諸部 as being purplish golden all over, his head surmounted with the five Buddhas, his left hand being in the manual sign of fearlessness (*abhaya-mudrā*), while the right hand holds a blue lotus. It is said that the flower

1 The Dhyānibuddhas were identified, in ancient Java, as components of the Hindu Trimūrti. Akṣobhaya, for instance, appears as Īśvara (Maheśvara). See N. J. Krom, *Barabudur*, II, p. 300.—G. P. M.

contains a crimson crystal with a bodhisattva in it, seated in the lunar circle, set on a blue lotus (*Taishō*, XVIII, 906 c).

The *Hsü-k'ung ts'ang-p'u-sa-nêng-man-chu-yüan-tsui-shêng-hsin-t'o-lo-ni-ch'iu-wên-ch'ih-fa* 虛空藏菩薩能滿諸願最勝心陀羅尼求聞持法 (*Taishō*, XX, 601 c–602 a), the *Li-t'su-shih* 理趣釋 (*ibid.* XIX, 610 c) and the second volume of the *Ch'ing-lung-ssŭ-i-kuei* 青龍寺儀軌 ritual (*ibid.* XVIII, 156 a) depict different forms of the figure. The figure of this bodhisattva appears twice in the revealed illustration of the Garbhadhātu-maṇḍala. The figure represented in the section of Ākāśagarbha is flesh-coloured. His head is crowned with the diadem of the five Buddhas. He is seated on a lotus, holds a sword in the right hand while his left hand rests on his waist, holding a lotus flower which contains a jewel (Manual of the two Maṇḍalas, II, 77 a). Another figure in the section of Śākya is of flesh colour; he holds a white whisk in the right hand and a lotus in the left, and stands on a lotus (ibid. 66 a). The figure among the sixteen bodhisattvas of the present aeon in the Vajradhātu-maṇḍala rests the left fist on the waist and holds a lotus with a wish-conferring jewel in the right hand (ibid. 36 a).

There are other types of Ākāśagarbha bodhisattva explained in other texts. They are called the five great Ākāśagarbhas who, appearing differently in five forms, represent five different attributes of the same bodhisattva. They correspond to the relation between Vairocana Buddha in the centre of the maṇḍala and the four Buddhas surrounding the central Buddha. According to the *Yü-ch'i-ching* 瑜祇經 or *Yoga Sūtra*) they represent the following attributes of the bodhisattva: Dharmadhātu, Vajra, Ratnaprabha, Padma and Karma. The *Wu-ta-hsü-k'ung-ts'ang-p'u-sa-su-chi-ta-shên-yen-pi-mi-shih-ching* 五大虛空藏菩薩速疾大神驗祕密式經 and the *Kaku-zen-shō* 覺禪鈔 give different explanations on this point.

The *Yoga Sūtra* describes how to draw a figure of the great adamantine Ākāśagarbha: " Draw a clear circle as large as one's own person and divide it into five smaller circles. Draw a white Ākāśagarbha in the inner circle, holding a hook in the left hand and a jewel in the right hand. Draw a yellow Ākāśagarbha in the circle in front, holding a hook in the left hand and a diamond thunderbolt in the right. Draw a blue Ākāśagarbha in the right circle, holding a hook in the left and a trefoil jewel diffusing brilliant light in the right. Draw a red Ākāśagarbha in the circle at the back holding a hook in the left and a big, red lotus in the right. Draw a dark purple Ākāśagarbha in the circle to the left, holding a hook in the left and crossing bolts in the right. Such is called the rite of seeking wealth by the aid of the five great Ākāśagarbhas. They are drawn on a blue or golden sheet of silk " (*Taishō*, XVIII, 263 b).

The *Wu-ta-hsü-k'ung-ts'ang-p'u-sa-su-chi-ta-shên-yen-pi-mi-shih-ching* 五大虛空藏菩薩速疾大神驗秘密式經 says that the Sanskrit letters *hūṃ* written in the east, *trāḥ* in the south, *hrīḥ* in the west, *aḥ* in the north and *vaṃ* in the centre transform themselves into Ākāśagarbha-bodhisattvas with the epithets of the virtues of this bodhisattva, namely, emancipation (*mokṣa*), merit (*guṇa*), fulfilment (*siddhi*), vow (*praṇidhāna*) and purity (*amala* : *Taishō*, XX, 607 f.).

This sūtra also gives instruction for drawing the seven star-kings, eight deities, twenty-eight constellations and thirty-six birds, which constitute a sort of Ākāśagarbha-maṇḍala. The second section of the *Tsui-shang-kên-pên-ta-lê-chin-kang-pu-k'ung-san-mei-ta-chiao-wang-ching* 最上根本大樂金剛不空三昧大敎王經, describes how to draw the figure of Ākāśagarbha in the maṇḍala (*Taishō*, VIII, 792 c). The second volume of the *Li-ch'ü-shih* 理趣釋, gives nine maṇḍalas whose chief figure is the present bodhisattva (ibid. XIX, 612 c).

The five great Ākāśagarbhas, illustrated in No. 62 of the iconographic collection by Kakuzen, ride five mounts (*vāhana*), i.e., the lion, elephant, horse, peacock and garuḍa (*Taishō*, Iconographic Section, v, 41 a).

The bodhisattva in the section of Ākāśagarbha in the Garbhadhātumaṇḍala is called the Wish-conferring Diamond, that in the section of Śākyamuni is called Boundless Diamond, and that of the present aeon Wealthy Diamond (Manual of the Maṇḍala, Part ii, 77 a; 66 a; 36 a). This is given in the description of the *Ta'i-ts'ang-ching-kang-chiao-fa-ming-hao* 胎藏金剛敎法名號 (*Taishō*, XVIII, 203 b, c; 205 c), and will be easily understandable from what has been said above.

There are many seed-letters (*bīja*) characteristically symbolising the bodhisattva. They are *ī* (commentary on the *Mahāvairocana Sūtra*: *Taishō*, XXXIX, 713 a), *ā* (ibid. 691 a), *trāṃ* (the *Li-ch'ü-ching* 理趣經,: *Taishō*, VIII, 785 a; the *Li-ch'ü-shih* 理趣釋, (ibid. XIX, 613 a). The bodhisattva in the section of Ākāśagarbha in the revealed illustration of the maṇḍala is represented by *ī* and that in the section of Śākya by *ī* or *a* or *su*. That in the present aeon is *a* (Manual of the

Maṇḍala, Part ii, 77 a; 66 a; 36 a) or sometimes *trah* and *oṃ* are used as in the case of Ratnasambhava Buddha.

According to the Manual of the Maṇḍala a bejewelled sword stands for the bodhisattva in the section of Ākāśagarbha of the Samaya-maṇḍala, because he has the merit of the Jewel Division. That in the section of Śākya is symbolised by a wish-conferring jewel on a lotus flower, and that of the present aeon by a trefoil jewel (Part ii, 77 a; 66 a; Part i, 36 b).

The section of the store of sacred formulas and the section of the secret manual signs in the commentary on the *Mahāvairocana Sūtra* give for his sacred formula: *Ākāśa samanta anugata vicitrāmbara dhara svāhā* (*Taishō*, XXXIX, 718 b).

The bodhisattva, situated among the sixteen saints of the present aeon, has *Oṃ gagaṇa gañja svāhā* (Manual of the Maṇḍala, Part i, 36 a). The *Ch'iu-wên-ch'ih-fa* 求聞持法 and the *Nien-sung-chieh-hu-fa-p'u-t'ung-chu-pu* 念誦結護法普通諸部, give *Namo Ākāśagarbhāya oṃ mālā kamala maulī* (garland, lotus and crown) *svāhā* (*Taishō*, XX, 601 c; XVIII, 906 c).

The *Ta-hsü-k'ung-ts'ang-p'u-sa-nien-sung-fa* 大虛空藏菩薩念誦法 gives the sacred formula of the jewel bodhisattva in the Samaya-maṇḍala of the Vajradhātu: *Oṃ Vajraratna hūṃ* (*Taishō*, XX, 604 b).

The bodhisattva has been mainly worshipped for the virtues mentioned above. Kōbō-Daishi[3] (774–835) instructed a monk that one could remember the meaning of all the doctrines by reciting this formula one million times. He himself went often into the mountains and fields when he was young and practised austerities in search of the merit to be conferred by this bodhisattva. He is said to have been inspired by this bodhisattva (*Sangōshiiki*, Complete Collection of Shingonshū, Vol. 40).

Kakuban (1095–1143) practised the rite of the bodhisattva seven times in his youth but could not find accomplishment (*siddhi*). It was only at the eighth time that the secret meaning was revealed by his preceptor. Each time he practised the rite for one hundred days (The Collections of Kōgyō-Daishi, Part ii, 909 ff.). The ritual of this bodhisattva has been performed by followers of esoteric Buddhism up to the present day.

There are many rituals for making offerings to this bodhisattva. Regarding the rituals, there are three books in the Collection of Kōbō-Daishi, though their authenticity is doubtful. Vol. 14 makes mention of the secret rite of Ākāśagarbha to obtain accomplishment in seven days. The Collection of Kōgyō-Daishi gives as many as seventeen rites, programmes, desiderative statements, manual signs and secret practices. Chapters 43 and 44 of the Collection of Gyōrin by Jōnen of the Tendai sect (*Taishō*, LXXVI), vol. 5 of the Book of Iconography in ten volumes (ibid. Iconographic Section. Vol. III), chapter 26 of Miscellaneous Collection of Sacred Beings by Shinkaku (*Taishō*, Iconographic Section, III), chapters 62-64 of the Collection of Kakuzen (ibid. V), chapters 76 to 78 of the *Byaku-hokku-shō* (ibid. VI), the *Asabashō* by Shōchō (1205–82) and the *Byaku-hō-shō* refer to this bodhisattva. Many other books in Japan give descriptions similar to those above.

There are many works named after the bodhisattva and commentaries on these texts in the Chinese Tripiṭaka. The most important are given below: *Ta-fang-têng-ta-chi-ching-hsü-k'ung-ts'ang-p'in* 大方等大集經虛空藏品 (*Taishō*, XIII, 93 f.). *Ta-chi-ta-hsü-k'ung-ts'ang-p'u-sa-so-wên-ching* 大集大虛空藏菩薩所問經 (ibid. 613 f.). *Hsü-k'ung-ts'ang-p'u-sa-ching* 虛空藏菩薩經 (ibid. 647 f.). *Fu-shuo-hsü-k'ung-ts'ang-p'u-sa-shên-choú-ching* 佛說虛空藏菩薩神呪經 (ibid. 656 f.). *Hsü-k'ung-ts'ang-p'u-sa-shên-chou-ching* 虛空藏菩薩神呪經 (ibid. 662 f.), *Hsü-k'ung-yün-p'u-sa-ching* 虛空孕菩薩經 (ibid. 667 f.). *Kuan-hsü-k'ung-ts'ang-p'u-sa-ching* 觀虛空藏菩薩經 (ibid. 677 f.). *Hsü-k'ung-ts'ang-p'u-sa-nêng-man-chu-y an-tsui-shêng-hsin-t'o-lo-ni-ch'iu-wên-ch'ih-fa* 虛空藏菩薩能滿諸願最勝心陀羅尼求聞持法 (*Taishō*, XX, 601 f.). *Ta-hsü-k'ung-ts'ang-p'u-sa-nien-sung-fa* 大虛空藏菩薩念誦法 (ibid. 603 f.). *Shêng-hsü-k'ung-ts'ang-p'u-sa-t'o-lo-ni-ching* 聖虛空藏菩薩陀羅尼經 (ibid. 604 f.). *Fu-shuo-hsü-k'ung-ts'ang-p'u-sa-t'o-lo-ni* 佛說虛空藏菩薩陀羅尼 (ibid. 607). *Wu-ta-hsü-k'ung-ts'ang-p'u-sa-su-chi-ta-shên-yen-pi-mi-shih-ching* 五大虛空藏菩薩速疾大神驗祕密式經 (ibid. 607 f.). *Hsü-k'ung-ts'ang-p'u-sa-wên-ch'i-fu-t'o-lo-ni-chou-ching* 虛空藏菩薩問七佛陀羅尼呪經 (*Taishō*, XXI, 561 f.). *Ju-lai-fang-pien-shan-ch'iao-chou-ching* 如來方便善巧呪經 (ibid. 565 f.).

The following temples in Japan keep a sculptured image of this bodhisattva: Kōryūji in Yamashiro, Hōrinji of Nara, Gakuonji of Yamato, Hokusō-bō of Owari, Shōinji of Ise, Koōnji of Kawachi and Kinshōji of Ōmi. A pictorial figure drawn on a sheet of silk is found in: Sambōin in Kyōto, Emman-in

[3] This is his posthumous name; in life he was known as Kūkai and founded the Shingon sect of Japan, under Chinese inspiration.—G. P. M.

of Ōmi, Kongōji of Kawachi and Enkakuji of Kamakura. All these were once proclaimed national treasures by the government of Japan. The five great Ākāśagarbhas, kept in Kwanchi-in, Tōji, Kyōto, are among the best known, because they are regarded as having been brought from China by E-un (798-869).

As this bodhisattva was believed to have the power of giving freedom from calamities, the rite has been zealously performed in order to remove various calamities supposed to happen in a specific year in the sexagenary cycle.

Ākāśagarbha is believed to be connected with Avalokiteśvara bodhisattva, according to what is said in the *Kuan-hsü-k'ung-ts'ang-p'u-sa-ching* 觀虛空藏菩薩經 (*Taishō*, XIII, 677 b.). The *Ākāśagarbha Sūtra* translated into Chinese by Ratnacinta and quoted in chapter 62 of Kakuzen's Collection has a statement similar to that of the thirty-three incarnations of Avalokiteśvara, contained in the section of Universal Gates (*Samantamukha* of the *Saddharmapuṇḍarīka Sūtra*; *Taishō*, Iconographic Section, v, 40 b).

K. Ō.

ĀKĀSAGARBHA - (BODHISATTVA - DHĀRAṆĪ) SŪTRA, a Sanskrit work extant in its Chinese and Tibetan translations. The authorship and the date of the text are not recorded. The original Sanskrit text, entitled *Ākāśagarbha Sūtra*, was later translated into Chinese under the name *Hsü-k'ung-yün-p'u-sa-ching* 虛空孕菩薩經, by Gñānagupta of the Sui dynasty (589–618 A.C.).

The restored Sanskrit edition is known as *Ākāśagarbha-bodhisattva Sūtra*. There is another translation of the same original Sanskrit text by Buddhayaśas of the later Tsin dynasty (317-420 A.C.).

A third recension of the text bears the appellation *Ākāśagarbha-bodhisattva-dhāraṇī Sūtra*, which was translated into Chinese by Dharmamitra of the Sung dynasty (420-479 A.C.)

The three works noted above are translations of the same, or similar, texts and agree with the Tibetan (*Nanjio*, 67, 68, 69). The Tibetan translation found in the Mdo-sde (miscellaneous sūtra) section of the Kangyur is known as (*Hphags-pa*) *nam-mkhahi-sñiṅ-po shes-bya-ba theg-pa chen-pohi mdo* (*TM.* No. 260), the restored Sanskrit title of which is (*Ārya-*)*Ākāśagarbha-nāma-mahāyāna Sūtra*. It is stated that Śākyaprabha and Ratnarakṣita translated the work into Tibetan.

The text is not confined to the exposition of the essentials of Mahāyāna faith as leading to a spiritual realm. It also deals with the more material side of human life pertaining to this world (*aihalaukika*).

Later Sanskrit writers seem to have attached great importance to the sūtra as a source-book for Mahāyāna doctrines. The evidence of the *Mahāvyutpatti* and *Śikṣāsamuccaya* seems to show that certain passages from the sūtra were regularly quoted and requoted as stock pieces. Thus Śāntideva, the author of the *Śikṣāsamuccaya* (a compendium of Mahāyāna doctrines), quotes the *Ākāśagarbha Sūtra* as an authoritative text in asserting his view-points on *bodhicitta*, direction of the mind towards enlightenment (*Śiks.* 10. 14).

The *Ākāśagarbha Sūtra* is also drawn upon in the *Śikṣāsamuccaya* (11.1; 59.10, &c.) to dilate upon various kinds of sin, including the five criminal transgressions of a king, the eight offences of an *ādikarmika bodhisattva* and so on (A. R. Nariman, *Sanskrit Buddhism*, p. 103). See also *AMG.* II, 270 with footnote 2.

ĀKĀSAGOTTA, a physician. His story is given in the *Mahāvagga* of the *Vinaya Piṭaka* (I, pp. 215-6). He lived in Rājagaha and once lanced an ulcer (*bhagandala*) from which a monk suffered. The Buddha, while touring the lodgings of monks, visited the ailing monk. The physician who was there requested the Buddha to look at the monk's orifice, saying that it was like the lizard's mouth (*godhāmukha*). The Buddha at first thought that the physician was making fun of him, but later found on investigation that what he had said was true. When the Buddha heard that the ulcer had been removed, he rebuked the monks for having allowed the lancing to be done, and said that it was a grave offence (*thullaccaya āpatti*) on the part of the monks to have allowed the performance of such an operation.

ĀKĀŚAJÑĀNĀRTHAPRADĪPA, a Tathāgata whose name occurs between Pūrvapraṇidhinirmāṇacandra and Dharmodgatamahhośvara, in a list of Tathāgatas who were propitiated (*ārādhita*) by the Śākya girl, Gopā, in her previous births (*Gvyū.* 422).

ĀKĀŚAMĀTAR(Ā), name of a class of malevolent supernatural beings, also referred to as Mahākāśamātarā, mentioned in the *Mañjuśrīmūlakalpa* (p. 17).

ĀKĀSĀNAÑCĀYATANA, the sphere or base of boundless space, the first of the four immaterial states (*āruppa*). In surmounting all gross physical matter originated from action (*karaja-rūpa*), by means of the fourth state of mental absorption in the sphere of materiality, which is free from

sense-desires (*rūpāvacara-catutthajjhānavasena*: *Vism.* x, § 2, p. 271), one gives no more attention to the concentration device of limited space aperture (*paricchinn'ākāsa-kasina*), which has been devised for the purpose of bringing a wandering mind to one-pointedness (*citt'ekaggatā*). Thus, being free from attachment to its limitations, one pays attention to space without limits (*ananta-ākāsa*). Here, the space which was still materialised by the boundaries of the *kasiṇa* has now become immaterial (*arūpa*) by the removal of those boundaries. "With the complete transcending of material perceptions (*sabbaso rūpasaññānaṃ samatikkamā*), with the disappearance of the perception of sensory reactions (*paṭigha-saññānaṃ atthaṅgamā*) and with the non-attention to perceptions of the multiformity of sensuous impressions (*nānatta-saññānaṃ amanasikārā*), one becomes aware of just unbounded space (*ananto ākāso ti*) and one enters into and dwells within the sphere of boundless space" (*ākāsānañcāyatanaṃ upasampajja viharati* : *Vbh.* 245 ; *Vism.* x, § 12, p. 273).

It is not only the transcending of matter or the perception thereof, but even of the sensory reactions to such perception, which is necessary to the attainment of this first stage of mental absorption in the immaterial spheres (*arūpa-jhāna*). Only when the multiformity of sensuous impressions ceases to draw attention and all sense-sphere-consciousness (*kāmāvacara-citta-cetasikānaṃ pahāna*) has been rejected, is the sphere of unbounded space attained. The specification 'unbounded' (*ananta*) refers not only to space (*ākāsa*) in so far as it has discarded its boundaries, but also refers to the state of mind which pervades space without bounds (*anantaṃ* : *Vbh.* 262).

In the canonical texts the sphere of boundless space (*ākāsānañcāyatana*) is frequently referred to when the various stages of mental absorption are enumerated (e.g., *Nivāpa Sutta* : *M.* I, 159) or when the seven sorts of beings, distinguished by their states of consciousness, are explained (*Mahā-Nidāna Suttanta* : *D.* II, 69), or when the eight stages of deliverance (*aṭṭha vimokkhā*) are expounded, e.g., by the Buddha to Ānanda in the *Mahā-Parinibbāna Suttanta* (*D.* II, 112). In the last-mentioned context after the Buddha has given his final admonition, the various stages of his mental process are mentioned before he attains complete deliverance (*parinibbāyi* : ibid. 156).

A monk who attains and abides in the sphere of infinite space is said to have "won access to the imperturbable" (*ānejjappatto hoti* : *A.* II, 184). This term appears to have been misunderstood as though this state was unconditioned (*asaṅkhata*), making it identical with Nibbāna. This controverted point was, however, rejected by the Theravāda (*Kvu.* vi, 4).

H. G. A. v. Z.

ĀKĀŚĀNANTYĀYATANA, sphere of the infinity of space. See ĀKĀSĀNAÑCĀYATANA.

ĀKĀŚAPLAVĀ, a kinnara-maid who was present with innumerable others in Jetavana to listen to the Buddha (*Kvyū.* 5. 24).

ĀKĀŚAPRATIṢṬHITA, a Tathāgata in the southern quarter (*Sdmp.* 164). The legend in the ***Pūrva-yoga-parivarta*** (ibid. ch. 7, pp. 141—75) mentions that he is one of the sixteen sons of the Mahābhijñājñānābhibhū Tathāgata, who appeared in the extreme past in the Sambhava sphere of the Mahārūpa-kalpa.

ĀKĀŚARAKṢITĀ, a kinnara-maid who was present with innumerable others in Jetavana to listen to the Buddha (*Kvyū.* 6. 8).

ĀKĀŚA-SAMADARŚANA-TANTRA-PAÑJIKĀ, a Sanskrit text which is extant in its Tibetan translation, the *Lta-ba-nam-mkhaḥ daṅ mñan-paḥi rgyud-kyi dkaḥ-hgrel*, in the Rgyud-hgrel (tantra commentary) section of the Tengyur. Its author was Dgaḥ-rab rdo-rje (Surativajra); Śrīsiṃha and Vairocana translated the work into Tibetan (*Cordier*, III, p. 234, No. 6). It is a short technical text, incorporated into the canon at a later period.

ĀKĀŚĀSAṄGAVIMUKTI-NIRUPALEPA, a samādhi or a state of concentration of both mind and body. It is mentioned in *Śspp.* (1426.12). It is the samādhi of emancipation which is as pure as heaven. See also *Mhvyut.* 623.

ĀKĀŚA SCHOOL, a school of heretics in India. It is mentioned as one of the twenty heresies in the *T'i-p'o-p'u-sa-shih-lêng-ch'ieh-ching-chung-wai-tao-hsiao-ch'eng-nieh-p'an-lun* 提婆菩薩釋楞伽經中外道小乘涅槃論 (the śāstra by the bodhisattva Deva on the explanation of Nirvāṇa by (twenty) heretical Hīnayāna teachers mentioned in the Laṅkāvatāra-sūtra : *Nanjio*, No. 1260 ; *Taishō*, XXXII, No. 1640). The name appears only in this śāstra and in one or two Chinese commentaries, such as Chi-tsang's *Chung-kuan-lun-shu* ; 中觀論疏

(the commentary on the *Mādhyamika-śāstra*) and the *Hua-yen-hsüan-t'an* 華嚴玄談 (further research on the *Avataṃsaka Sūtra*). The original name of this school is only conjectured through their doctrines.

The only names of this school recorded in the extant sources are 'K'ou-li-lun-shih' 口力論師 and 'Yin-li-lun-shih' 因力論師. The word 'lun-shih' means teacher or scholar, 'k'ou-li' means the power of the mouth, whereas 'yin-li' means the power of logic. The apparent contradiction in these two different Chinese names can be settled by comparing the similarity of the two letter-characters. The letter *k'ou* in Chinese is 口 and the letter *yin* is 因. Through their doctrines it is quite clear that the former is the correct form of writing. *Moc.* also gives a note that the latter must be a wrong transcription of the former.

The followers of the school assumed the real cause of the world to be *ākāśa*. In the first source referred to above, their doctrine is explained as follows: The heretic called 'mouth-powerist' argues thus: *ākāśa* is the real cause of the world, from which wind is produced. From wind fire is produced. From fire vapour is produced. From vapour water is produced. The water becomes solid and forms into earth. From the earth various kinds of plants are produced. From those plants the necessary crops are gathered. Our lives are supported only by these necessary crops. Therefore, in our śāstra it is stated that life is food. If life returns into *ākāśa*, then the being enters into Nirvāṇa or eternal life.

With regard to the name *K'ou-li* or 'mouth power' there is no definite explanation among scholars. Some explain this as *ākāsa*, from the mouth or from breathing, while others explain it as a digestive faculty of the mouth which enables man to support his life by means of food. *Moc.* does not agree with the latter opinion. Materials dealing with this school are too scanty to obtain a clear picture of it.

S. K.

ĀKĀŚĀSPHARAṆA, a samādhi or a state of concentration of both mind and body. This samādhi is mentioned in the *Pañcaviṃśati-sāhasrikā-prajñāpāramitā Sūtra*, and also in the *Mahāprajñāpāramitā-śāstra*. Its literal meaning is 'pervading the heaven'. In the *Mhvyut.* it is recorded as *ākāśa-sphuraṇa*. See also *Śspp.* 1417.5.

ĀKĀSA SUTTA. There are four suttas by this name in the *Saṃyutta Nikāya*. The first is the fifth sutta of the *Sāriputta Saṃyutta* (*S.* III, 237); the second is the fifth sutta of the *Moggallāna Saṃyutta* (*S.* IV, 266); the third is the second sutta of the *Rahogata Vagga* of the *Vedanā Saṃyutta* (*S.* IV, 218); and the fourth is the seventh sutta of the *Balakaraṇīya Vagga* of the *Magga Saṃyutta* (*S.* V, 49).

The first sutta is a conversation between Sāriputta and Ānanda at Jetavana. Ānanda says that he had attained and had been dwelling in the sphere of infinity of space (*ākāsānañcāyatana*), by passing beyond the perception of form (*rūpasaññā*), by ending the perception of resistance (*paṭighasaññā*), and by disregarding the perception of diversity (*nānattasaññā*).

The second sutta was addressed by Moggallāna to the monks dwelling at Jetavana. Moggallāna explains how he won the power of dwelling in the realm of infinite space, by passing beyond the perception of form, by ending the perception of resistance, and by disregarding the perception of diversity.

The above two suttas, the main subject of discussion in which is the realm of infinite space, are also known as *Ākāsānañcāyatana*.

The third discourse was preached to a monk by the Buddha at the Kūṭāgārasālā near Vesāli. There are, says the Buddha, diverse feelings (*vedanā*) such as happy feelings, miserable feelings, and feelings neither happy nor miserable, which arise in this body, just as diverse winds blow in the sky—the winds from the four directions, the winds with dust and without dust, cool winds and hot winds, and soft winds and strong winds.

The fourth discourse was preached to the monks by the Buddha at Jetavana. Just as there are diverse winds blowing in the sky, a monk who cultivates the Noble Eightfold Path, the four stations of mindfulness (*satipaṭṭhāna*), the fourfold right exertion (*sammappadhāna*), the four bases of psychic power (*iddhipāda*), the five faculties (*indriya*), the five powers (*bala*) and the seven factors of supreme wisdom or enlightenment (*bojjhaṅga*), reaches the fulfilment of meditation.

ĀKĀŚA-VIMALA-SĀDHANA, a Sanskrit text which is extant in its Tibetan translation, the *Nam-mkhaḥ dri-med-kyi sgrub-thabs*, in the Rgyud-ḥgrel (tantra commentary) section of the Tengyur. The names of the author and translator are not recorded. In the Sde-dge edition the work is wanting (*Cordier*, II, p. 308, No. 61). It is a text belonging to the kriyā-tantra class, and the cycle of Mahā-Kāruṇika (Avalokiteśvara).

ĀKĀSUKKHIPIYA, an arahant thera. In a previous birth ninety-four kappas ago, he offered a lotus flower at the feet of Buddha Siddhattha and threw another up into the sky above him (whence the designation Ākāsukkhipiya). As a result of this offering he knew of no evil birth. Thirty-two kappas ago he was a world ruler (*cakkavatti*) by the name of Antalikkhacara (*Ap.* I, No. 261.

AKATAÑÑŪ JĀTAKA (No. 90), related at Jetavana (*J.* I. 377–9) to Anāthapiṇḍika, who had a friend, a merchant (*seṭṭhi*), whom he had never met but knew through correspondence. One day, this merchant loaded five hundred carts with local produce (*uṭṭhānakabhaṇḍa*) and ordered his men to take the goods to Anāthapiṇḍika and, having bartered the merchandise at his shop, bring back the goods received in exchange. These men went to Sāvatthi, contacted Anāthapiṇḍika and gave him a gift. He accepted it and when they informed him about their business, he treated them well. He gave them the goods in exchange for the merchandise, whereupon they went back to their master and told him what had happened.

Later, Anāthapiṇḍika sent five hundred carts of merchandise to his business partner for the same purpose. Anāthapiṇḍika's men also went to him with a gift, which he accepted, but having abused Anāthapiṇḍika he drove them away. Those men bartered the merchandise as they pleased and brought back the goods in exchange, to Sāvatthi. On their return they informed their master Anāthapiṇḍika of the reception that they had from his partner.

Once again the border merchant despatched another caravan to Sāvatthi. Anāthapiṇḍika's men now planned to take their revenge. They took those men outside the city and ordered them to unyoke the carts. About the middle watch of the night, they looted the caravan, took away all their garments, drove away their oxen, and took the wheels of the carts. Those men, terror-stricken, fled back to their own district. Anāthapiṇḍika's men reported this incident to him and the latter related the whole story to the Buddha.

The Buddha declared that this merchant had been ungrateful even in the past, when the bodhisatta was a wealthy merchant in Bārāṇasī.

The moral is that a person who is ungrateful for kindness shown, will receive no help in time of need.

I. K.

AKATAÑÑUTĀ SUTTA. There are two suttas by this name in the *Aṅguttara Nikāya* (II, 226, 229). The first is the third sutta of the *Sobhana-vagga* and the other the third of the *Sucarita-vagga*. The contents of both are very similar. They point out that one who possesses such unwholesome qualities as bad conduct in deed, word, thought and ingratitude, is destined to be born in purgatory.

AKBO VIHĀRA, the Sinhalese name of a traditionally ancient shrine situated in Weligama on the south coast of Ceylon. The name Aggabodhi (Pali; Agrabodhi, in Sanskrit) gives a clue to its origin from the event that here was planted one of the thirty-two seedlings of the Bodhi tree which was brought to Ceylon by Saṅghamittā (*circa* 3rd cent. B. C.), according to the *Siṃhala-bodhivaṃsa*. The place is mentioned in some of the 16th cent. *Sandeśa* poems (*Tisara, Parevi, Kovul*). To the general Senālaṅkādhikāra (14th cent.) is attributed the construction of an image-house which was 18 cubits square (*Nikāya Saṅgrahawa*, Eng. trsl. p. 24). Portuguese vandals destroyed the buildings in the 16th century, after which the buildings lay in ruin until the middle of the 18th cent., when they were to some extent restored by a devout thera. An inscription towards the close of the same century mentions the offerings made here by king Narendrasiṃha. A short reference appeared in 1914 in the diary of the archaeologist E. R. Ayrton (*Ceylon Antiquary and Literary Register*, VI, Pt. 2, pp. 90 f.). An unusual colossal relief (identified as that of Avalokiteśvara), having multiple Dhyānibuddha figures in the head-dress, which is found on a boulder close by and belonging to the vihāra, had formed part of the foundation at some unspecified time, at least 1,000 years ago.

D. T. D.

AKHILĀ, one of the two chief women disciples of Buddha Sikhī (*Buv.* xxi, 21). But she is more often called Makhilā (see *BuvA.* pp. 245, 246; *J.* I, p. 41; *ApA.* Sinhalese edition, *SHB.* series Vol. I, p. 38) and in one instance Sakhilā (see *ApA.* p. 45).

ĀKHYĀNAKALPA, a Sanskrit text which is extant in its Tibetan translation, the *Gtam-rgyud-kyi rtog-pa*, in the Rgyud-ḥgrel (tantra commentary) section of the Tengyur. The names of the author and translator are not recorded. The work is not found in the Sde-dge edition (*Cordier*, II, p. 173, No. 80). It is a short technical treatise of the Vajrabhairava cycle.

ĀKHYĀTA-TANTROTTARA-VAJRA-VARĀHY-ABHIDHĀNĀD-VARĀHYABHIBODHANA-NĀMA, a Sanskrit work extant in its Tibetan translation under the title *Phag-mo mṅon-par brjod-pa bśad-paḥi rgyud phyi-ma-las, phag-mo mṅon-par byaṅ-chub-pa shes-bya-ba* in the Rgyud ḥbum (tantra) section of the Kangyur. This tantra is believed to have been spoken by the Buddha. Jñānākara and Khun-ston Dṅos-grub are mentioned as the Tibetan translators of the work (*TM.* No. 377).

AKIKO, FUJIWARA NO (988–1074), Michinaga's daughter, Ichijō Tenno's (royal) consort, and mother of Go-Ichijō and Go-Susaku, became a Buddhist nun in 1026 and assumed the name Jōtō Mon-in. See JŌTŌ MON-IN.

ĀKIṂCANYĀYATANA, sphere of nothingness. See ĀKIÑCAÑÑĀYATANA.

ĀKIÑCAÑÑA SUTTA, in the *Sāriputta Saṃyutta* of the *Saṃyutta Nikāya* (III, 237), records a conversation between Ānanda and Sāriputta, in which the latter says that he had attained and had been dwelling in the 'sphere of nothingness' (*ākiñcaññāyatana*).

Another sutta of the same name appears in the *Moggallāna Saṃyutta* of the *Saṃyutta Nikāya* (IV, 267 f). Here Moggallāna tells the monks how he entered upon and dwelt in the 'sphere of nothingness' (*ākiñcaññāyatana*) and how the Master helped him to gain intuitive knowledge (*abhiññā*).

ĀKIÑCAÑÑĀYATANA, the sphere or mental station of 'not being anything'. A sphere, mental station or base is called *āyatana*, because it provides a range for arising (*āye tanoti*) and because it also leads on that which has already arisen (*āyatañca nayati : Vism.* p. 449, xvii, § 48). In this particular context it refers to a range of knowledge which has as its object the negation of something (*a-kiñcana*). It is the third and penultimate state of mental absorption in the immaterial spheres (*arūpajjhāna* or *arūpāvacarajjhāna*) and is brought about "by the total overcoming of the sphere of unbounded consciousness and with the idea: 'Nothing is there'." (*sabbaso viññāṇañcāyatanaṃ samatikkamā, n'atthi kiñciti ākiñcaññāyatanaṃ upasampajja viharati : Vbh.* 245). This, it is said, is not to be understood as an attempt to make consciousness not arise, cease or disappear (*abhāveti, vibhāveti, antaradhāpeti : Vism.* p. 278, x, § 38), but as an attention to its non-existence, its voidness, its secludedness (*natthibhāvaṃ suññabhāvaṃ vivittabhāvaṃ eva manasikaronto* : ibid.).

The immediately preceding range, the sphere of unbounded consciousness (*viññāṇañcāyatana*), which is based on the concept of boundless space (*ākāsānañca*) as pervaded by consciousness (*taṃ yeva ākāsaṃ viññāṇena phuṭaṃ manasikaroti : Vbh.* 262), contains the danger of the misconception (*micchādiṭṭhi*) of a universal self, as found in the Upaniṣads: I am the Absolute (*ahaṃ brahmāsmi*). It is to overcome this self-delusion that the sphere of unbounded consciousness in the second stage of mental absorption in the immaterial realm has to be totally overcome (*samatikkamati*).

Ākiñcaññāyatana is, therefore, strictly speaking not a sphere of nothingness, which implies a contradiction such as something of nothing, but a mental sphere in which the universality of space and consciousness is realised as an empty thought.

Kiñcana has, in the older texts, assumed a moral implication of something that sticks or adheres to the character of a man, and which he must get rid of, if he wants to attain to a higher moral condition (*PED.* s. v.). Thus, it becomes synonymous with the three impurities of lust, hate and delusion (*rāgo kiñcanaṃ doso kiñcanaṃ, moho kiñcanaṃ : D.* III, 217). And thus, *akiñcana* obtains the special sense of being without moral defilement and becomes frequently an attribute of the arahant, owning naught, having naught (*kāme akiñcano : A.* V, 232). Here too, the state of mental purity becomes more and more refined till in the realisation of no-self (*anattā*) the perfection of arahantship is attained.

In the spheres of mental absorption this refinement can be observed, first, in the transition within the material spheres (*rūpāvacara*) where application (*vitakkavicāra*), interest (*pīti*) and satisfaction (*sukha*) are gradually overcome to make room for one-pointedness (*ekaggatā*). Then these material spheres, where form (*rūpa*) remains predominant in the various concentration devices (*kasiṇa*), fade away, and consciousness dwells in the formless (*arūpa*). First, according to the ṭīkā, the mind in its state of immaterial abstraction (*arūpajjhāna*) has as its object the infinity of space. Realising that this, however, is merely a mental concept, this state of mind itself becomes the object of the second stage, the object being the infinity of mind. But, in the awareness of the nature of the mind being a mental process without inherent or

abiding entity, this same infinity of space and thought is seen as nothing (*akiñcana*). Thus not being anything, not being attached to anything, and hence owning nothing, is the immediate fruit of this third state of concentration. Such insight-knowledge may be but little removed from the perfect insight (*aññā*), which has complete deliverance as its immediate fruition. Yet, to imagine that such experience is the equivalent of arahantship (*D.* I, 37) is rightly condemned.

These states of mental absorption do not really belong exclusively to the teaching of the Buddha. Even before his enlightenment, Siddhattha Gotama, the bodhisatta, had attained these spheres under the guidance of such ascetic teachers as Āḷāra Kālāma and Uddaka Rāmaputta (*M.* I, 164 f.). The efficacy of these states is not denied, but they should not be made the aim of the doctrine and of spiritual effort. In several places (e.g., *Vin.* II, 161 ; IV, 24) the states of mental absorption (*jhāna*) are mentioned in the beginning of a graded series of attainments, even before the attainment of entering the path or stream of holiness (*sotāpanna*). But, when the states of mental absorption are thus mentioned in general, they are merely referred to as the four 'ecstasies' (*jhāna*) and only the four *rūpajjhāna* are indicated, as induced during meditation exercises based on some material device (*kasiṇa*). The states which are referred to in Abhidhamma literature as the four mental absorptions in formless spheres (*cattāri arūpajjhānāni : Dhs.* §§ 265–8) appear in the Nikāyas as four of the eight deliverances (*vimokkha : A.* IV, 306) or in immediate sequence to the four ecstasies based on material form (*rūpajjhāna*), but neither with any collective title, nor as parts of the fourth *rūpajjhāna*. Thus, in the *Sāriputta Saṃyutta* (*S.* III, xxviii) the mental states born of solitude (*viveka*), apart from thought applied and sustained (*avitakka avicāra*), with fading zest and with dispassion (*pītiyā ca virāgā upekkhako ca*) and in equanimity of utter purity (*upekkhā satipārisuddhiṃ*), are described as the four states of absorption (*jhāna* : suttas 1–4, pp. 235–7). But when, in similar style, Sāriputta continues to explain to Ānanda his further attainments, passing utterly beyond the consciousness of shape and form (*rūpasaññānaṃ samatikkamā*), ending the awareness of individuality-resistance (*paṭigha-saññānaṃ atthagamā*), not averting the mind to the diversity (*nānatta-saññānaṃ amanasikārā*) of sensuous impressions, we find no more mention of *jhāna*, but only of the fact of the attainment of having realised that particular sphere of mind that there is 'nothing' (*n'atthi kiñciti ākiñcaññāyatanaṃ upasampajja viharāmi : S.* III, sutta 7, p. 237).

This sphere of the voidness of both material space and mental concept also has to be abandoned and completely by-passed in order to attain a still more subtle sphere where perception itself becomes imperceptible (*nevasaññā-n'āsaññāyatana*), the last step before the final attainment of cessation of perception and sensation (*saññāvedayitanirodha*).

A final point of interest to be noted in this respect is that each sutta of the *Sāriputta Saṃyutta* contains the repeated statement of Sāriputta : " But to me, friend, never came the thought : It is 'I' who am attaining, who have attained, or who have emerged from such attainment ". And that is, indeed, the goal of meditation and concentration in Buddhism throughout all the various stages : the realisation of no-self (*anattā*).

H. G. A. v. Z.

AKINO (Kōdō Akino), an eminent Zen priest of modern Japan. Born in 1859 A.C. he became a priest of the Sōtō sect in his childhood and received his religious name Kōdō. In 1878 he graduated from the Hamamatsu branch of Sōtō-shū college and in 1882 graduated from Sōtō-shū college in Tokyo. After that, he was trained in Zen practice under the leadership of Bokuzan Nishiari for about thirteen years.

In 1889 he delivered in Tentokuji, Tokyo, his lectures on Zen Buddhism which were highly appreciated by his pupils. Thereafter he became popular among all the Buddhist people. In 1892 he became vice-chancellor of Sōtō-shū University, in 1902 was granted a post of Shika (or great leader of Zen), and in 1909 appointed to the post of president of Sōtō-shū University. In 1929 he was appointed chief abbot of Soji temple (the main temple of the Sōtō sect). He passed away in 1934.

Many synopses, commentaries and some popular works on Zen Buddhism were written by him ; some of these are still used by students of Zen.

S. K.

AKIRIYA-DIṬṬHI, wrong view regarding action as being without effect. It was one of the extreme heretical teachings in vogue at the time of the Buddha. See AKIRIYAVĀDA, and also DIṬṬHI.

AKIRIYAVĀDA, the doctrine which denies the efficacy of action, and denies that karma has any results. Of the traditional six heretical views enumerated by king Ajātasattu on the occasion of his only recorded visit to the Buddha (*D*. I, 52), the doctrine of *akiriyavāda* was attached in varying degrees to several of these heretical teachers. Pūraṇa Kassapa denied the efficacy of action in the most absolute sense : " To him who acts or causes another to act (*karato, kārayato*), whether the deed be mutilation or even killing, whether theft, robbery, adultery or deceit, to him thus acting there is no guilt (*karato na karīyati pāpaṃ*). Likewise in generosity, in self-control, in mastery of the senses, in truthfulness, there is no merit and no increase of merit (*dānena damena saṃyamena sacca-vajjena n'atthi puññaṃ, n'atthi puññassa āgamo*). Thus did Pūraṇa Kassapa expound his teaching of inefficacy " (*evaṃ eva, Pūraṇo Kassapo akiriyaṃ vyākāsi* : ibid. 53).

Makkhali Gosāla, whose followers were called Ājīvikas (p. 331) and who is mentioned both in the Buddhist and the Jain texts, was equally absolute in his denial of all causation : " There is neither causality, nor conditionality (*n'atthi hetu n'atthi paccayo*) ; beings are either defiled or pure without cause and without reason " (*ahetu-apaccayā sattā saṅkilissanti : ahetu-apaccayā sattā visujjhanti* : ibid. 53). This fatalistic view of natural predestination ascribes all experience to fate (*niyati*), to accidental occurrence (*saṅgati*), to nature (*bhāva*), to change (*pariṇata*), to one's position in a particular group (*evābhijāta*). Even though a wise man may hope to bring his karma to maturity by virtue or by penance, and even though a fool may foster the same hope, yet the measure of joy and sorrow cannot be altered ; there is neither decrease nor increase (*n'atthi hāyana-vaḍḍhana*), neither excess nor deficiency (*n'atthi ukkaṃsāvakaṃse* : ibid. 54). This fatalistic view also implies the inefficacy of action (*akiriyavāda*) to bring about a change.

Ajita, who used to wear a garment of hair and is hence always referred to as Ajita Kesakambalī, denied everything that was not material, and thus amongst a long list of denials one finds also : " There is neither fruit nor result of either good or evil deeds " (*n'atthi sukaṭa-dukkaṭānaṃ kammānaṃ phalaṃ vipāko* : ibid. 55). His was a teaching of annihilation (*uccheda-vāda*) which ridiculed any doctrine of spiritual values as a ' doctrine of fools ' (*dattu-paññatta*). In some respects, therefore, his annihilationism is a kind of *akiriyavāda*, although, perhaps, it would be more correct to say that the doctrine of the inefficacy of action (*akiriyavāda*) is a kind of annihilationism (*ucchedavāda*).

In fact that was the conclusion arrived at by Sikhā-Moggallāna, the brāhman, and the youth Soṇakāyana, as stated in the *Soṇakāyana Sutta* ; for they proclaimed : " Gotama the monk teaches the inefficacy of all activity (*samaṇo Gotamo sabbakammānaṃ akiriyaṃ paññāpeti* : *A*. II, 232). And by teaching the inefficacy of all action he teaches also the annihilation of the world " (*sabbakammānaṃ kho pana akiriyaṃ paññāpento uccedaṃ āha lokassa*). But the Buddha cleared himself of this accusation by explaining in great detail that dark deeds have dark results (*kammaṃ kaṇhaṃ kaṇhavipākaṃ*), bright deeds have bright results (*kammaṃ sukkaṃ sukkavipākaṃ*), and deeds which are neither dark nor bright are deeds which abandon both dark and bright results ; and such is the deed that is conducive to the waning of karmic action (*kammakkhayāya saṃvattati* : *A*. II, 232).

The accusation levelled against the Buddha of teaching the inefficacy of action, notwithstanding a wealth of references to the opposite effect, may well have arisen from an incomplete understanding of his most fundamental teaching of *anattā*. For, if there is no doer of deeds, it does not matter whether the deeds are good or bad. The fallacy of this argument is, of course, situated in the misunderstanding of the ' doer '. According to the doctrine of *anattā*, there is no *permanent* entity, substance or soul, apart from individual actions, but those actions do not thereby become ineffective. They produce their results and exercise their influence in the arising or cessation of further conditions, which may become operative in their turn, and thereby set a chain-reaction going, of which neither the beginning nor the end can be seen. The arising and cessation of physical and mental phenomena are dependent in their origination and cessation on conditions, but not on an unchanging entity, essence, substance or soul. As those active conditions are also reactive, there results a connection of conditionality which carries with it a moral responsibility for the results. Morality is thereby purified, for the ego-element in striving for virtue has been eliminated. Thus, *anattā* does not lead to *akiriya*, not to inefficacy of action, but to *kiriya*, which is *self-less* action. The taming of self (*atta-damatha*) which leads to the extinction of self (*atta-parinibbāpana*) does not involve an abandonment of ethical values in the sense of repudiation thereof, but rather of sublimation which becomes possible through a perfect understanding that, what had to be done, has been done (*kataṃ kattabbaṃ*). Such perfection is synonymously described in reference to an arahant : having destroyed the cankers (*khīṇāsavo*), having

lived the life (*vusitavā*), done what was to be done (*katakaraṇīyo*), laid down the burden (*ohitabhāro*), attained the goal (*anuppattasadattho*), having completely destroyed the fetter of becoming (*parikkhīṇabhavasaṃyojano*), he is freed with perfect insight-knowledge (*sammadaññā vimutto* : *M.* I, 235).

In the *Apaṇṇaka Sutta* (*M.* I, 404 f.) the Buddha explains the 'sure' (*apaṇṇaka*) dhamma and refers amongst other heresies to the *akiriyavāda* of Pūraṇa Kassapa, although he is not mentioned by name, and its opposing view of evil to follow (*tatonidāna-pāpa*) and good - as reward (*tatonidāna-puñña*). The holding on to the view of the inefficacy of action, says the Buddha, leads to evil conduct, as one does not discern the danger of doing wrong; it produces false intentions (*micchāsaṅkappa*) and false speech (*micchāvācā*); it leads to mocking noble disciples (*ariyānaṃ paccanīkatā*), convincing others of falsehood (*asaddhammasaññatti*), self-exaltation (*attukkaṃsanā*) and disparagement of others (*paravambhanā* : ibid. 406).

This heretical doctrine of the inefficacy of action (*akiriyavāda*) should not be confused with the noble ideal of the sublimation of action, when an enlightened monk is able to rise above the obligations and abstentions of morality (*kiccākicca-pahīna* : *Sn.* 715). An action becomes karmically effective (*kamma-vipāka*) when it is performed with an intention (*cetanā*), and the intended goal is the purpose of such action. Then the act projects itself in the intended result; for the act in itself is incomplete and seeks completion in the effect. That is *kamma*. An action which, however, is not performed for a different purpose, but which arises from the understanding of the necessity of action, will be complete in itself and the urge for self-projection will be absent. This is a pure action (*kiriyā*) without volition (*cetanā*) and without moral result (*vipāka*). This *kiriya* should not be confused with the inefficacy of action (*akiriyā*).[1]

The doctrine which denies the efficacy of action is a wrong view (*micchā-diṭṭhi*). It is definite (*niyata*), in its evil consequences, and produces immediate results on the disintegration of the five aggregates of existence (*pañcakkhandhā*), i.e., at death. Other wrong views with similar consequences are those held by the Anti-Causationists (*ahetuka-vādā*), who are fatalists, and by the Nihilists (*natthika-vādā* or *uccheda-vādā*), who are materialists. "Not a hundred, not even a thousand Buddhas would be able to enlighten them" (*DhsA.* 358).

H. G. A. v. Z.

AKISHINO-DERA, a temple situated in the Nara Prefecture of central Japan. According to tradition, the temple was founded by the priest Zenju in the Hōki period (770–80 A.C.), as a result of the vows of the emperors Kōnin and Kwammu (*Moc.* I, p. 14). On its foundation large rice fields were given by the emperor Kōnin's government; grants after grants followed later. Hence, the temple increased in power, and after the Monyei period (1264–74), the monks of this temple contended with those of the Saidai temple regarding the ownership of the lands. In 1135 (Hōyen period) the temple was burnt, and after its reconstruction it was burnt again in times of war.

On account of these fires, this temple now has only new buildings, except its main hall which was built in the Nara period (710–84 A.C.).

Formerly the temple belonged to the Hossō sect (or Vijñānavāda), but now it belongs to the Jōdo sect (or Pure Land school).

S. K.

AKITTI JĀTAKA (No. 480), related by the Buddha in Jetavana, concerning a generous donor in Sāvatthi (*J.* IV, 236–42), who invited the Buddha and the retinue of bhikkhus and gave them many gifts for seven days. On the last day he offered the bhikkhus all their requisites. The Buddha, while rendering thanks to him, praised his action and said that the wise men of old gave alms even

[1] This 'inefficacy of action' is thus much more pernicious than mere 'inaction', which is the translation of F. L. Woodward of the traditional doctrine of inefficacy of action (*paraṃ pi gantvā akiriyāya* : *A.* I, 173, in *Gradual Sayings*, I, p. 157), for here are actually presented the fatalistic teachings of Makkhali Gosāla, "everything is without cause or condition" (*sabbaṃ taṃ ahetu-appaccayā* : *A.* I, 175), to which the Buddha gave the following 'reasonable rebuke' (*sahadhammika-niggaha*): "For those who fall back on the uncaused and unconditioned as the essence (*sāra*), there is no desire to act (*na hoti chando*), no effort (*vāyāma*), no duty to perform (*karaṇīya*), no obligation to abstain (*akaraṇīya*). Thus, living in a state of bewilderment (*muṭṭhasati*) and without caution (*anārakkha*), they cannot be truly said to have retired from a worldly life."

when they had nothing but *kāra* leaves to give. By way of explanation, he related this story of the past.

Once, the bodhisattva was born in the family of a very rich brāhman and was named Akitti. He had a sister, Yasavatī. At the age of sixteen they lost their parents. While inspecting the treasures in the house, Akitti found that vast wealth had been collected by his ancestors, but that they had left behind everything on their death. Thereupon, he told his sister of his desire to leave the world and become a monk. She, too, expressed her desire to enter the Order. For seven days they distributed their great store of wealth but could not end it. Then, they opened the doors of their house and invited the people to take away whatever they wanted.

They then left the house and entered the Order. Many others followed them and thus they had a great retinue; and the people began to visit them with gifts. Akitti, wishing to live alone, went away without informing his sister and lived in a park close to Kāvīrapaṭṭana in the Damiḷa kingdom. There, he cultivated mystic ecstasy (*jhāna*) and supernatural knowledge (*abhiññā*). When people began to visit him there, too, he went through the air to Kāradīpa, near Nāgadīpa. There he lived in a hermitage by the side of a large *kāra* tree. He fed himself on its fruits and leaves. Because of the hermit's austerities, Sakka's throne became hot, and Sakka, in order to test him, visited him in the guise of a brāhman, asking for food. The ascetic gave him the meal of *kāra* leaves which he had prepared. Sakka came again on the second day and on the third day, too. The ascetic offered the same meal of *kāra* leaves over and over again. Sakka thereupon revealed himself and offered him various boons. But Akitti said all he wanted was to avoid the company of fools, to cultivate the company of the wise, to be free from lust, and to find joy in generosity. When Sakka promised him these boons, Akitti requested him not to pay him any more visits. Akitti was born after death in the Brahma world.

Anuruddha was identified with Sakka and the Buddha with the brāhman Akitti.

I. K.

AKKANTASAÑÑAKA, an arahant thera. In a previous birth, ninety-four kappas ago, while he was receiving instruction from his teacher, he saw Buddha Tissa and spread out his ***kusāṭaka*** (' ragged garment' in *DPPN.*, seat made of grass ?) for the Buddha to step upon (***akkamanta***, from which word is derived his designation). As a result of this offering he was saved from all woeful births in the future. Thirty-seven kappas ago he was born as a world ruler (*cakkavatti*) named Sunanda (*Ap.* I No. 218).

AKKHAMA SUTTA, the ninth sutta of the *Rāja Vagga* in the *Aṅguttara Nikāya* (III, 157).

The first section of the sutta says that just as an elephant who loses heart and falters in the battle is not worthy of a king, so also a monk who is easily lured by attractive forms, sounds, smells, tastes and contacts is not worthy of offerings, gifts, oblations and salutations. The second section remarks that an elephant who goes to battle, unscared by foes and disregarding all adverse circumstances, is really worthy of a king. So, also, a monk who does not yield himself to attractions of the senses is indeed worthy of offerings, etc.

AKKHAṆA, inopportune birth, birth under such circumstances that one cannot learn from a Buddha. See AKṢAṆA.

AKKHAṆA SUTTA, the ninth sutta of the *Gahapati Vagga* of the *Aṭṭhaka Nipāta* of the *Aṅguttara Nikāya*. It deals with eight inopportune occasions for living the holy life. The first seven of them are when a Buddha has appeared in this world but when the individual is not in suitable circumstances: i.e., he is born (1) in purgatory, or (2) as an animal, or (3) among *petas* (evil spirits), or (4) among long-lived devas (*asaññā-devā*, according to the commentary), or (5) in inaccessible areas as an unintelligent barbarian where there is no opportunity to become a follower of the Buddha, or (6) having been born in the Middle Country (of Jambudīpa) is a person either with wrong and perverted views, or (7) stupid and undiscerning. The eighth untimely occasion is when the individual is born in suitable circumstances but when there is no Buddha. The one occasion that is seasonable for living the higher life is when a Buddha has arisen in this world and the person is born in the Middle Country and is intelligent and wise. Therefore, one who is born as a human when the doctrine is taught by the Buddha but does not seize the opportunity to lead the higher life, surely misses his chance, for, Buddhas appear only seldom in this world (*A.* IV, 225–8).

This sutta is met with twice in the *Dīgha Nikāya*. In the first context the eight inopportune occasions are expanded into nine with another added, birth

According to the *Muṇḍaka Upaniṣad* (ibid.), there are two kinds of knowledge, the lower (*aparā*) and the higher (*parā*). The former consists in the knowledge of the six vedāṅgas and the latter of the *akṣara*, where the term is used to denote the imperishable Brahman. In another place [3] *akṣara*, or syllable, is equated with Brahmā. These attempts to identify the syllable with the Ultimate Reality, Brahman, and to assign similar values to both are the direct results of the consideration of the Vedas as revealed (*śruti*). The preservation of the Vedic texts in their pristine purity was achieved by this means, for the tradition dared not alter even a syllable. According to the *Kaṭha Upaniṣad* (2.5) "men live the life of religious studentship (*brahmacarya*) with a desire to know the word of the Veda, the syllable which is Brahman, which is supreme. It is the best support, the supreme support, knowing which one becomes happy in the Brahma-world." The *Chāndogya Upaniṣad* (1.4) says that he who pronounces the syllable (*akṣara*), knowing it thus, and takes refuge in that syllable, in the immortal, fearless sound, becomes immortal, since the gods become immortal by taking refuge in it. This seems to be an attempt to encourage the study of the Vedas without making any alteration in the texts, an attempt directed to the preservation of the Vedic texts in their pristine purity.

Buddhism accords a very insignificant place to this branch of learning. At times, such a form of study is condemned as useless and unprofitable. Mere 'scriptural' study, without testing by means of intuitive wisdom the meaning (*attha*) contained therein, does not, according to Buddhism, lead to the goal for the sake of which it is done (*M*. I, 133). The person who learns the word of the Buddha which consists of nine divisions (*aṅga*), but lacks any insight into the Four Noble Truths, is compared to a rain-cloud (*valāhaka*) which only thunders (*gajjitā*) but which does not pour down rain (*no vassitā* : *A*. II, 103). Textual study (*pariyatti*) is not considered capable of leading man to the desired goal for the sake of which he leaves the household life (*A*. III, 86). It is said to be an offence involving expiation (*pācittiya*) to speak the doctrine line by line (*padaso*) to the uninitiated (*Vin*. IV, 14). The old commentary embedded in the Vinaya defines the term *pada* as line, syllable (*akkhara*), phrase (*byañjana*), etc. Thus the imparting of instructions pertaining to the syllabic importance of the texts, but not the doctrinal value, is regarded as an offence according to the ecclesiastical regulations of the Saṅgha.

This being so, we find Buddhism condemning such discourses (*suttanta*) having variety and beauty of words (*cittakkhara cittavyañjana*) composed by poets (*kavikata* : *A*. I, 72). Such discourses are placed in contrast to the discourses pregnant with meaning, containing beauty of thought (*gambhīrattha*) preached by the Buddha. It was considered to be one of the future dangers (*anāgata-bhayāni*) confronting the Sāsana, to take delight in the former (*A*. III, 107). Perhaps, because of the difficulty of preserving the purity of the texts, the correspondingly increasing necessity to do so became more and more evident, and the monks developed a tendency to think that learning (*pariyatti*) was of greater importance than living the life (*paṭipatti* : *AA*. I, 92-3). This change is reminiscent of the one that took place in the Vedic tradition, a change necessitated by the attempt to protect the texts from adulteration.

D. J. K.

AKKHIPŪJĀ, a festival held by the emperor Asoka when the nāga king Mahākāla created for him, at his request, the figure of the Buddha.

It is said that Asoka, having heard that Mahākāla, whose life-span was one kalpa, had seen all the four Buddhas of the present kalpa and was therefore able to create the figure of the Buddha by his miraculous powers, had the nāga king brought to his presence, fettered with a chain of gold. Asoka paid him great honours and requested him to create the bodily form of the Buddha. Mahākāla complied with his request and created a beautiful figure of the Buddha (*manoharaṃ buddharūpaṃ*) with all the major and minor characteristics of a Buddha's body. On seeing this Asoka was filled with joy and wonder and said, "If the created figure is like this, how should the actual Buddha be ?" Thus the emperor was overwhelmed with joy and for seven days incessantly, he held the great festival called the 'festival of the eyes' (*akkhipūjā* : *Mhv*. v, 87-94).

The text does not explain what this festival of the eyes was, but the commentary (*MhvA*. pp. 141-2) says that on seeing the figure, the emperor refrained from doing anything else, even taking food, and

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3 *Taittirīya Āraṇyaka*, 10, 26.1 b.

gazed at it, standing with unwinking eyes for seven days, as a way of honouring the Buddha.

The commentary further says that the concentration of any one of the five senses on a suitable sense-object is a way of honouring that particular object.

This *Mahāvaṃsa* legend of Asoka and Mahākāla is found also in the *Samantapāsādikā* (i, 43–4).

A. G. S. K.

AKKHOBINĪ (var. *akkhobhiṇī*; in Buddhist Hybrid Sanskrit: *akṣobhinī* or *akṣobhya*), a very high numeral of varying values, sometimes equalling 100 *vivaras* (or *bimbara*; 1 *bimbara* = 100 *kaṅkara*; 1 *kaṅkara* = 100 *niyuta*; 1 *niyuta* = 100 billion) i.e., 100,000,000,000,000,000, although R. C. Childers estimates 1 followed by 42 ciphers, and H. T. Francis $10{,}000{,}000^6$ (*Jātaka*, trsl. VI, p. 201, n.1). The number is used in the *Mahā-Ummagga Jātaka* (*J.* VI, No. 546) to describe the might of Brahmadatta's eighteen armies marching up to Mithilā, the stronghold of king Vedeha and his wise counsellor, Mahosadha, the bodhisatta.

Different values are given at *Lal.* 147.22; *Sdmp.* 409.6; *Mhvyut.* 8008; *Svyū.* 31.1; *Mmk.* 262.13. But it is not so much the numerical value which is expressed as the enormity which makes an army 'imperturbable' (*akṣobhya*).

AKKOSAKA-BHĀRADVĀJA, a brāhman of Rājagaha, a member of the Bhāradvāja clan, who, later, entered the Order and attained arahantship.

In the first sutta of the *Arahanta Vagga* I of the *Brāhmaṇa Saṃyutta* of the *Saṃyutta Nikāya* (I, pp. 160–1), it is stated that a brāhman woman by the name of Dhanañjānī had great faith in the Buddha, Dhamma and Saṅgha. One day she began to sing the glories of the Triple Gem, while she was serving her husband at meal time. The brāhman was so vexed that he scolded her and insulted the Buddha referring to him as a shaveling friar (*muṇḍakasamaṇa*). Then the woman requested her husband to meet the Buddha personally in order to get to know him better. He agreed, visited the Buddha and after listening to his words, entered the Order and became an arahant.

At this time, his brother Akkosaka-bhāradvāja (so named by the Saṅgītikāras, because he insulted the Buddha in five hundred verses: *SA.* I, p. 229) heard that his elder brother was ordained by the Buddha, who was then residing at Rājagaha. He became very angry and going up to the Buddha, scolded him. Thereupon the Buddha said that as he was not accepting the insults, those unwanted insults would go back to the brāhman himself. The brāhman, being pleased with the Buddha's words, entered the Order and later became an arahant (*S.* I, pp. 161–3).

Asurinda-bhāradvāja was one of his younger brothers. According to the *Dhammapadaṭṭhakathā* (IV, p. 163) he had two younger brothers, Sundarika-bhāradvāja and Bilaṅgika-bhāradvāja.

AKKOSAKA-BHĀRADVĀJA-VATTHU, the story of Akkosaka-bhāradvāja which is stated in the *Dhammapadaṭṭhakathā* (IV, pp. 161–4). See AKKOSAKA-BHĀRADVĀJA.

AKKOSAKA VAGGA, the twenty-second section of the *Pañcaka Nipāta* of the *Aṅguttara Nikāya* (III, pp. 252–6).

The Buddha, while dwelling near Kimbilā in the Bamboo Grove (Veḷuvana) preached to the monks these ten suttas namely, Akkosa (abuse), Bhaṇḍana (strife), Sīla (virtue), Bahubhāṇī (much talk), two suttas by the name of Akkhanti (impatience), two suttas by the name of Apāsādika (unhappiness), and one on Aggi (fire) and Madhurā (a place in India, presumably, Mathura), respectively.

In the first two and the last two suttas, the Buddha explains the fivefold disadvantages of reviling virtuous people, of creating strife, quarrels, contention, and talks of gossip, of fire and of Madhurā. In the remaining suttas he mentions the advantages of being virtuous, of talking less, of being patient and of being happy, and the disadvantages of not being virtuous, of talking much, of being impatient and of being unhappy.

The fifth and the sixth suttas explain the advantages of being patient and the disadvantages of being impatient. These two suttas are identical, except for a little variation in detail.

The common subject of discussion in the seventh and eighth suttas is 'unhappiness' (*apāsādika*). In the seventh sutta the Buddha says that there are five advantages of being happy and five disadvantages of being unhappy. "A person who is unhappy will blame himself, will be looked down upon by the wise, will be subject to evil rumours that may spread everywhere, will die muddled (in thought) and will be reborn in hell at the dissolution of the body." The opposite of these evils will be the advantages that a happy person may enjoy. In the next sutta, the Buddha mentions five more advantages of being happy, and five disadvantages of being unhappy. If a person is unhappy, his wild

thoughts will not be calmed, the thoughts that are calmed will become otherwise; the Buddha's message will not be carried out, as a result of which his next generation will fall into the way of wrong views and his heart will not be delighted. The reverse would happen to a person who is happy.

AKKOSA SUTTA. There are two suttas by this name. The first is the second sutta of the *Arahanta Vagga* of the *Brāhmana Saṃyutta* of the *Saṃyutta Nikāya* (I, pp. 161–3); the second is the first sutta of the *Akkosaka Vagga* of the *Aṅguttara Nikāya* (III, p. 252). The first was preached by the Buddha while he was residing near Rājagaha in the Bamboo Grove (Veḷuvana) at the Squirrels' Feeding-Ground (Kalandaka-nivāpa); and the second while dwelling near Kimbilā in the Bamboo Grove.

The first sutta is addressed to the brāhman Akkosaka-bhāradvāja. Insults hurled at those who revile not, come back to the reviler, just as gifts of hospitality not accepted by others are left behind with the host (s.v. AKKOSAKA-BHĀRADVĀJA). The second was preached by the Buddha in order to point out to the monks the five disadvantages of abusing and reviling those who lead a virtuous life. The five disadvantages are, either expulsion (*pārājika*) or a definite hindrance (*chinna-paripantha*); committing of a foul offence (*saṅkiliṭṭha-āpatti*); being subject to a grievous disease (*roga*); death through infatuation (*sammūḷha*); and birth in purgatory (*niraya*).

AKKOSA VAGGA, the fifth vagga of the *Dasaka Nipāta* of the *Aṅguttara Nikāya* (V, pp. 77–92), containing ten suttas.

The Buddha preached the first three of these suttas to Upāli, explaining to him the ten roots of quarrels in the Order. He addresses the monks in the fourth sutta and says that if a monk wishes to admonish another, he should do so after investigating his own self in a fivefold manner. The next sutta is devoted to explaining the ten disadvantages (*ādīnava*) of entering the royal court. In the sixth sutta, the Buddha asks the Sākiyan lay devotees whether they always keep the 'sabbath' complete in its eight parts (*aṭṭhaṅgasamannāgata-uposatha*). They reply that they sometimes observe it fully, but at times they do not do so. Then the Buddha says that the observance of the 'sabbath' in that manner will not be of any benefit to them. In the next sutta the Buddha explains to Mahāli, the Licchavi, the five results of an evil deed (*pāpa-kamma*) and their opposites that would result from a good deed (*kalyāṇa-kamma*). In the eighth sutta he explains to the monks the ten conditions that should again and again be contemplated on by one who has entered the Order. In the next sutta he describes ten conditions that are inherent in the body. The last sutta explains to the monks, who were in dispute, ten conditions which would bring about unity, affection and respect among them.

AKKOSA-VATTHU, the ten terms of abuse (*dasa akkosa-vatthu*). In the *Udena-vatthu* of the *Appamāda Vagga* and in the *Attānaṃ-ārabbha-kathita-vatthu* of the *Nāga Vagga* of the *Dhammapadaṭṭhakathā*, it is mentioned that the Buddha was subjected to these ten kinds of abuse by heretics (*DhpA.* I, p. 212; IV, p. 2). He was called rogue (*cora*), childish person (*bāla*), fool (*mūḷha*), camel (*oṭṭha*), ox (*goṇa*), mule (*gadrabha*), one who was destined to be born in purgatory (*nerayika*), and beast (*tiracchānagata*). He was also told that he would attain not the state of bliss (*sugati*) but that of suffering (*duggati*). The *dasa akkosa-vatthu* are also mentioned in the *Nandivisāla Jātaka* (*J.* I, p. 191) and the *Vāseṭṭhasuttavaṇṇanā* of the *Sutta-nipāta* commentary (*SnA.* pp. 364, 467), although not in detail.

AKLINNAGĀTRA, a former Buddha, mentioned in a list of former Buddhas under whom Śākyamuni while in the ninth bhūmi as bodhisattva acquired merit (*Mhvu.* I, 141).

AKODHA-AVIHIṂSĀ SUTTA, the last sutta of the *Sakka-saṃyutta* in the *Saṃyutta Nikāya* (I, 240). The main body of the sutta is a stanza which is said to have been recited by Sakka, the ruler of the gods, by way of advice to his followers. It is written in a hortatory style, and seems to have been meant for the moral edification of the monks. It lays stress on the fact that kindness and compassion are victorious even over the forces of hatred and malevolence.

ĀKOṬAKA, a deva who, accompanied by five others, namely, Asama, Sahali, Niṅka, Veṭambarī and Māṇava-gāmiya, visited the Buddha when he was residing in the Bamboo Grove (Veḷuvana) at the Squirrels' Feeding Ground (Kalandakanivāpa).

When the three gods, Asama, Sahali and Niṅka, had recited three verses, in praise of their three teachers, Pūraṇa-Kassapa, Makkhali-Gosāla and Nigaṇṭha-Nātaputta, respectively, Ākoṭaka also recited a verse in praise of various teachers namely, Pakudhaka-Kātiyāna, Nigaṇṭha, Makkhali and Pūraṇa. Thereupon Veṭambarī

made a rejoinder to the verse uttered by Ākoṭaka, so as to disparage the teachers who were praised by Ākoṭaka (*S.* I, p. 65).

AKṚTAJÑA, a prince whose father was king Ratisoma of the city of Matighosa. He had a brother, Kṛtajña (a previous birth of the bodhisattva). Kṛtajña, desiring to distribute the wealth that he acquired through his own efforts, embarked on a ship to go to another country in search of jewels. Akṛtajña, who was jealous of his brother, also joined him on this voyage. Their trip was successful and they were able to collect a large amount of jewels. But on their way back, they were shipwrecked in mid-ocean. Kṛtajña who was able to save his own life could by great effort save the life of his brother Akṛtajña, too. But when Akṛtajña saw the jewels that his brother had, he made his brother blind by goring his eyes, while he was sleeping on the sea-shore. Then, he ran away with the jewels.

Later, Kṛtajña, by an act of truth (*satyakriyā*) of his wife and of himself, regained his lost eye-sight. Thereupon, his father made him the viceroy. Akṛtajña, unashamed, approached his brother with the idea of pleasing him by deceit and made a false confession of his faults. But the earth opened up and he fell into purgatory, while he cried out saying that he was falling into fire (*Avk.* p. 1091, *vv.* 14 ff.).

AKṢAṆA (Pali : *akkhaṇa*), wrong time, inopportune birth, birth under such circumstances that one cannot learn from a Buddha. The usual set of these circumstances enumerates eight, viz., the misadventure of being born (1) in a hell, (2) as an animal, (3) as a preta, (4) as one of the long-lived gods, (5) in border countries or barbarian regions, (6) with perverted, heretical mentality, (7) dull, stupid, incapable of distinguishing the dhamma from what is inconsistent therewith, or (8) at a time when the Buddha's teaching is not available (*D.* III, 287 ; *A.* IV, 225). One commentary (*AA.*) explains the long-lived gods (*dīghāyuka-devanikāya*) as the unconscious devas (*asañña-devanikāya*). Obviously it is the incapacity to perceive rather than a long life which makes such a life inopportune.

In the *Saṅgīti Suttanta* (*D.* III, 264) we find another class of hapless ones, viz., those born with a demon body (*asura-kāyaṃ uppannā*), wedged in between the ghosts (*peta*) and the gods (*deva*), thus forming nine classes.

With slight variations as to placing, the identical set of eight is listed in the *Mahāvyutpatti* (2299-2306).

As opposed to these there is only one opportune birth (Skt. *kṣaṇa*, Pali : *khaṇa*), which is timely, seasonable for leading a pure life (*eko 'va bhikkhave khano ca samayo ca brahmacariyavāsāya* : *A.* IV, 227) and that is when a Tathāgata has arisen in the world, declaring his teaching, and at such a time to be born in the Middle Country (of Jambudīpa) with sufficient intelligence to distinguish the meaning of good and evil speech.

A bodhisattva is not born in an inopportune birth, except for the purpose of leading other beings to maturity (*akṣaṇagatiṃ na gacchatyanyatra sattvaparipākāt* : *Śikṣ.* 147). See also AKKHAṆA SUTTA.

AKṢAPĀDA or Gautama or Gotama, the founder of the Nyāya school, one of the six schools of philosophy in India. He lived from about 50 A.C. to 150 A.C. In China, he is known as Tsu-mu-hsien-jên 足目仙人 or Akṣapāda hermit.

Vātsyāyana refers to Akṣapāda as the person to whom Nyāya (the science of logic) revealed itself. According to Uddyotakara and Vācaspati, the *Nyāya-śāstra* is said to have originated from Akṣapāda. The *Nyāyadvāratarka-śāstra* states that his teaching explains fourteen forms of fallacies.

" While Caraka knows only the three forms of inference, he has no names for these three types such as are supplied by Akṣapāda, viz., *pūrvavat* (related to *pūrva*, the prior, or the cause), *śeṣavat* (related to *śeṣa*, the latter, or the effect) and *sāmānyato-dṛṣṭa* (from observed similarity in the past, present and future, which is also emphasised by Caraka in the same manner). It may well be assumed that Akṣapāda's contribution to the definition of inference consists in his giving names to the types of floating inference described in the *Caraka-saṃhitā* " (S. Dasgupta, *A History of Indian Philosophy*, II, pp. 399-400).

After Akṣapāda certain aspects of the Nyāya school, in particular Buddhist logic, were further developed by Nāgārjuna, Maitreya, Asaṅga, Vasubandhu, Diṅnāga, Śaṅkarasvāmin, Dharmakīrti, and others.

There are many suggestions regarding the meaning of Akṣapāda, e.g., *akṣa* meaning ' much ', and *pāda* meaning ' wisdom '. As he is full of wisdom, he was named Akṣapāda. Another explanation of *akṣa* is ' eye ' ; he has eyes on his legs, so his name is Akṣapāda.

K. TMR.

AKṢARĀDHIṢṬHĀNAVIDHI, a Sanskrit text which is extant in its Tibetan translation, the *Byin-gyis brlabs-mi-zad-paḥi cho-ga*, in the Rgyud-ḥgrel (tantra commentary) section of the Tengyur. It belongs to the Kriyā-tantra cycle of the Uṣṇīṣa-dhāraṇī class. The names of the author and the translator are not recorded. *Byin-rlabs mi-zad-paḥi cho-ga* appears in Sde-dge edition and may be considered identical with the above work. According to the Tōhoku Catalogue its author was Ajitamitragupta; and Śrījaganmitrānanda and Buddhaśrījñāna translated the work into Tibetan (*Cordier*, II, p. 311, No. 89; *TM*. 2782).

AKṢARADVIKOPADESA-NĀMA, a tantric work by the famous Buddhist tantrist Ḍombhi-heruka, who wrote many works in Sanskrit. Practically none of these works are extant in their original language, but are to be found only in translations in the Tibetan Tengyur. This work, too, is preserved in the Tengyur under the title of *Yi-ge gñis-paḥi man-ṅag ces-bya-ba* or the 'Upadeśa named Two Letters', by an unknown translator.

It is a short work of only six lines and appears to represent the Prajñā-upāya idea which flourished in the 8th century in India.

In the Tōhoku Catalogue it is classified under the tantra (rgyud) section (*TM*. No. 2390), while in Cordier's Catalogue it comes under the Rgyud-ḥgrel (or tantra commentary) section, where the name of the author is given only as Śrī (or Ārya) Ḍombhi (*Cordier*, II, p. 240, No. 64). Although the work belongs to the Anuttara-yoga-tantra class, it is sometimes erroneously classified in the sūtra section.

AKṢARAKARA, name of a samādhi in which Avalokiteśvara is said to have attained complete proficiency. This is cited by the Buddha at the request of the bodhisattva Sarvanivaraṇaviṣkambhin (text has °ṇīvaraṇa°), as one of the many samādhis accomplished by Avalokiteśvara (*Kvyū*. p. 52).

AKṢARĀKṢARA, name of one of the samādhis practised by Avalokiteśvara. The Buddha mentions this at the request of bodhisattva Sarvanivaraṇaviṣkambhin (text has °ṇīvaraṇa°) (*Kvyū*. p. 93).

AKṢARĀPAGATA, a samādhi or a state of concentration of both mind and body, mentioned in the *Pañcaviṃśatisāhasrikā-prajñāpāramitā Sūtra*, and also in the *Mahāprajñāpāramitā-śāstra*. Its literal meaning is 'unexplainable by letters'. See also *Mhvyut*. 572; *Śspp*. 1421.3.

AKṢARASAMBHOGASĀDHANA, a Sanskrit text which is extant in its Tibetan translation, *Loṅs-spyod mi-zad-paḥi sgrub-thabs*, in the Rgyud-ḥgrel (tantra commentary) section of the Tengyur. It belongs to the Kriyā-tantra class, in the cycle of Mahā-Kāruṇika (Avalokiteśvara). The names of the author and translator are not recorded. In the Sde-dge edition it is recorded as a work of Ajitamitragupta, but no Sanskrit name is given, while Śrījaganmitrānanda and Buddhaśrījñāna are mentioned as its translators (*Cordier*, II, p. 314, No. 115; *TM*. No. 2808).

AKṢARA-SATAKA is a synopsis of the Mādhyamika doctrine, which is preserved both in Chinese and Tibetan. It is composed of just one hundred letters, from which the work received its title: in Chinese it is called *Pai-tzŭ-lun* (百字論: *Taishō*, Vol. XXX, No. 1572; *Nanjio*, No. 1254), and in Tibetan *Yi-ge brgya-pa* (*TM*. No. 3834, and *Cordier*, III, p. 293, No. 12). It is a synopsis of Āryadeva's *Śata-śāstra*. Therefore, one may say that the Tibetan tradition which attributes to Nāgārjuna the authorship of this work is not correct. (See D. Tokiwa, U. Wogihara and K. Mino's Japanese Alphabetical Index of Nanjio's catalogue, p. 107.)

The Chinese translation of Bodhiruci attributes its authorship to Āryadeva. *Cordier* (III, 551) mentions it among the texts belonging to the Nāgārjuna school, and judging from the introduction of the *Akṣara-śataka* its author was one of Āryadeva's disciples; but see next article.

Its main tenet is the exclusion of the view of self-attachment, in order to establish a correct view of *śūnyatā* in a polemical discussion between two adherents of the Sāṅkhya and Vaiśeṣika schools.

AKṢARA-SATAKA-VṚTTI-NĀMA, commentary on *Akṣara-śataka* of Āryadeva, following the original text very closely. The work is extant in a Tibetan translation, entitled *Yi-ge brgya-pa shes-bya-baḥi ḥgrel-pa* (*Cordier*, III, p. 294, No. 13). The Tibetan tradition gives the name of Nāgārjuna as the author of both the *Akṣara-śataka* and the commentary thereon; but this is presumably a mistake for Āryadeva. *TM*. 3835 records the title as *Akṣara-śataka-nāma-vṛtti* (*Yi-ge brgya-pa ḥgrel-pa shes-bya-ba*).

AKṢASŪTRALAKṢAṆA, a Sanskrit text which is extant in its Tibetan translation, the *Bzlas-paḥi phreṅ-baḥi mtshan-ñid*, in the Rgyud (or tantra ; in *Cordier*, in Rgyud-ḥgrel or tantra commentary) section of the Tengyur, belonging to the tantric meditation section of the *Prajñāpāramitā*. Its author's name was not recorded, and Ratna and Śes-rab rgyal-mtshan translated the work into Tibetan. Cordier, however, mentions Parahita and Śes-rab rgyal-mtshan as its translators (*Cordier*, II, p. 288, No. 23 ; *TM*. No. 2650).

AKṢATABUDDHI, a former Buddha mentioned in a list of former Buddhas under whom Śākyamuni acquired merit while in the eighth bhūmi (*Mhvu*. 138).

AKṢAYA, a samādhi or a state of concentration of both mind and body, mentioned in the *Pañcaviṃśati-sāhasrikā-prajñāpāramitā Sūtra*, and also in the *Mahāprajñāpāramitā-śāstra*. Its literal meaning is 'exempt from decay' or 'imperishable'. See also *Mhvyut*. 547 ; *Śspp*. 1418.15.

AKṢAYA-BUDDHAVAṂŚA-NIRDEŚA, a lokadhātu in which Jñānamaṇḍalapratibhāsanirdeśa Tathāgata abides (*Gvyū*. 15).

AKṢAYA-BUDDHAVAṂŚA-VYŪHA, a samādhi or a state of concentration of both mind and body, mentioned in *Gvyū*. 15, 18, but in the corresponding portion of its Chinese translation the equivalent for the word is not found.

AKṢAYA-KARAṆḌA, a samādhi or a state of concentration of both mind and body, mentioned in the *Pañcaviṃśati-sāhasrikā-prajñāpāramitā Sūtra*. Its literal meaning is 'immeasurable vessel or box'. See also *Mhvyut*. 603 and *Śspp*. 1424. 12.

AKṢAYA-KARAṆḌĀ ('imperishable honey-comb'), a bodhisattva-dhāraṇī, mentioned in the *Mahāvyutpatti* (*BB*. XIII, 12).

AKṢAYAMATI ('of boundless resolutions' or 'of limitless desire') known as Wu-chin-i-p'u-sa 無盡意菩薩, or Wu-chin-hui-p'u-sa 無盡慧菩薩, or Wu-liang-i-p'u-sa 無量意菩薩 in Chinese, Mujin-i bosatsu 無盡意菩薩 in Japanese, and Blo-gros-mi-zad-pa in Tibetan, a bodhisattva who was in the assemblage of numerous personalities of his own order on the Gṛdhrakūṭa mountain at Rājagṛha, when the Buddha presented in detail the *Dharmaparyāya* or the "Great Exposition, a text of great development, serving to instruct Bodhisattvas and proper to all Buddhas" (*mahānirdeśaṃ nāma dharmaparyāyaṃ sūtrāntaṃ mahāvaipulyaṃ bodhisattvāvavādaṃ sarvabuddhaparigraham* : *Sdmp*. pp. 1–4).

He is one of the sixteen Bhadrakalpa bodhisattvas (*Moc*. 4832 b) and is assigned the western corner of the northern direction in the *Vajradhātu maṇḍala*, or the maṇḍala of Vairocana Buddha (*GOS*. CIX, pp. 44–7). The *Fu-shuo-fu-ming-ching* 佛說佛名經 (*Nanjio*, 404), entitled the *Buddha-bhāṣita buddhanāma Sūtra*, considers him to be one of the ten future Buddhas. His *guhya-nāma* (secret name) is Ting-hui-chin-kang, 定慧金剛 which could be restored into Sanskrit as Acala-prajñā-vajra. His *bīja-mantra* or the 'mystic syllable' is *vi* (*Moc*. 4832 b).

Akṣayamati bodhisattva is said to be of a yellowish complexion, and his symbol is a sword, which, in some cases, is replaced by a pot, a bowl, or a lotus flower. Three short accounts with respect to his complexion, posture, and symbols are found in the *Niṣpannayogāvalī* of Mahāpaṇḍita Abhayākaragupta (*GOS*. CIX).

It is said that Akṣayamati is of golden colour and, while his left hand is tightly clenched and placed on his chest, his right hand shows the gesture of bestowing (*Akṣayamatiḥ suvarṇavarṇo vāma-muṣṭiṃ hṛdyavasthāpya savyena varadamudraḥ* : ibid. 50). Elsewhere in the same text it is stated that he is of yellow complexion, bears a sword in his right hand, and shows the gesture of protection with his left, while holding a lotus flower (*Akṣayamatiḥ pītaḥ savyena khaḍgaṃ vāmenābhaya-kamalaṃ bibharti* : ibid. 58). Finally, Akṣayamati is said to be white in complexion, and holds in his hands the pot of nectar of knowledge (*Akṣayamatiḥ sito hastābhyāṃ jñānāmṛta kalaśadhārī* : ibid. 67).

A bronze statuette of this bodhisattva shows his right hand raised in the gesture of protection (*abhaya-mudrā*) with a lotus, while the left hand rests on his lap with its palm turned upwards (W. E. Clark, *Two Lamaistic Pantheons*, II, Fig. 4B3).

According to the *Ta-fang-têng-ta-chi* (*tsi*)-*ching* 大方等大集經 or the *Mahāvaipulya-mahāsannipāta Sūtra* (*Nanjio*, 61, fasc. 27), Akṣayamati bodhisattva seems to be the mediator or the intercessor between the *saha-loka-dhātu* (this world) and the world of Samantabhadra Tathāgata. It states that once Akṣayamati bodhisattva entered into the mental state of concentration, called ***buddha-kṣetra-samādhi***, while he was meditating upon Samantabhadra Tathāgata, to fulfil the wish of Śāriputra, who was desirous of gaining the vision of the world of Samantabhadra Tathāgata. As he entered

the trance (*samādhi*) he threw some flowers into the world of Samantabhadra Tathāgata, and the bodhisattvas of that world wanted to see this world (*saha-loka-dhātu*), the Buddha and his disciples. Thereupon, Samantabhadra Tathāgata illuminated the entire region so that Śāriputra could see his world, while the bodhisattvas of his world in turn could see the Buddha and his disciples of this world (*saha-loka-dhātu*: *Moc.* 4832 b). According to the *Gojūkwansho* 五十卷書 written by the Tendai priest Singaku in the 12th century A. C., Akṣayamati is represented as one of the eight bodhisattvas who appear at the death of devout worshippers to lead them to the Sukhāvatī world of Amitābha Buddha.

With respect to the name, i.e., Akṣayamati, the *Kuan-yin-i-shu* 觀音義疏 or the *Avalokita-parivarta* of the *Sdmp.* mentions that the title of 'unlimited wisdom' is bestowed on him, since he could transfer the eightyfold limitless teaching, which he possesses, to all sentient beings. Again, in the *Fa-hua-ching-hsuan-tsan* 法華經玄贊 (fasc. 12) it is mentioned that his 'desire' (*mati*) to save the sentient beings is 'boundless' (*akṣaya*) since that task could not be completed by him, being a bodhisattva, unless and until they are devoid of suffering.

As a title of decoration, honour is bestowed on him by ascribing to him the exposition and authorship of the *Akṣayamati-nirdeśa Sūtra* which is extant only in Chinese and Tibetan.

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AKṢAYAMATI-NIRDEŚA-(NĀMA-MAHĀYĀNA-)SŪTRA, a Sanskrit text the authorship of which is not known, but is attributed to Akṣayamati bodhisattva and is extant only in its Chinese and Tibetan versions. Four individual versions are found in Chinese :

(1) *Wu-chin-i-p'u-sa-hui* 無盡意菩薩會 or the *Āryākṣayamatinirdeśa* (*Moc.* 3420 B), the 12th minor sūtra of the *Mahāvaipulya-mahāsannipāta Sūtra* (*Nanjio*, 61). It was translated by T'an-mu-ch'an (Dharmakṣānta), of the Northern Liang dynasty, in 414–21 A. C.; (2) *A-ch'a-mo-p'u-sa-chin* 阿差末菩薩經 or the *Akṣaya(ra)mati-nirdeśa Sūtra* (ibid. 74) translated by Chu-t'an-mo-lo-ch'a (Dharmarakṣa), of the Western Chin dynasty, in seven fascicles in 266–313 or 317 A. C.; (3) *Ta-fang-têng-ta-chi-hsien-hu-ching* 大方等大集賢護經, which has been restored into Sanskrit as *Mahāvaipulya-mahāsannipāta-bhadrapāla Sūtra* by Nanjio (ibid. 75) is another translation of the *Mahāvaipulya-mahāsannipāta Sūtra* mentioned above, the translators being Tu-na-chü-to (Gñānagupta) and Ta-mo-chiu-to (Dharmagupta) of the Sui dynasty. A fourth translation, also in Chinese, is recorded, viz., *Wu-chin-i-p'u-sa-ching* 無盡意菩薩經 or the *Akṣaya(ra)mati-nirdeśa Sūtra* (ibid. 77), in K'ai-yüan-lu. It was translated by Chih-yen and Pao-yun of the earlier Sung dynasty.

The Tibetan translation, *Blo-gros-mi-zad-pas-bstan-pa* (*shes-bya-ba theg-pa chen-poḥi mdo*: *ŌM.* 842; *TM.* 175), corresponds with the Chinese translation *A-ch'a-mo-p'u-sa-ching* (*Nanjio*, 74), and its title can be restored as *Akṣayamati-nirdeśa.* Since the contents (*Nanjio*, 74) correspond with those of *Blo-gros-mi-zad-pas bstan-pa*, it is clear that the Tibetan work is the translation of the Sanskrit text *Akṣayamati-nirdeśa Sūtra.* The Tibetan version is attributed to Chos-ñid Tshul-khrims or Dharmatāśīla, and incorporated in the Mdo (sūtra) section of the Kangyur (*ŌM.* 842 ; *TM.* 175).

The contents of the *Akṣayamati-nirdeśa Sūtra* in its Chinese and Tibetan versions agree almost completely. The main theme of the sūtra is the exposition of the inexhaustible eightyfold doctrine by Akṣayamati bodhisattva, for the sake of all sentient beings, viz., the bodhisattvas (*Moc.* 3420 B).

The eightyfold doctrine could be defined as the eightyfold method, through which a bodhisattva should listen and comprehend the Dharma. It is said that wisdom comes to him who listens and comprehends ; cessation of passion to him who is wise ; and when he discards passion Māra ceases to control him (*śrtavataḥ prajñāgamo bhavati, prajñāvataḥ kleśa-praśamo bhavati ; niḥkleśasya māro-'vatāraṃ na labhate* : *Śikṣ.* p. 189). Therefore, to be wise and to break away from the fetters of Māra, a bodhisattva should listen and grasp the Dharma through the eighty ways on which the *Akṣayamati-nirdeśa Sūtra* is based (ibid. pp. 190–1). The exposition is given in the form of a dialogue between Śākyamuni, his chief disciple Śāriputra (Tib. Śaradvatī-hī bu) and the bodhisattva Akṣayamati (*AMG.* II, 256)

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AKṢAYAMATI-NIRDEŚA-ṬĪKĀ, a Sanskrit text which is extant in its Tibetan translation, the (*Hphags-pa*) *blo-gros mi-zad-pas bstan-pa rgya-cher ḥgrel-pa*, in the Mdo-ḥgrel (sūtra-commentary) section of the Tengyur. Its author was Dbyig-gñen (Vasubandhu). The translator's name is not recorded (*TM.* 3994 ; *Cordier*, III, p. 364, No. i). It is a commentary on the *Akṣayamati-nirdeśa Sūtra.*

The work is quoted by Bu-ston (trsl. Obermiller, II, 103) in reference to the duration of the Buddha's teaching, calculated on the basis of 1000 years divided into 500 years of development and 500 years of regress (cp. Wassiljew, 296).

AKṢAYAMATI-PARIPṚCCHĀ (-NĀMA-MAHĀYĀNA-SŪTRA), a Sanskrit work which has been later translated into Chinese under the name *Wu-chin-hui-p'u-sa hui* (無盡慧菩薩會).

The text was meant for the exposition and elucidation of intricate Mahāyāna doctrines. Hence, the great importance attached to it in diverse Mahāyāna works.

Paripṛcchās (from the Sanskrit *pari* and the root *prach*: to query, to question) are generally regarded as short tracts dealing with a particular problem concerning the spiritual doctrines enunciated by the Buddha, which were later commented upon and exemplified by the teachers of the Mahāyāna. Thus, various dialogues of the bodhisattvas of the Mahāyāna pantheon were compiled and categorised under the denotation *paripṛcchā*. Among these the *Akṣayamati-paripṛcchā* occupies a significant place. These so-called *paripṛcchās* and several other similar sūtras, altogether 48 in number, are included in the Ratnakūṭa (q.v.) class in the Chinese and Tibetan collections. In most cases the original texts of the *paripṛcchās* seem to be extinct. Hence, the doctrines discussed in these are to be gleaned only from secondary sources. In this respect Śāntideva's *Śikṣāsamuccaya* remains our main source for excerpts and specimens from these sūtras. In his discussions on the topics *muditā* (*Śikṣ.* 190.4), eighty forms of *śruta* (212.12, 233.6, 236.1, 6), *citta* and *dharma-smṛtyupasthāna* (271.4, 278.4), Śāntideva refers often to the *Akṣayamatisūtra*, but very seldom does he provide us with information on the principal contents of the text.

Candrakīrti quotes, among others, from the *Akṣayamati-* and *Upāli-paripṛcchā*. The *Mahāvyutpatti* (1400) has but a single reference to the *Akṣayamati-paripṛcchā*, where it is cited as an authoritative treatise among many others which were regarded by the author as source-books for Mahāyāna doctrines.

The *Akṣayamati-paripṛcchā* contains various higher doctrines expounded at an assembly on the request of the bodhisattva Akṣayamati. The original work was rendered into Chinese (*Nanjio*, 23 : 45) by Bodhiruci of the T'ang dynasty.

A Tibetan translation is found in the Dkon-brtsegs (Ratnakūṭa) section of the Kangyur under the title *Blo-gros mi-zad-pas shus-pa shes-bya-ba theg-pa chen-poḥi mdo*, mentioning Surendrabodhi and Ye-śes sde as translators. The work was revised by Dharmatāśīla (*TM.* No. 89 ; *AMG.* II, 218).

W. S. Kt.

AKṢIROGAPRAŚAMANI SŪTRA or *Ārya-Akṣi°*, a Sanskrit work extant in its Tibetan translation known by the name (*Ḥphags-pa*) *Mig nad rab-tu shi-bar-byed-paḥi mdo* in the Rgyud-hbum (100,000 tantra) section of the Kangyur.

This sūtra (to heal maladies of the eyes) was spoken by the Buddha (Tib. Bcom-ldan-ḥdas, 'who has completed his victory') in Rājagṛha at the request of the great black prince of the yakṣas. It contains mantras and rites (*AMG.* II, 320), but the name of the Tibetan translator is not known (*TM.* Nos. 620 and 1018).

E.H.P.

AKṢOBHYA.* *Tib.*: Mi bskyod-pa, Mi'khrugs-pa ; *Chinese*: Pu-tung-fu ; *Jap.*: Ashuku ; *Mong.*: Aksobi, Ulu Kudalukci (*Hōbōgirin*, 39 ; *Mochizuki*, I, 24). Buddha or Jina of the Eastern Paradise (Abhirati). He is one of the Dhyānibuddhas of tantric Buddhism, where he has a partner called Locanā (Earth). In Lamaic Buddhism he has Kanakamuni as his mānuṣibuddha and Vajrapāṇi as his bodhisattva. His most common colour is dark blue (rarely golden yellow), his weapon is the *vajra* in his right hand, while his left hand is in the *bhūmisparśamudrā*. His *vāhana* (vehicle) is a blue elephant.

Akṣobhya was most popular in the pantheon of ancient Java, Nepal and Tibet. In China he is not so prominent, in Japan still less, being confined to the Shingon sect. There he is classed with the other Go-chi-nyorai (Dhyānibuddhas)—a category who hardly entered popular theology—so that representations of him are only occasionally found.

* This article is based mainly on materials supplied by Messrs. Zenkhyō Nakagawa and D. T. Devendra to whom grateful acknowledgement is hereby made.—Ed. in chief.

In India itself, as in Theravāda lands, he is practically unknown; however, faint echoes of him seem to have been heard in Ceylon [1], Burma [2], and Cambodia [3].

The *Guṇa-kāraṇḍavyūha* traces the origin of the deity as conceived in Nepal where he is mentioned as the second of the Dhyānibuddhas. It refers to the Self-Existent (Ādi Buddha or Svayambhū) who wished from one to become many. This desire itself was Prajñā. In the instant of the desire were produced the five Dhyānibuddhas, of whom Akṣobhya was one (B. H. Hodgson, *Transactions of the RAS.* I, 232 f.). This view of the Nepal Buddhists also accords with the *Pañca-Tathāgata-mudrā vivaraṇa* of the *Advayavajra-saṅgraha* in which Dhyānibuddhas represent the five *skandhas* (groups), Akṣobhya symbolising *vijñāna* (consciousness) (*GOS.* XL, p. 23).

In regard to Akṣobhya in ancient Java, Sir Charles Eliot inclines to the opinion that the Dhyānibuddhas (represented in the fourth gallery at Barabuḍur) were more commonly known in the country as the five Tathāgatas. In the Javanese work *Kamayāhānikan*, in describing the procedure to become a Buddha, a Śākyamuni is introduced. This is not the historical figure but a superhuman personality. From his right side this Śākyamuni produces Lokeśvara (and Vajrapāṇi from the left). In turn, Lokeśvara produces Akṣobhya and Ratnasambhava (with Vajrapāṇi producing Amitābha and Amoghasiddhi). From the face of Śākyamuni springs Vairocana. Thus the five Tathāgatas (i.e., Dhyānibuddhas) are accounted for in Java (*Hinduism and Buddhism*, III, 166, ft. nt. 2, 173 -- see 1954 reprint).

The Javanese king Krĕtanāgara (1268–92 A. C.) of Siṅgasāri is known, from an inscription on the pedestal of a statue of him garbed as a monk, to have been initiated in esoteric rites on a cremation ground and thereafter to have been identified with Akṣobhya (Eliot, ibid. 169; and Nihar-Rajan Ray, *Sanskrit Buddhism in Burma*, p. 13; N. J. Krom, *Barabuḍur*, II, 306, mentions the king's post-consecration name as *Jñānabajreśvara*). Krom is of the view that Java followed the Nepal tradition. In east Java, especially during the rule of the kings of Siṅgasāri and Majapahit, a prevailing syncretism led to the erection of a combined Saivite-Buddhist sanctuary like the mausoleum of Krĕtanāgara at Jajawa where Śiva is enthroned below Akṣobhya. This scholar further mentions that Akṣobhya appears as Īśvara, the Dhyānibuddhas being identified as components of Trimūrti (op. cit. 146 f., 294, 300).

A good description can be obtained from the *Pañcākāra* section of *Advayavajrasaṅgraha* already referred to. There Akṣobhya is mentioned as originating from the blue syllable *Hūṃ* [4] which is placed in the orbit of the sun [5]; he is one-faced and two-armed; his mudrā is the earth-touching one, and the pose, *vajraparyaṅka*; he represents the primordial cosmic element of *vijñāna*; he is the embodiment of the Vajra family, representing the season of winter, noon-time, pungent taste, the faculty of hearing, the element of ether, sound, and the *Ca* (palatal) group of letters; blue is his colour, the elephant his vehicle, the vajra his symbol; when placed in a stūpa his figure faces the east [6] which is his particular direction.

Other forms are also mentioned in tantric works [7]. In some of these Akṣobhya is shown with four or six arms, sitting or standing, as well as in the mystic union (*yab-yum*) with his spiritual consort. According to *Piṇḍikrama* in the *Niṣpannayogāvalī* (p. 5) he is eight-armed, blue, and of angry aspect; the right face is white, the left red; in three of the right hands are held the vajra, the discus and the lotus, while the left hands hold the bell, sword and cintāmaṇi (wishing jewel); the principal right and left hands hold Prajñā Sparśavajrā, his consort, who is also known as Māmakī (water), while the issue of the mystical union is the bodhisattva Vajrapāṇi. A large number of emanations is also listed. These are of both sexes, e.g., Heruka and Prajñāpāramitā, to cite two of the several.

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1 Suggested as represented on a mediaeval hero-stone (S. Paranavitana, *ArtA.* XXII, 1/2, 153 ff.).

2 In Śrīmad Dhānyakaṭaka Chaitya in the isle of Dhanaśrī (in Burma), the 16th cent. traveller Buddhagupta (teacher of Tārānātha) noted Akṣobhya as the central essence of a maṇḍala of five *kulas* (Nihar-Ranjan Ray, *Sanskrit Buddhism in Burma*, 83). The deity is the highest in this family (D. L. Snellgrove, *The Hevajra-Tantra*, 1, 119).

3 G. Coedès found a Pūrvatathāgata (Tathāgata of the east, the direction of Akṣobhya) mentioned in some Cambodian inscriptions (L. P. Briggs, *The Ancient Khmer Empire*, 221).

4 *Ya*, thinks S. B. Dasgupta, when remarking that the tantras do not strictly agree on the allotment of *bījas* (seed syllables) to the different gods (*An Introduction to Tāntric Buddhism*, 64 and nt. 2).

5 Moon (in *Moc.* I, 24; II, 1316). The second reference is to the Japanese Vajra-dhātu-maṇḍala where the deity (in the Samaya-maṇḍala) is placed east of the disc of the moon.

6 Alice Getty thinks that it is Vajrasattva who takes Akṣobhya's place in the east, in the *Padma-t'an-yig*, and refers to a silver image of the former with Akṣobhya in the hair (*The Gods of Northern Buddhism*, p. 6). N. J. Krom states that in Tibet the point of the compass and position of the hands vary (op cit. 146 f.).

7 B. Bhattacharyya, *Indian Buddhist Iconography* 2nd ed. chaps. vi and vii.

It is difficult to trace the origin of Akṣobhya Buddha. He is mentioned in the *Tao-hsing-pan-jo-ching* 道行般若經 and the *Vimalakīrtinirdeśa*, which were translated into Chinese in the middle of the second century. His worship is, therefore, probably very old. The first mention of his name seems to be in the Prajñāpāramitā literature, as the symbol of a fervent, immovable, deep-listening assembly (*acalākampākṣobhya-parṣad*) in the *Suvikrāntavikramīparipṛcchā-Prajñāpāramitā Sūtra*, ed. R. Hikata (chap. ii, p. 26).

In the *Aṣṭasāhasrikā Prajñāpāramitā* (*AṣP.* ed. R. Mitra, XIX, 366 ff. ed. U. Wogihara, 745 ff.; E. Conzé, trsl. 141), Akṣobhya is first mentioned in connexion with the prophecy that Gaṅgadevā-bhaginī would become the Tathāgata Suvarṇapuṣpa in Akṣobhya's Buddha-kṣetra, Abhirati, and would —as would all those who live there—be known as "having emerged from the mud" (*uttīrṇapaṅkās*) and "having approached the accomplishment of the enlightenment" (*bodhiparinispattyupagatās*). In another passage (ch. xxvii, Mitra, 450 ff., Wogihara, 853 ff., Conzé, 184 ff.) the Buddha exalts those who practise the *brahmacaryā* with Akṣobhya (and Ratnaketu), dwelling in the Prajñāpāramitā; if they have firm belief (*adhimokṣyanti*) and listen to the Doctrine in the presence (*-āntikād*) of Akṣobhya, they would get the quality of 'irreversibility' (*avinivartanīyatā*, i.e., of not going back to the world of humans).

Finally, the Buddha entrusts and transmits to Ānanda the Prajñāpāramitā as 'the inexhaustible storehouse of Dharma' (*akṣayo dharmakośaḥ*) and by his 'wonder-working power' (*ṛddhyabhisaṃskāra*) shows Akṣobhya preaching the Law in an assembly "vast like the ocean, deep and imperturbable" (*sāgaropamāyāṃ gambhīrāyāṃ akṣobhyāyāṃ parṣadi*).

There are many interesting legends about Akṣobhya and his heaven, Abhirati. The section on the life of the Buddha, in the first volume of the *Suvarṇaprabhāsa Sūtra* mentions Akṣobhya among four Buddhas seated on a lotus. Volume V of the same sūtra mentions him as the Buddha of the East. It is said that once there was a bodhisattva in the audience of the Buddha Samanta-cakṣu, in a country called Abhirata or Abhirati. After listening to the sermon, he made a vow to practise deeds without anger. So he was called Akṣobhya, i.e., 'Imperturbable', by the Buddha Samanta-cakṣu, the four heavenly kings, Śakra king of gods and by Brahmā [8].

More details are given in the first volume of the *Akṣobhya-Tathāgata-vyūha*, Nos. 4 and 5 of the *Karuṇā-puṇḍarīka*, translated by Lokarakṣa from Yue-tsi in the period of the later Han. There it is said that after Akṣobhya made his vow, the Buddha predicted that he would become a Buddha of the future. Later he practised virtues till he attained enlightenment and became Akṣobhya Buddha in the paradise of Abhirati.

His paradise has neither hell, nor hungry spirits (*preta*), nor brute beasts. Everyone practises good conduct and the earth is even and on it grow trees of equal height. There are neither mountains nor valleys, nor stones nor landslips. The soil is so soft that it is resilient to the tread. There is no illness through the effects of wind, cold or humour. No one there is ugly. There is little lust, anger or ignorance. There is no prison and no one holding heretical views. People wear five-coloured garments which are beautiful, fragrant and soft, and their colours do not fade. The food is delicious and smells sweet. Whenever one wants to eat, food appears before one's eyes, as in the heaven of the Thirty-three.

The inhabitants live in mansions made of the seven kinds of precious things. The bathing tanks are full of water which has eight qualities. The water appears and disappears at one's wish. Akṣobhya Buddha is the ruler of the land and the people live there in peace and serenity. They have no love attachments and no physical intimacies. Thus, no one who has lust can be born there. The climate is neither hot nor cold, but agreeable. Fragrant breezes blow gently, all the time.

The women of the country are beautiful and so are their voices. They freely take clothes and ornaments from the trees that confer their wishes. Children are born to them without pain. There is no dirt anywhere. Though there is neither sun nor moon, it is not dark because the place is illuminated by the glory of Akṣobhya. When the Buddha walks, thousand-petalled golden lotuses rise to receive his feet. If a bodhisattva wishes to be born there, he can do so by practising the same virtues as those of Akṣobhya. When Akṣobhya preaches the dharma, many listeners attain arahantship. In the land of Akṣobhya, bodhisattvas get special facilities for their spiritual practices. Sons and daughters of good families are born there by listening to the name of Akṣobhya.

8 Akṣobhya is the hypostasis of Hevajra, who is frequently referred to as *dveṣātman*, the one whose nature is wrath (Snellgrove, *The Hevajra Tantra*, I, 29).

The third section of the *Saddharmapuṇḍarīka Sūtra* says that once there was a Buddha named Mahābhijñā-jñānābhibhū. Before he became a monk he had sixteen sons, the first being Jñānākara. Later, they heard their father preach the *Saddharmapuṇḍarīka Sūtra* and all of them became monks. They, in turn, preached the sūtra to others. Jñānākara afterwards became Akṣobhya Buddha in the East and his paradise was called Abhirati. The ninth of the sixteen sons became the Buddha of the North East and was the Śākyamuni himself.

According to the *Karuṇāpuṇḍarīka*, king Aśatru, who was a former incarnation of Amitābha Buddha, had a thousand sons. When the hermit Ratnasamudra, once minister of Aśatru, revealed his wish to attain enlightenment to the king's ninth son, the latter wished to get enlightenment too and performed the acts of a bodhisattva. As a result he was gifted with thousand-spoked heavenly wheels and their light was like that of a great flame. These wheels found their way even to the world where there were no Buddhas and made a great sound. Those who heard it were freed from evil propensities and gained wisdom leading to enlightenment. It was this prince who later became known as the Buddha Akṣobhya.

The *Vimalakīrti-nirdeśa Sūtra* mentions Abhirati as the country both of the layman Vimalakīrti and of Akṣobhya. By the supernatural power of Akṣobhya, Vimalakīrti was able to show the country to people who wished to see it.

The first chapter of the first volume of the *Suvarṇaprabhāsa Sūtra* mentions Akṣobhya as the Buddha of the East, among the four Buddhas of the four quarters who protect that sūtra. The section in the life of the Buddha states that when bodhisattva Suketu was meditating on the life of the Śākyamuni in Rājagṛha, his room was illuminated by the power of the Buddha and lotus flowers appeared therein with the four seated Buddhas, including Akṣobhya of the East. In the *Amitābha Sūtra*, Akṣobhya is given as one of the Buddhas who praise Amitābha Buddha.

Akṣobhya is represented in many maṇḍalas of tantric Buddhism. One of the simplest of these is the maṇḍala of the 'Fivefold Manifestation' consisting of the five Buddhas and their associations. The following [9] is an extract from the *Advayavajrasaṅgraha* which contains an exposition of the Fivefold Manifestation :

"There in the centre one envisages the syllable *paṃ* of many colours. This turns into a fair eight-petalled lotus of many colours with the red syllable *raṃ* at its centre. This becomes a solar disk, upon which is a dark-blue *hūṃ* whence arises Akṣobhya with one face and two arms, in the crossed-legged posture and making the 'earth-touching' gesture [10]. His body exhibits the 32 major and the 80 minor marks of perfection, for it is the repository of the whole host of excellent qualities, the ten powers, fearlessness and the rest. It is without apertures, flesh or bone, for it is neither true nor false like pure light reflected in a mirror. He is black in colour because he is permeated with great compassion and his symbol is a black vajra which embodies the five constituents of the pure absolute. He has no hair on head or body and he is clad in religious garb. His head is marked with Vajrasattva, for he is himself the essence of Vajrasattva, where there is no distinction between Void and Compassion. He also embodies cause and effect, of which the characteristic is the Void in that it comprehends all possible forms. He is the Dharma-body because he is the embodiment of the Buddhas who are unconditioned; he is the Nirmāṇa-body because he represents the true nature of constructive consciousness; he is the Self-existing-body (*svābhāvika*) because this is the single flavour of those three bodies. So it is said :

'Dharma is mind unconditioned; Sambhoga is characterized by reciprocal enjoyment;

Nirmāṇa is that which is variously created;

Svābhāvika is that which is innate in everything.'

As he is undefiled by discriminating thought and so on, he is of the Vajra-family, and the Vajra-family is undefiled by worldlings. His external and internal bases of symbolisation are wrath, vajra-water, midday, pungency, revealed knowledge, space, sound, the *Ca*-series of consonants. His mantra is : *oṃ āḥ vajradhṛk hūṃ* ".

In Sino-Japanese Buddhism, in the ninefold Vajradhātu maṇḍala, Akṣobhya (Ashuku Nyorai) is in the centre of the eastern maṇḍala. with

9 Reproduced (by kind permission of the publishers. Messrs. Bruno Cassirer (Publishers) Ltd., Oxford) from David Snellgrove's rendering in *Buddhist Texts through the Ages*, 249 f.

10 Mainly because of the earth-touching mudrā, the idea of an Akṣobhya has been traced to the historical Śākyamuni (D. L. Snellgrove, *Himalayan Pilgrimage*, p. 37).

Vajrasādhu (Kongō-ki Bosatsu, E.), Vajrarāga (Kongō-ai Bosatsu, S.), Vajrasattva (Kongō-satta Bosatsu, W.) and Vajrarāja (Kongo-ō, N.) (Tajima, *Bull. de la Maison Franc. Jap.*, pp. 169, 174 ff.). His traditional jñāna is the Mirror-Knowledge (*ādarśajñāna*), his mantras: *ha* or *hūṃ*; for his mudrā, cp. *Si-do-in-dzou*, p. 64, n. 2, and *Hōbōgi* , p 40).

In Sanskrit tantric Buddhism, Akṣobhya has sometimes the same place in the east (cp. G. Tucci, *Indo-Tibetica*, III, 1, p. 153; III, 2, pp. 182 ff.; S. B. Dasgupta, Introd., p. 87); but more often, following the *Guhyasamājatantra* (i, p. 5) and its cycle (particularly Pañcakrama I, 27 ff. and passim), Akṣobhya is in the centre of the maṇḍala and Vairocana obtains the eastern position (cp. the miniature represented at Plate I of *Niṣpannayogāvalī* and p. 35/5. This change took place probably under the emphasis on the *Abhicāra* rites. W. Wassiljew (p. 183) mentions a text (*Taishō*, XX, No. 1192 : *Miao-chi-hsiang-p'ing-teng-pi-mi-tsui-shang-kwan-men-ta-chiao-wang-ching*), where the Buddha, asked by Maitreya, emits five rays of light from his ūrṇā, transforming them into the five Dhyānibuddhas ; the first one, out of the black ray, is Akṣobhya and Vairocana is the second one, out of the white ray.

In the tantric cycle of Hevajra or Heruka, an ideal projection of Akṣobhya, this tendency of emphasising the dark aspect and central position of Akṣobhya was accentuated.

According to Vol. 2 of the *Shê-chên-shih-ching* (攝眞實經) Akṣobhya is blue [11]. The palm of his right hand, with the fingers stretched, is placed on his right knee, the tips of the fingers touching the earth, while his left hand holds a corner of his robe, placed upon his heart. Blue is the colour of subjugation—the subjugation of demons.

Volume 51 of *Asabashō* quotes the *Rokusho-mandara-nakushaku* as follows, "the figure (of Akṣobhya) is like that of the Buddha. He has his right shoulder bare, holding a corner of the robe with the left fist. The arm is folded so that the fist is placed over the heart. The five fingers of the right hand are stretched so that they cover the knee while the tips of the fingers touch the earth." The earth is the symbol of the immutable, the solid, the concrete, the formed. Akṣobhya also means immutable. "He is golden all over", says the *Eiyon-shō*, "the fist of the left hand is set on the side while the right hand is stretched until it touches the earth".

The seed-letters (*bīja*) of Akṣobhya are *ha* and *hūṃ*. The former stands for *hetu* (cause), the cause of enlightenment, i.e., *bodhi-citta*. *Hūṃ* indicates the subjugation of the demons, demons of mental affliction, by means of the *bodhi-citta*. His wisdom is the *ādarśa-jñāna*, the 'Wisdom of the Great Mirror' [12] which reflects the void (*śūnyatā*) as well as the objects, and reveals the 'emptiness' in things as much as the things in the 'emptiness'. Akṣobhya thus becomes the embodiment of this wisdom. The element 'water', associated with him, is the *ālayavijñāna* as ocean in a state of tranquillity with mirror-like surface. As for Akṣobhya's mudrā the *A-ch'u-ju-lai-nien-sung-kung-yang-fa* (阿閦如來念誦供養法) gives the earth-touching (*bhūmi-sparśa*) mudrā as the main one. No. 3 of the *Lioh-ch'u-nien-sung-ching* (略出念誦經) says: As Akṣobhya Buddha makes the earth-touching mudrā, he can maintain the *samaya-mudrā* which consists of the two middle fingers stretched touching each other after the hands are joined in the reverse order. This is the mudrā of the one-pronged vajra which symbolises the equality of the *bodhi-citta* regardless of the distinction between the Buddha and other sentient beings.

A bronze figure is worshipped in the Shinnō monastery at Kōyasan, dating from the Hakuhō period (645–710 A.C.) and a wooden statue in the Hōryū-ji, dating from the Fujiwara period (969–1068 A.C.), are among the most famous representations of Akṣobhya Buddha found in Japan. There is a story of the empress Kōmyo (701–60 A.C.) in this connection. When she made a vow to serve one thousand people by letting them take their bath, the last man to come was a sufferer from leprosy. She let him take his bath with pleasure and gave him medical treatment. Then the patient suddenly became Akṣobhya Buddha with magnificent aspect and praised her compassionate deed. It is said that the empress built a

11 Where the Buddhas are equated with their Brahmanical counterparts, Akṣobhya is equated with Viṣṇu.

12 With regard to *ādarśa-jñāna*, Indrabhūti's *Jñānasiddhi* says, "Just as one sees one's own reflection in a mirror, so the *dharma-kāya* is seen in the Mirror of Wisdom".

"Thus Akṣobhya, when turned towards the world, reflects the true nature of things beyond 'being' and 'non-being' (*dharma-nairātmya*): when turned towards the *dharma-dhātu*, however, he reflects the nature of Vairocana". For a detailed explanation of this, see ***Foundations of Tibetan Mysticism*** by Lama Anagarika Govinda, pp. 112 ff.

temple for Akṣobhya in the palace. This is taken as evidence of the worship of the Buddha in her day.

Akṣobhya is represented in the headdresses of Mañjuśrī, Yamāntaka, Tārā and Prajñāpāramitā, among the Buddhist deities [13]. He is also shown similarly in Hindu iconography in the headdress of Mahācīna-Tārā (Ugra-Tārā) of Buddhist tantric literature, whom the Hindus have absorbed as Tārā and regard as one of the ten Mahā-Vidyā goddesses [14].

AKṢOBHYĀNUṢAṄGIKANĀTHAVIGHNANIBARHAṆA, a Sanskrit text which is extant in its Tibetan translation, the *Mi-bskyod-pa-la brten-nas mgon-poḥi gegs-sel,* in the Rgyud-ḥgrel (tantra commentary) section of the Tengyur. Its author was Śavari-pa (Śābaripāda), but the translator's name is not recorded (*Cordier*, III, p. 202, No. 97).

AKṢOBHYARĀJA, a Tathāgata, who could unambiguously be identified with Akṣobhya Buddha. In the *Karuṇāpuṇḍarīka-sūtra* (*Pei-hua-ching* 悲華經 and *Ta-ch'êng-ta-pei-fên-t'o-li-ching* : 大乘大悲分陀利經 *Nanjio,* 142 and 180 respectively ; and *Sñiṅ-rje pad-ma dkar-po* : *ÕM.* 780) it is mentioned that Akṣobhya went to the east and gained supreme enlightenment in the region of Abhirati of which he became the ruler. Thenceforth he was known as Akṣobhyarāja Tathāgata (*Moc.* 4295 A).

AKṢOBHYA-SĀDHANA-NĀMA, five Sanskrit works which are extant in their Tibetan translation, the *Mi-ḥkhrugs-paḥi sgrub-thabs shes-bya-ba.* All of them are in the Rgyud (tantra) section of the Tengyur. The first and the second were written by Dīpaṅkaraśrījñāna (Mar-me-mdsad ye-śes), and the author himself together with Tshul-krims rgyal-ba (Jayaśīla) translated the work into Tibetan. The third work of this name was written by Dpaḥ-bo rdo-rje-pa (Vīravajra), but the translator's name is unknown. The fourth one was written by Jetāri and translated by Bla-ma gñen. The fifth and last one is anonymous as regards both author and translator (*Cordier,* II, p. 289, Nos. 26, 27, 29 and 39 ; *TM.* 2653, 2654, 2656–8).

AKṢOBHYA-TATHĀGATASYA-VYŪHA-NĀMA-MAHĀYĀNA-SŪTRA or *Ārya-Akṣobhya*?, a Sanskrit work extant in its Chinese and Tibetan translations. Chih Lou-chia-ch'ên of the Eastern Han dynasty (25–220 A.C.) translated the sūtra into Chinese under the title (*Fu-shuo-*) *A-ch'u-fu-kuo-ching.* (佛說)阿閦佛國經 *Pu-tung-ju-lai-hui,* 不動如來會. is a later translation of the sūtra by Bodhiruci of the T'ang dynasty, 618–907 A.C. These translations are found in the Pao-tsi-pu (Ratnakūṭa) section of the Ching-tsang (Sūtrapiṭaka) of the Chinese Buddhist Tripiṭaka. See *Nanjio,* Nos. 23 (6) and 28 ; *Taishō,* Nos. 310 (6) and 313.

The Tibetan translation of the sūtra, namely, (*Ḥphags-pa*) *De-bshin-gśegs-pa mi-ḥkhrugs-paḥi bkod-pa shes-bya-ba theg-pa chen-poḥi mdo,* is found in the Dkon-brtsegs (Ratnakūṭa) section of the Kangyur (*TM.* No. 50). This translation is by Jinamitra, Surendrabodhi and Ye-śes sde.

The Buddha preached about Akṣobhya-tathāgata at Gṛdhrakūṭa at the request of Śāriputra.

The 'great-eye' Buddha preached six pāramitās in the Abhirati world. On hearing his sermon, a certain monk made many vows, the first of which was not to get angry, not only with human beings but also not even with any other living being. So he was called Akṣobhya or 'not-angry' bodhisattva. He practised the way of a bodhisattva and attained Buddhahood. Akṣobhya-tathāgata is now discoursing on the Dharma to his disciples in the Abhirati world.

This is the oldest of extant sūtras referring to the Pure Land, and is considered a precedent to the *Amitāyurvyūha* (*Moc.* p. 204).

E. H. P.

AKṢOBHYA-VAJRA-SĀDHANA, a Sanskrit work extant in its Tibetan translation under the title (*Dpal*) *Mi-bskyod rdo-rjeḥi sgrub-paḥi thabs* in the Rgyud (tantra) section of the Tengyur. The work is attributed to Rin-chen rdo-rje. Padmākaravarma and Rin-chen bzaṅ-po are mentioned as the Tibetan translators of this work (*TM.* No. 1884), which belongs to the class of Mahāyānopāya-tantra and the cycle of Guhya-samāja-tantra.

AKṢOBHYOPĀYIKĀPATRIKĀ, a Sanskrit text which is extant in its Tibetan translation, the *Mi-ḥkhrugs-paḥi cho-gaḥi tho-yig,* in the Rgyud-ḥgrel (tantra commentary) section of the Tengyur. Its author was Dpaḥ-bo rdo-rje (Śūravajra), but the translator's name is not recorded (*Cordier,* II, p. 289, No. 29). It is a short technical treatise of

13 Alice Getty, op. cit. p. 37.

14 B. Bhattacharyya op. cit. p. 191 and fig. 136.

the cycle of Akṣobhya in the Sarvadurgati-pariśodhana class of tantra, which is intermediate to Caryā- and Yoga-tantras. The work is not referred to in *Tōhoku*. S. K.

AK-TEREK, a village in the Khotan oasis, where were found the remains of a vihāra and several fragments of art. The former was partially investigated by Sir Aurel Stein who carried away several portions of murals, stucco reliefs, images, etc. (*Serindia*, I, 133 ff.). From among these a (damaged) Buddha figure is interesting for several of its features (op cit. IV, Pl. VIII). But for a slight 'almond' touch given to the eyes, the face looks quite Indian. No curls are shown on the head, which is quite smooth and gives the appearance of a skull-cap being worn. It thus resembles the Maṅkuwar and the Kattra Buddha images. However, the uṣṇīṣa is higher than those of the latter and a single lump. The pleats of the robes are 'corded' rather than grooved (Pl. XXIX). The site seems to be of the Gupta period — the date being the same as that of the Rawak stūpa (4-6 cent.).

D. T. D.

AKULIKA, a nāga-king, whose name is given in the (*Ārya*) *Mañjuśrīmūlakalpa* (18.10).

AKUSALA (Skt. *akuśala*), *a*+*kusala*, opposite of *kusala*, unskilful action. Actions are called 'unskilful' because of their undesirable effects. In other words, they are the causes of unfavourable effects, and contain the seed of unhappy destiny or rebirth. They are rooted in greed (*lobha*), hatred (*dosa*), or delusion (*moha*).

Akusala, together with *kusala*, is discussed in detail at *Vism.* 452-4; *M.* I, 489; *Miln.* 25; *Nett.* 161; etc. *Akusalas* are enumerated in a number of places in the *Sutta-piṭaka* as ten, i.e., three *akusalas* committed by the body: killing (*pāṇaghāta*), theft (*adinnādāna*), and wrong sensuous conduct (*kāmamicchācāra*); four, by word: lying (*musāvāda*), slandering (*pesuñña*), rude speech (*pharusāvācā*) and foolish babble (*samphappalāpa*); and three, by the mind: covetousness (*abhijjhā*), ill-will (*vyāpāda*) and wrong views (*micchādiṭṭhi*). These are also called the tenfold course of evil or unskilful actions (*dasa-akusala-kamma-patha* : *A.* III, 40).

In the abhidhamma classification (*Dhs.* i, 1) twelve states of consciousness (*citta*) and fourteen mental concomitants (*cetasika*) are classified as *akusala*. See also KAMMA.

U. K.

AKUSALA DHAMMA SUTTA, the second sutta of the *Micchatta Vagga* of the *Magga-saṃyutta* of the *Saṃyutta Nikāya* (V, 18).

The Buddha addressed this discourse to the monks, while he was residing in Sāvatthi. In this sutta he explains the eight unprofitable states (*akusala-dhamma*) and the eight profitable states (*kusala-dhamma*). Wrong views (*micchā-diṭṭhi*), wrong aspiration (*micchā-saṅkappa*), wrong speech (*micchā-vācā*), wrong conduct (*micchā-kammanta*), wrong living (*micchā-ājīva*), wrong effort (*micchā-vāyāma*), wrong mindfulness (*micchā-sati*) and wrong concentration (*micchā-samādhi*), are the unprofitable states. The profitable states are the opposites of those unprofitable states.

AKUSALAMŪLA SUTTA, the ninth sutta of the *Mahā Vagga* of the *Aṅguttara Nikāya* (I, 201 ff.).

There are three roots of unwholesome action (*akusalamūla*), namely, greed (*lobha*), ill-will (*dosa*) and delusion (*moha*). If a person who is overwhelmed by these qualities and whose mind is uncontrolled were to make another suffer by inflicting on him punishment, imprisonment, loss of wealth, abuse or banishment, by reason of his own might, such action is considered evil. The evil-doer is he who speaks at the wrong time (*akālavādi*), what is false (*abhūtavādī*), irrelevant (*anatthavādī*), unjust (*adhammavādī*), or encouraging indiscipline (*avinayavādī*).

Further, whosoever is influenced by any of these qualities will lead a miserable life in this world and, after death, will be born in a miserable state (*duggati*), even as a sāla tree, or a dhava, or an aspen is destroyed when attacked by parasitic creepers (*māluvālatā*).

In this sutta are also mentioned the opposites of the three roots of unwholesome action as the three roots of wholesome action (*kusalamūla*); and the advantages of cultivating such good qualities.

This sutta corresponds to the *Sammādiṭṭhi Sutta* (*M.* I, p. 47), where Sāriputta mentions to the monks these three roots of evil action and their opposites.

I. K.

AKUSALA SUTTA, the first sutta of the *Mangala Vagga* of the *Tika Nipāta* of the *Anguttara Nikāya* (I, p. 292), preached by the Buddha while residing near Rājagaha at Moranivāpa in the Paribbājakārāma to the monks.

A person who is guilty of three kinds of action, namely, unwholesome action of the body, of speech and of the mind, will be born in hell.

I. K.

AKUTOBHAYA, a former Buddha mentioned as the twenty-ninth in a list of Buddhas (*Mhvu.* III, pp. 236–8), of whom Sudarśana is the first.

In the introduction to the *Bahu-buddha Sūtra* (ibid. pp. 224–50) the Buddha makes a resolution to abide in the states of former Buddhas for a period of three months after which he expounds to Ānanda the legendary history of six successions of the Buddhas and their royal cities. The six successions commence with Indradhvaja Buddha and his royal city Indratapanā, and concludes with the future Buddha Maitreya and his royal city Ketumatī.

Akutobhaya Buddha is found in the fourth succession which ends with Śākyamuni Buddha of Siṃhapuri.

R. A. G.

AKUTOBHAYĀ. See MŪLAMADHYAMAKA-VṚTTI AKUTOBHAYĀ.

ALAGADDA SUTTA. See ALAGADDŪPAMA SUTTA.

ALAGADDŪPAMA SUTTA, the twenty-second sutta of the third division (*Tatiya Vagga*) of the *Majjhima Nikāya* (I, pp. 130–42), preached by the Buddha at Jetavana, in connection with a bhikkhu named Ariṭṭha, who, in a former birth, had been a vulture trainer (*gaddhabādhi*), in whom a heretical view had arisen. Ariṭṭha held according to the doctrine as he understood it, that states of mind such as the sense-pleasures, which the Buddha had declared to be obstacles to the good life, are, in fact, not obstacles to a person who indulges in them. When the Buddha heard of this, he summoned Ariṭṭha and questioned him. Ariṭṭha acknowledged that such was his view. Thereupon the Buddha rebuked him and said that sense-pleasures were of little satisfaction (*appasādā kāmā*), of much pain (*bahudukkhā*) and of much tribulation (*bahūpāyāsā*). In holding such a view Ariṭṭha showed that he possessed not even a little knowledge of the Dhamma and the Vinaya. A person who studies the Dhamma, simply for the purpose of reproaching others and for gossiping, without possessing a sound knowledge of it, is like a man who, finding a serpent (*alagadda*), seizes it by its tail and its coils and gets bitten, thereby meeting with disaster. On the other hand, the person who comprehends the Dhamma is like the man who pins down a serpent with a forked stick, and grasps it properly by its neck.

In this discourse the Buddha mentions the parable of the raft, saying that the Dhamma is like a raft which should be used to cross the stream and then be discarded. Even good things have to be eventually discarded, how much more bad things ?

The last part of this sutta is chiefly devoted to a set of questions asked by the bhikkhus from the Buddha on the mastery of self. This sutta is quoted by Buddhaghosa in the *Papañcasūdani* (*MA.* I, 136), as an example of a discourse of which the meaning is illustrated by a variety of similes.

I. K.

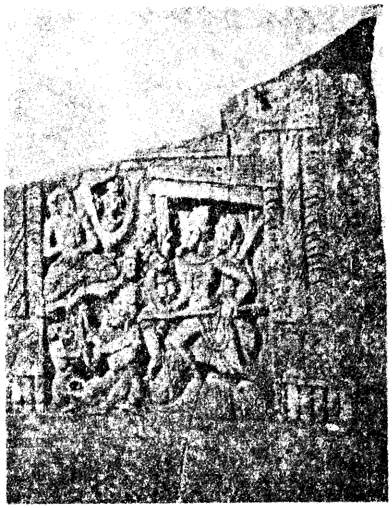
AḶAGAKKOṆĀRA, an eminent prince of Ceylon. See ALAKEŚVARA.

ALAGIYAVANNA, a poet who flourished in Ceylon in the later part of the sixteenth century. He was born in a family with scholarly traditions and connections, his father being Dharmadhvaja of Hisvälla who was well versed in the religion and served king Rājasiṃha I of Sītāvaka. The son also came to be a court poet whose name is one of the best remembered amongst the Sinhalese. He bore the title Mukavāṭi (Mukaveṭṭi or Mohoṭṭāla). He was the author of *Subhāṣitaya*, *Kusadākava* (1610 A. C.), *Sävul-sandēśaya* and *Dahamsoṇḍakava*.

His first poem, *Subhāṣitaya* (meaning Words Well-spoken) consists of sayings to serve as guides in worldly dealings. Nevertheless, some contain the truths of the Buddhist Dhamma. Though not strictly speaking original, these have caught

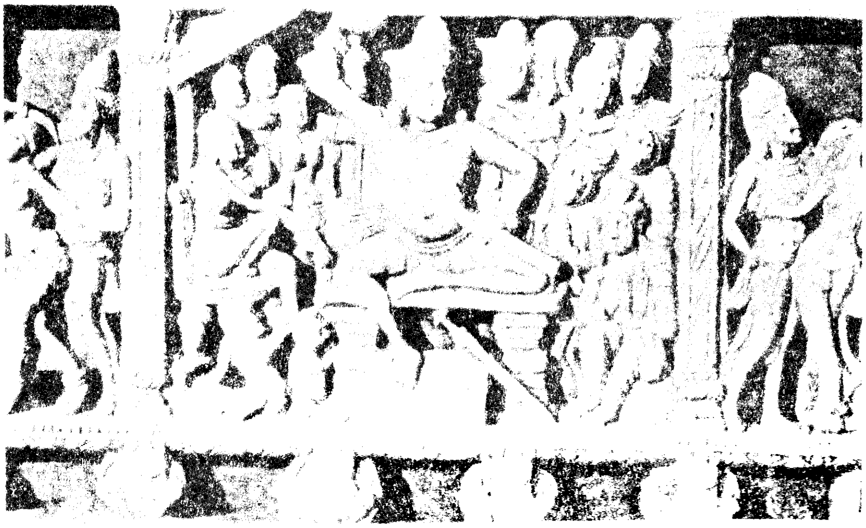


AK-TEREK : A Buddha figure from this ancient site in Khotan. (From : M. Aurel Stein, *Ruins of Desert Cathay*, I. Pl. 78.)



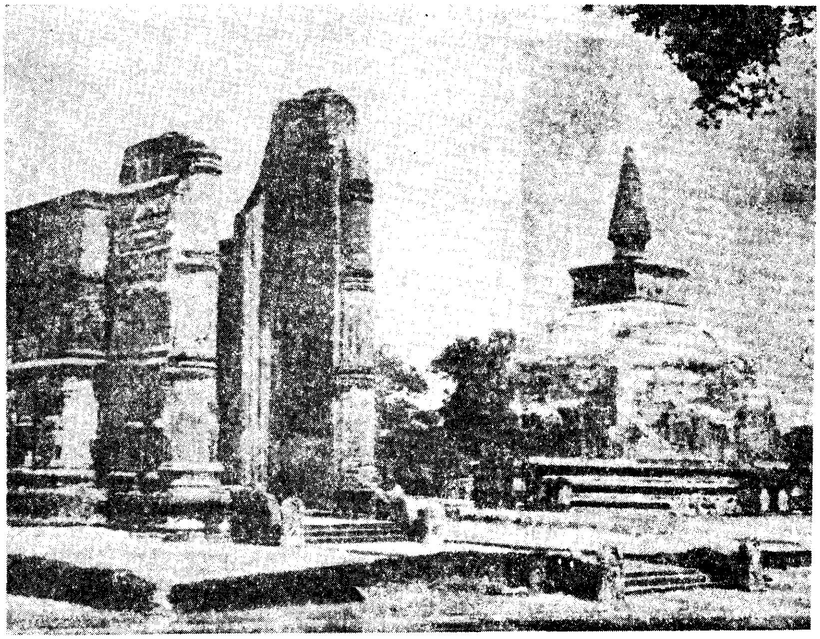
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ĀḶAVAKA setting out against the Buddha but later shown as subdued. Panel from Nāgārjunakoṇḍa.



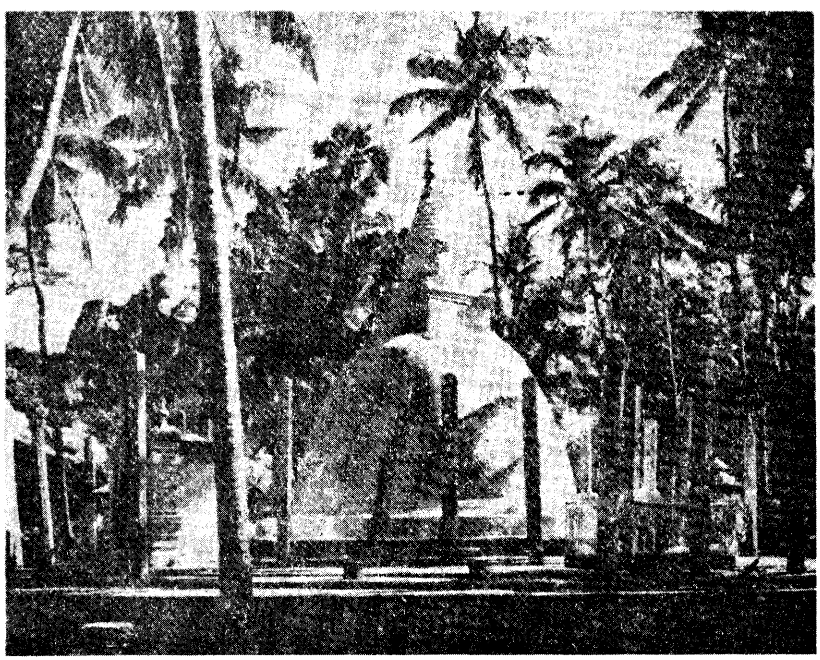
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AMARĀ confounding the schemers against her husband Mahosadha (Jātaka No. **546**). Panel from Nāgārjunakoṇḍa.



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ĀḶĀHAṆA PARIVEṆA, Polonnaruva : The image-house (Laṅkātilaka) and the thūpa (Kiri Vehera) of the complex.



Copyright : Ceylon Archaeological Survey.

AMBATTHALA THŪPA, Mihintalē, as it is today.

popular fancy and are on the lips of every Sinhalese Buddhist. *Kusadākava* is the Jātaka story of the bodhisattva as king Kusa. A king of the thirteenth century is reputed to have written a Sinhalese poem, entitled *Kavsiḷumiṇa*, on the same subject. There are Tibetan and Nepalese versions, too. Alagiyavanna's poem incorporates many a wise saying of his people and has, more or less, the theme of karma as moral. *Sävul-sandēśaya* is of the class of ' bird-messenger ' poems which came into vogue with the *Mēghadūta* (cloud-messenger) of the Indian poet Kālidāsa. The king whom our poet served was involved in wars with the Portuguese and it was for this reason, perhaps, that the poet made his messenger (a cock) metaphorically deliver the poem-prayer to the god Sumana of Saparapura, seeking benediction upon the king and his army. *Dahamsoṅḍakava* (some take it to have been a work of his father) relates a birth-story of the bodhisattva, but one which is not found in the known Jātaka collection. It is, however, the first story in the *Rasavāhinī* (q.v.) which is a collection of tales in Pali interspersed with quotations in verse and written in the thirteenth century by Vedeha thera of Ceylon. Alagiyavanna's poem was written on the invitation of the Mukaveṭṭi Samaradivākara, who has been identified with the hero of the panegyric *Vikramasiṃha Adikāram Varṇanāva*, in which he bears the titles of Senānāyaka, Vikramasiṃha, Disāvē (district governor) of the province of Sabaragamuva, Mudali and Baṇḍāra. The poem reveals the poet's intense religious fervour. It shows, too, the skill of his art.

There is another poem attributed by some to Alagiyavanna. This is the *Kustantīnu-haṭana*, a panegyric on the Portuguese general Constantine de Sa de Noroñha, on the occasion of his victory over the Sinhalese rebel known to history by his Roman Catholic baptismal name of Antonio Barreto. Because of this the poet is claimed by some writers to have been a Christian. But the authorship being controversial, the change of the poet's religion is not to be decided from this work. Nevertheless Ceylon writers on the Portuguese times state that he was a professed Christian in 1616 A. C. He was one of the three Sinhalese Christians, they claim, of the Sinhalese quartet who helped in compiling the Tombo (register of lands) of the Two Kōralēs and served likewise at the Supplementary Tombo in the Portuguese fort, the platform of which survives as that of the Sabaragamuva Maha Saman Dēvālē in Ratnapura. The claim of the change of religion by Alagiyavanna rests on firmer ground in this instance. He was then quite advanced in years, for the Portuguese call him Dom Jeronimo Alagiyavanna Old Mohoṭṭāla. It was more often the practice than otherwise with the Portuguese for native people to be accepted into the faith of their patrons. On the other hand, tradition claims that he died a Buddhist. The Supplementary Tombo was completed on June 12, 1622 A. C., which is the last point of time known to us in the life of Alagiyavanna.

The poet is also credited with the authorship of *Nītisāraya, Maha Haṭana, Paraṅgi Haṭana, Muniguṇa Ratnamālaya, Dussīlavata* and *Sṛṅgāraya*, mostly unpublished.

His undoubted place lies in the fact that he wrote at a time of great stress and trial in the country. Learning was at the lowest possible ebb. Rājasiṃha I was concerned with defence or conquest and, indeed, renounced Buddhism to embrace Śaivite Hinduism and destroyed whole libraries of Buddhist books. Thus, Alagiyavanna through his ennobling works kept aflame Buddhist fervour at a time of unprecedented distress in the land.

D. T. D.

ĀLAGUPTA-NĀMA-SĀDHANA, a Sanskrit work which is extant in its Tibetan translation, the *A-la-sbas-pa shes-bya-baḥi sgrub-thabs* in the Rgyud-ḥgrel (tantra commentary) section of the Tengyur. The names of the author and translator are not recorded. In *TM.* the Tibetan title is given as *A-la-gupta shes-bya-baḥi sgrub-thabs* (*Cordier*, II, p. 187, No. 158; *TM.* 2076). It is a two-line sādhana, belonging to the cycle of Red Yamāri in the Mahāyogatantra class.

S. K.

A-LA-GUPTA SHES-BYA-BAḤI SGRUB-THABS, a translation in Tibetan from the Sanskrit text which is presumably lost. See ĀLAGUPTA-NĀMA-SĀDHANA.

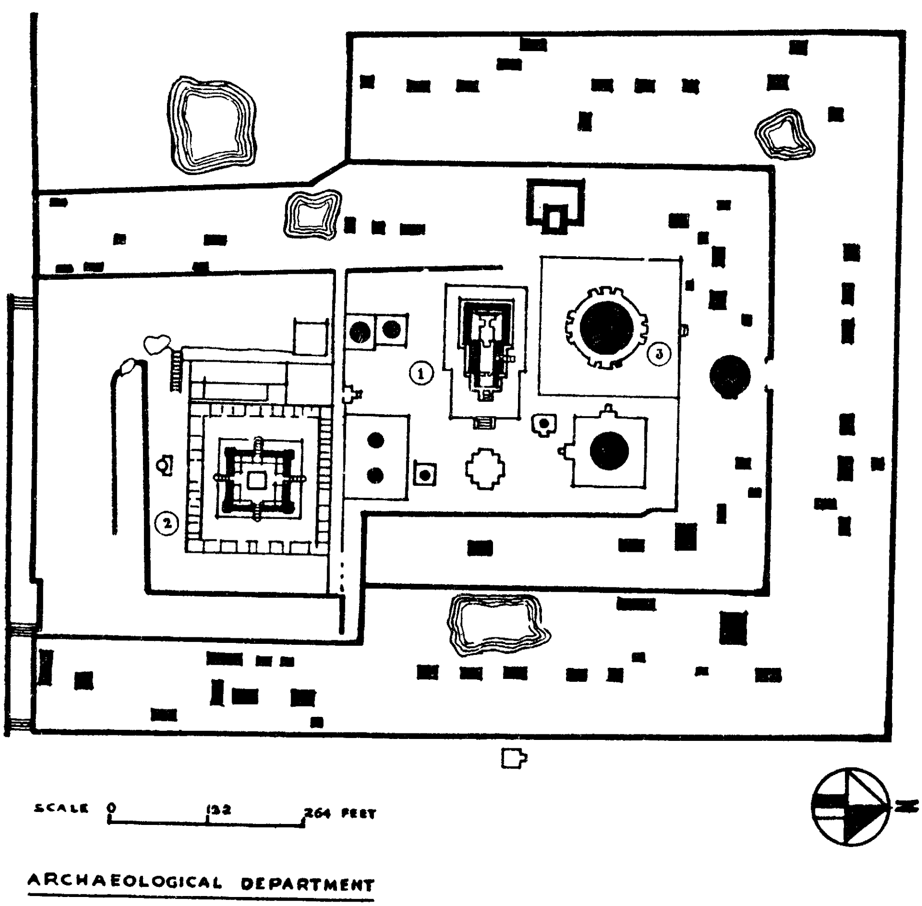
ĀḶĀHAṆA-PARIVEṆA, name given to a complex of buildings (Pl. XXX) situated in Polonnaruva (Pali: Pulatthipura), Ceylon. It was founded by king Parākramabāhu I (1153–86 A. C.) and was presumably built for Sāriputta thera for whom a splendid pāsāda was provided in the precincts

(*Mhv*. lxxviii, 48 ff.). The three main features of the complex are (1) the Laṅkātilaka (image-house), (2) Baddha-sīmā-pāsāda (*uposathaghara*) and (3) Subhaddācetiya (modern Sinhalese: Kiri Vehera), the thūpa. The site had been built upon earlier than the time of Parākramabāhu (as implied in verses 61 and 62 of the above passage of the *Mahāvaṃsa*). In layout and planning, the establishment is considered to be one of the finest examples of ancient Sinhalese work.

Laṅkātilaka, the walls of which stand nearly 50 ft. high in ruin, was a brick building with vaulted roof. The front elevation shows massive fluted pylons covered with stucco. The building was one of the loftiest of ancient image-houses. The remains of stucco ornamentation with various designs still survive on the exterior surface, whilst the interior wall-faces had murals painted on them. The standing Buddha image of brick and stucco is estimated to have had an original height of over 40 ft., and rests on a lotus pedestal. An epigraph found at the site establishes the identity of the building. About a hundred years after the founding, the building underwent repair and restoration at the instance of a later king.

Subhaddā-cetiya has been recently conserved to suggest its original form. It is typical of the Sinhalese erections of its class. Close to it is a stone slab on which is engraved an inscription describing the slab as the seat from which royalty worshipped the enshrined relics. (Pl. XXX.)

Baddhasīmā-pāsāda which, as its name implies, was a building used by bhikkhus for ceremonial acts, contains the remains of numerous cells ranged round a central hall. Some of the twelfth century



boundary marks (*sīmā*) are yet standing in the precincts. So, too, three of the storage tanks for water and some of the conduits.

The main structures were enclosed by an outer brick wall which measures 1,880 ft. from north to south and 970 ft. from east to west. The principal entrance was on the east. Excavations have exposed the remains of a large number of cells, ponds, stairways and other features of considerable value as showing the arrangement and composition of a mediaeval Buddhist monastic establishment in Ceylon (*ASCAR*. 1911-12).

The name implies the connection of the pariveṇa with cremations. In 1950 a stūpa-shaped reliquary of copper, well soldered and gilt over, was found in one of the small cetiyas in the yard of Kiri Vehera. The cetiya was apparently a funerary mound. The reliquary contained fossilised bones which were identified as those of a male of robust stature (*ASCAR*. 1950, G 19 f.).

The idea of a cremation ground as an adjunct of a monastic institution persists in Ceylon. Until the disappearance of the kingdom early in the last century, instances can be cited from the chronicles of cetiyas erected over the ashes of kings and queens. The last known of them were cremated in the latest royal city of Kandy where, in the important Asgiri Vihāra, there is a section still known as Ādāhana Maḷuva (cp. Āḷāhaṇa-pariveṇa). This not only perpetuates the name (in Sinhalese) but is evidence of the significance of the term discussed.

D. T. D.

ĀLAHĀRA (Pali, Āḷisāra), a district mentioned in the mediaeval history of Ceylon. The Ambaṅgaṅga, the largest tributary of the Mahavāli (Mahāvāluka-gaṅgā), waters the area. In those days the region seems to have been fertile, for the whole of it was set apart by Vijayabāhu I for the maintenance of the Saṅgha in Polonnaruva in the 11th cent. A. C. (*Mhv*. lx, 14 f.). It is largely wild and forested today ; parts of it have been opened up under the schemes of land development. In the forest there are remains of ancient vihāras. The most striking of these works is in Maluveyāya at Ataragallāva. Here there is a great reclining Buddha image of stone which has many affinities with that at the Gal-vihāra (Uttarārāma) in Polonnaruva and is, in fact, larger than the latter. It seems to have been an earlier work, too, by a few decades, but is artistically inferior (*ASCAR*. 1910–11, 42 ff. and 1911–12, 66 ff.). This region was of strategical value in warfare, in the 12th cent. A. C. at least, for the occupation of it enabled Parākramabāhu I to capture Polonnaruva (*Mhv*. lxx, etc.).

The same name occurs much earlier in the history of Ceylon, when it is recorded that king Vasabha (67-111 A. C.) apportioned a share of its waters to Mucela-vihāra in Tissavaḍḍhamānaka (ibid. xxxv, 84). The location is not known, being vaguely called the eastern region ; but both places were probably the same.

D. T. D.

AḶAJANAPADA, an ancient district in south Ceylon mentioned in the *Vibhaṅga* commentary (p. 447) as a place where Isidatta and Mahāsena, two leading monks in the time of the Brāhmaṇatissa famine, wandered about. The *Vinaya* commentary (III, 680) mentions that the Aḷandanāgarājamahesī renewed the gift of a canal abandoned by the monks of Cittalapabbata (Situlpavuva), a well-known monastery of Rohaṇa. E. W. Adikaram (*Early History of Buddhism in Ceylon*, p. 74, n. 8) is of opinion that the reference is to the chief consort of the nagā-king, the chief of Aḷa (Aḷa+inda = Aḷinda) and, if this be correct, Aḷajanapada was a district in Rohaṇa, the population of which predominantly consisted of people of the nāga race. The district could not have been very far away from the Cittalapabbata-vihāra (cp. *JCBRAS*, New Series, Vol. VI, Special Number, p. 63).

H. R. P.

ALAKA, name of a yakṣa. Edgerton thinks that he was an inhabitant of Alakāpura (*BHS*. p. 67.6). In Sanskrit literature this term has been used in the plural form (e.g., *Mahāmāyūrī*, p. 103).

AḶAKA, a country on the banks of the river Godāvarī in the Deccan. An Andhaka king of this country was also known as Aḷaka (*SnA*. II, 580–1). It was at a place between the territories of the Aḷaka and the Assaka kings that the brāhman teacher Bāvarī lived during the time of the Buddha (*Sn*. *v*. 977). To the north of Aḷaka was Patiṭṭhāna (*Sn*. *v*. 1011).

ALAKĀ, a name for Āḷakamandā (q.v.), the residence of the god Kuvera.

ALAKADEVA, one of the missionaries sent by Moggaliputtatissa thera after the third Council. Alakadeva thera, along with three other elders, accompanied Majjhima thera to the Himālayan region where the latter is said to have won over the people by preaching the *Dhammacakkappavattana Sutta.* Alakadeva is credited with the conversion of one of the five districts in the Himālayas and the ordination of a hundred thousand people (*VinA.* I, p. 68; *Mhbv.* p. 115).

While the same incident is recorded in the *Mahāvaṃsa,* without mentioning the names of Alakadeva and the other three theras (ch. xii, 41–3), the *Dīpavaṃsa* and the *Vaṃsatthappakāsinī* name all five theras but give, instead of Alakadeva, the name of Mūlakadeva (*Dpv.* viii, 10; *MhvA.* I, p. 317). This incident is repeated in the *Sāsanavaṃsa* where the five districts are referred to as the five Chinese districts (*pañca Cīnaraṭṭhaṃ*) in the Himālayan region (*Sāsv.* p. 169).

Apart from 'Mūlakadeva' there are several other, apparently variant, readings for Alakadeva: Āḷakadeva, Aḷakadeva, Alanadeva, Nāḷakadeva in *VinA.*; Alavakadeva, Alakareva in *Mhbv.*; Mūladeva, Pālakareva, Mūlaka in *MhvA.*; Ālakadeva, Alaṃkadeva in *Sāsv.*

L. R. G.

ĀḶAKAMANDĀ, a city of the gods, one full of devas (*D.* II, 147, 170). It was one of the chief cities of Uttarakuru and the royal residence of Kuvera. The name is used as a synonym for cities of great wealth. In the *Mahāvaṃsa* (xxxix, 5; lxxiv, 207; etc.) and other Buddhist literature, not only of Ceylon, the word has sometimes been used to describe the splendour of a particular place, e.g., a royal palace, or the porch to the Temple of the Tooth. (See also W. Geiger, *Cūlavaṃsa* trsl. xxxvii, p. 9 ft. nt. 8; xxxix, p. 43, ft. nt. 1, etc. *DPPN.* I, 290.)

D. T. D.

ALAKĀVATĪ, a name for Āḷakamandā (q. v.), the residence of the god Kuvera.

ALAKESVARA, a great chief who lived in Ceylon in the fourteenth century A.C. and whose name is also popular in its Tamil form Aḷagakkōnāra. He liberated the Sinhalese from the dominion of the Tamils and, as a result of his success, attained to an almost unique position when rare honours were accorded to him. He was admitted to the circle of five ranks of the princes of the land and with the highest of them, that of *prabhurāja,* under king Vikramabāhu III; he ultimately became the virtual dictator of the country. Titles more high-sounding than those given to the king himself have been given him (and to his brother Devamantrīśvara) in an epigraph[1]. He was born in Girivaṃśa (probably Amaragiri-vaṃśa, modern Devanagala in the Kegalle district). His father and mother belonged to the Mehenavara and the Gaṇaväsi clans, respectively. These clans, however, are not mentioned until a century earlier, and they are said to have originated with the princes whom Asoka sent to Ceylon with the branch of the Bodhi tree. With the aim of protecting Buddhism (and the Sinhalese) from the dangers threatened by the Hindu Tamils he fortified Dārugrāma (Daḷugama) and built it into a fortress called the new Jayavardhana-pura (modern Kōṭṭe). At different points on its walls he constructed temples which were, according to the *Nikāya Saṅgrahava,* "dedicated to the four guardian deities Kihirāli-Upulvan, Saman-Boksäl, Vibhīṣaṇa and Skanda-kumāra to whom is entrusted the welfare of Śrī Laṅkā". He greatly promoted the affairs of the Saṅgha by encouraging the admission of numbers of people into it and by building residences and temples. Among the last-named the following vihāras are ascribed to him: Siṅdurugiri, Kāñcipurapurandara, Girivaṃśaśekhara and Niśśaṅka Alakeśvara. He built other vihāras for bhikkhus living in villages and forests near his own resident city of Rājagrāma (modern Raigama) and bestowed on them the four requisites. He noticed a certain laxity in the observance of the discipline by the Saṅgha which he brought to the notice of Saṅgharāja Dharmmakirti who then called a Council of the Saṅgha. Alakeśvara, in the king's name, empowered pious theras to hold

1 Sagama Inscription of Bhuvanaikabāhu V (*EZ.* IV. pp. 296–311).

an inquiry and disrobe unworthy bhikkhus. The event took place in *circa* 1368 A.C. Great credit is due to him for the purification of the Saṅgha and the unification of the sects[1].

D. T. D.

[1] For a recent discussion, see S. Paranavitana in the University of Ceylon *History of Ceylon*, 644–59, etc.

ALAKKHĪ, the goddess of ill-luck who delights in men of evil deeds. In the *Tesakuṇa Jātaka*, a bird, named Vessantara, is said to have mentioned the goddess of ill-luck to king Brahmadatta of Bārāṇasī, while informing him of the duty of a king (*J.*V, pp. 112–4).

ALAKṢAṆAKA, an epithet which refers to an enlightened-one who is not endowed with the thirty-two signs of physical beauty (Burnouf : *Introduction à l'Histoire du Bouddhisme indien*, p. 378, note 1). Such a person is not an actual Buddha, but a saint who lives in the absence of a Buddha, performing the duties of a Buddha (*buddha-kārya*). It is said of Upagupta (*Divy.* 348.24 ; 350.28 ; 356.20 ; 357.24 ; 385.8) as well as of Nāgārjuna (*DCBT.* p. 3816) that they will be Alakṣaṇaka-buddhas performing the duties of a Buddha.

I. K.

ALAKUṆḌALA-BHAṬṬIYA, a disciple of the Buddha. In preparation for a discourse on the ten bodhisattva-bhūmis he was ordered by Mahā Kāśyapa to examine the minds of the assembled monks to find out who had doubts and on what matters. It is said that he could see the minds of others as clearly as a fruit held in his hand (*Mhvu.* I, 75).

ĀLAMBA, name of a musician of Sakka. A large number of musicians such as Bhaggara, Bhīma, Sādhuvādī, Saṃsaya, Pokkhara and Suphassa, are said to be at the service of Sakka and his wives (*Vvu.* pp. 16, 47). But, according to Dhammapāla, the name Ālamba is not the name of a musician, but of a musical instrument (*VvuA.* p. 96). However, Hardy (ibid. 372), and also Malalasekera (*DPPN.* I. 289), have observed that Ālamba is the name of a celestial musician.

ĀLAMBANA, object of sense. See ĀRAMMAṆA.

ĀLAMBANADĀYAKA, designation of an arahant thera. In a previous birth he offered a prop (*ālambana*) to Buddha Atthadassī. Sixty-two kappas ago he was born three times as a cakkavatti king by the name of Ekāpassita (*Ap.* I, No. 221).

ĀLAMBANAPARĪKṢĀ, a work of Dignāga (Diṅnāga) on epistemology, in which he discusses the problem of the object of cognition (*ālambana*), in the form of kārikās. Its Sanskrit original is not extant, but both the Tibetan and the Chinese translations are extant. Śāntākaragupta and Tshul-khrims rgyal-mtshan translated the work into Tibetan (*TM.* No. 4205 ; *Cordier*, III p. 434, No. 4). Hsüan-tsang translated the work into Chinese (*Nanjio*, 1173 ; *Taisho*, 1624.) [1]

The Chinese Vijñāna-vādins viewed it as an important work and counted it as one of their eleven fundamental śāstras. Even in India some fragments were quoted and are extant in other works. Two kārikās are quoted in Kamalaśīla's *Tattvasaṅgrahapañjikā*. (See D. Chatterji's article in *ABORI.* XI, 1930, pp. 196 f.) Śaṅkara also in his commentary on the *Brahmasūtra* (II, 2, 28) has quoted a short paragraph of this work (*yad antarjñeyarūpaṃ tu bahirvad avabhāsate*).

Dignāga himself wrote a vṛtti to this work and Paramārtha translated into Chinese both kārikā and prose, viz. *Wu-hsiang-ssŭ-ch'ên-lun* : 無相思塵論 (*Nanjio*, No. 1172; *Taishō*, No. 1619). See J. Nagasawa, "Investigation of Form of Wu-hsiang-szŭ-khan-lun (Ālambanaparīkṣāvṛtti)" in *IBK.* IV, No. 2, pp. 118–22.

S. K.

ĀLAMBANAPARĪKṢĀ-ṬĪKĀ, a Sanskrit work which is extant in its Tibetan translation, the *Dmigs-pa brtag-paḥi ḥgrel-bśad*, in the Tshad-ma (or Hetuvidyā) section of the Tengyur. This is a commentary on Dignāga's *Ālambanaparīkṣā* written by Dul-ba lha (Vinītadeva) and translated

[1] Both these translations have been critically edited and translated into Japanese by S. Yamaguchi and J. Nozawa in their *Seshin yuishiki-no genten Kaimei* or Ur-text explanation of Vasubandhu's vijñāna theory (Kyōto, 1953). The works are also translated into French : *Examen de l'Object de la Connaissance* (*Ālambanaparīkṣā*). See "Textes tibétain et chinois et traduction des stances et du commentaire", par S. Yamaguchi *JA.* CCXIV (1929) pp. 1–65. E. Frauwallner translated them into German : *Text, Übersetzung und Erläuterungen*, *WZKM.* 37 (1930) 174–94.

into Tibetan by Śākyasiṃha and Dpal brtsegs *Cordier*, III, p. 450, No. 5 ; *TM*. No. 4241).

ĀLAMBANAPARĪKṢĀ-VṚTTI, a commentary of Diṅgāga on his *Ālambanaparīkṣā*. Paramārtha translated the work into Chinese together with its kārikās (or Ālambanaparīkṣā), viz., *Wu-hsiang-ssŭ-ch'ên-lun* 無相思塵論 (*Taishō*, No. 1619 ; *Nanjio*, No. 1172). Śāntākaragupta and Tshul-khrims rgyal-mtshan rendered it into Tibetan as *Dmigs-pa brtag-paḥi ḥgrel-pa* (*TM*. No. 4206 ; *Cordier*, III, p. 435 No 5). A comparative study of both translations helped to restore the original form of its lost Sanskrit text. (See J. Nagasawa's Investigations of Form, *Wu hsiang-szŭ-khan-lun* in *IBK*. IV, No. 2, pp. 118–22.) It is a short text of the cittamātra concept of Yogācāra.

S. K.

ĀLAMBANA-PRATYAYA, one of the four conditions (*pratyaya*) enumerated in the *Abhidharmakośa* of Vasubandhu (p. 43) as well as in the *Mādhyamika-vṛtti* of Nāgārjuna (p. 76).

As against the twenty-four conditions presented by the Pali Ābhidhammikas, the Sarvāstivādins held that there are only four conditions and no more. Of these *ālambana-pratyaya* is an object of perception but for which no operation of the mind is possible. This object is an invariable condition of the mental process, though it is not the direct cause of it. The Sarvāstivādins believed that the nature of the newly-arising consciousness is conditioned by external objects ; hence the importance of *ālambana-pratyaya*. As in the case of *ārammaṇa-paccaya* or object-condition of the Theravādins, here too it is said that all objects or all dharmas of the universe can act as *ālambana-pratyaya* inasmuch as all dharmas can act as objects of perception, *rūpa* being the *ālambana-pratyaya* of the five sensuous aspects of consciousness, while all dharmas whatsoever can act as the *ālambana-pratyaya* of the sixth or *manovijñāna*. In this way, even the conditioned phenomena (*saṃskṛta-dharma*) as well as the unconditioned phenomena (*asaṃskṛta-dharma*) such as nirvāṇa can function as *ālambana-pratyaya* (*Abhk*. p. 43).

This condition does not escape the criticism of Nāgārjuna. Because it is said that *ālambana* is the object-condition governing the rise of mental states, Nāgārjuna points out that if the state is already present, the object is superfluous ; if it is absent, then there can be no relation between the two (*Mdhvṛ*. p. 84). See ĀRAMMAṆA, ĀRAMMAṆA PACCAYA.

D. J. K.

ĀLAMBARA, the drum of the Asuras. See MUSICAL INSTRUMENTS.

ĀLAMBĀYANA (**Ālambāna, Ālamba**), name of a spell taught to an ascetic by a garuḷa king, which later developed into the name of a poor brāhman who attended on the ascetic. The story of Ālambāyana occurs in the *Bhūridatta Jātaka* (*J*. VI, pp. 177–97).

Once, a garuḷa bird living in Himavat seized a nāga-king and carried it to the summit of Himavat where an ascetic was living in a hut of leaves near a banyan tree. When the bird carried the nāga to the top of the tree, the latter twined its tail round one of the branches. The bird, being unaware of this, flew up to the sky, carrying the nāga along with the tree. When, having eaten the fat, it dropped the nāga's body into the sea, it heard a great noise. To its amazement, it saw that the banyan tree which was of great use to the ascetic had been carried off by it. The bird, thinking that an evil consequence would follow, went to meet the hermit and found out from him that it would bring no harm since its act had been unintentional. The bird was so pleased with the hermit that it taught him the Ālambāyana spell. Later, the ascetic taught this spell to a poor brāhman of Bārāṇasi who ministered to him and came to be known as Ālambāyana. Because of this knowledge, while walking along the banks of the Yamunā, the brāhman came across a host of nāgas sitting after their sports round the nāga gem, which grants all desires. When he repeated his charm the nāgas believed him to be the garuḷa king and they all fled to the nāga-world, leaving behind the gem. The brāhman took the gem and, while proceeding further, met an outcast brāhman with his son Somadatta. The outcast brāhman promised to show him the nāga-king Bhūridatta, and obtained the gem from him. With the help of the spell Ālambāyana tamed Bhūridatta and went about giving exhibitions of the nāga's skill. Bhūridatta was later rescued by his brother, Sudassana,

and his sister, Accimukhī. Accimukhī assumed the form of a frog and let drip three drops of poison on her brother's hand. These were allowed to fall into a hole which was specially prepared with cow-dung. A flame burst out from it, and Ālambāyana was smitten with the heat. His skin changed colour and he became a white leper.

I. K.

ALAMBUSĀ, a nymph sent by Sakka to tempt the sage Isisiṅga (*J.* V, 152 f.). She was identified by the Buddha as the wife of the monk (before his ordination) in reference to whom this story was related. In the *Vimānavatthu* (p. 16. *v.* 10) her name appears in a list of nymphs who minister with songs and dance to Sakka and his queens. See ALAMBUSĀ JĀTAKA.

C. W.

ALAMBUṢĀ, one of the young deva maidens of the western quarter, whose blessings and protection the Buddha invoked on Trapuṣa and Bhallika (*Mhvu.* III, 308.8 ; *Lal.* 283.31).

ALAMBUSĀ JĀTAKA, (No. 523), related by the Buddha in reference to a certain monk tempted by a woman who in her former birth was his wife.

Once the bodhisatta was born to a brāhman family in Kāsi. When he grew up, he became an ascetic in the forest. A doe, who had drunk the water into which the bodhisatta's semen had fallen, gave birth to a male child. The bodhisatta, having learnt that he was the father of the child, named him Isisiṅga and showed a fatherly affection towards him. When the brāhman reached old age, he warned his son, who was an ascetic practising the most severe austerities, to be careful of the wiles of women. At this time, the abode of Sakka trembled by the power of Isisiṅga's virtue. Sakka was overwhelmed with fear lest the ascetic should bring him down from the position of Sakka, and he thought of a device to make him destroy his virtue. Thereupon, he sent Alambusā, a celestial maiden, to tempt him, and to bring about the destruction of the ascetic's virtue. She succeeded in the task, and made him lie unconscious for three years in her embrace. Later, when he regained consciousness, realising what had happened, he forsook sensual desire (*kāmarāga*) and attained to a state of ecstasy (*jhāna*) through the development of mystic meditation. Alambusā, seeing the ascetic's virtue and knowing that he had attained to a state of ecstasy, was frightened and asked his forgiveness, which was readily granted.

At the end of the sermon the monk concerned attained the Fruit of the First Path (*sotāpattiphala*). Alambusā was identified with the wife of his former birth, Isisiṅga with the dissatisfied monk, and the great ascetic with the Buddha himself (*J.* V, pp. 152-61). Elsewhere, Isisiṅga is said to have been tempted by Nalinikā (*Nalinikā Jātaka : J.* V, pp. 193–209). The story of Isisiṅga (Skt. Ṛṣyaśṛṅga) is also mentioned in the *Rāmāyaṇa*, in which there is a reference to a number of celestial maidens coming to tempt the ascetic (I, ix).

In the *Dīgha Nikāya* commentary the name of the ascetic is given as Migasiṅga, and the story is quoted as an instance of a wrong explanation of the cessation of consciousness (II, p. 370. See also *VinA.* I, p. 214).

I. K.

ALAṂVARṢĀ. Another name of Alambuṣā, a devakumārikā in the western quarter. See ALAMBUṢĀ.

ALAṄKĀRA, name of a samādhi which the Buddha cites, at the request of the bodhisattva Sarvanivaraṇaviṣkambhin (text has °nīvaraṇa-), as one of the many samādhis proficiently accomplished by Avalokiteśvara. The lack of information does not make it possible to find out whether this has any connection to the other samādhi called Alaṅkāraśubha (q.v.) (*Kvyū.* p. 51).

S. K. N.

ALAṄKĀRABHŪṢITA ('embellished with beauty'), a gāndharva king who came to listen to a sermon delivered by the Buddha at Jetavana in Śrāvastī (*Kvyū*, 2).

ALAṄKĀRADEVA, or Alaṅkāradevapāda, Alaṅkārakalaśa (cp. M. Lalou, *Répertoire du Tanjur*, 138), an active translator of Sanskrit commentaries of sūtras and tantras into Tibetan in the first half of the 7th cent. A. C. (*Cordier*, 407).

ALAṄKĀRA-NISSAYA, a scholium on Saṅgharakkhita's *Subodhālaṅkāra*, a work on the art of poetry, written by Ywa-mya-sā Atwin-wun in 1880. It is an example of the care taken to preserve the old traditions of scholarship (Bode, ***Pāli Literature of Burma*** p. 95).

ALAṄKĀRA-ŚUBHA, a samādhi or a state of concentration of both mind and body, mentioned in the *Saddharmapuṇḍarīka Sūtra* (Wogihara & Tsuchida ed. p. 375). Its literal meaning is 'bright ornament' or 'beautiful decoration', and its Chinese translation is *ching-chuang-yen* ('pure ornament'). One manuscript records -°sūra for śubha, which Burnouf and Kern transcribed.

S. K.

ALAṄKṚTA, a former Buddha. Mahā-Kāśyapa questions Mahā-Kātyāyana about the names of the Buddhas under whom the Buddha (Śākyamuni) gained merit in his gradual progress from the first to the seventh bhūmi (*Mhvu.* I, 36). In the list given in reply Alaṅkṛta Buddha hails as the thirty-ninth (ibid. 137. 2).

T. R.

AḶĀRA, a landowner of Mithilā in the kingdom of Videha who saved the life of the nāga king Saṅkhapāla. He was a former birth of Sāriputta (*J.* V, 164 ff.). See SAṄKHAPĀLA JĀTAKA.

ĀḶĀRA KĀLĀMA was one of the first two teachers of Siddhattha Gotama (later, the Buddha) to whom he went for instruction after his renunciation. The other was Uddaka Rāmaputta. According to the *Milinda-pañha* (p. 236) Āḷāra Kālāma was Gotama's fourth teacher. In the *Therīgāthā-aṭṭhakathā* (p. 2) it is said that he went to Bhaggava before going to Āḷāra Kālāma. In the *Ariyapariyesanā Sutta* the Buddha gives a full description of how he went to Āḷāra Kālāma and learnt his teaching and could repeat it by heart. When Gotama had asked him to what extent he had realised himself the super-knowledge (*abhiññā*) taught in his doctrine, Āḷāra Kālāma declared that he had realised the plane of nothingness (*ākiñcaññāyatana*). Then, Gotama by his own efforts quickly realised the same state for himself. Āḷāra, pleased with his pupil's eminence, honoured him greatly. Thereupon convinced that Āḷāra Kālāma's teaching did not conduce to disenchantment (*nibbidā*), nor to dispassion (*virāga*), nor to cessation (*nirodha*), nor to tranquillity (*upasama*), nor to super-knowledge (*abhiññā*), nor to awakening (*sambodha*), nor to deliverance (*nibbāna*), Gotama left Āḷāra Kālāma and went in search of the truth (*M.* I, pp. 163–5). When he had practised austerities for six years and had attained enlightenment, Brahmā Sahampati invited the Buddha to preach the doctrine. Then the thought that he should first of all teach the doctrine to Āḷāra Kālāma occurred to the Buddha. But the devatās informed him that Āḷāra Kālāma had died seven days earlier.

In the *Mahā Parinibbāna Sutta* (*D.* II, 72) Pukkusa-Malla-Putta is mentioned as a disciple of Āḷāra Kālāma. Here Pukkusa informs the Buddha that Āḷāra Kālāma was a person who practised great concentration. Thus once, when he was seated in the open air, practising concentration, he neither saw nor heard the five hundred carts which passed by, though he was fully conscious and awake.

According to Buddhaghosa, one of the disciples of Āḷāra Kālāma was Bharaṇḍu Kālāma (*AA.* II, 375), a contemporary of Gotama. Bharaṇḍu Kālāma, therefore, is referred to as the Buddha's *purāṇa-sabrahmacārī* (*A.* I, 277). Buddhaghosa further tells us that Āḷāra was the personal name given to him since he was tall (*dīgha*) and tawny (*piṅgala*), and Kālāma was the name of his lineage (*gotta* : *DA.* II, 569).

I. K.

ALASANDA, an ancient city in the land of the Yonas. In the 2nd cent. B. C., it was evidently an important centre of the Saṅgha. The *Mahāvaṃsa* (xxix, 39) mentions that 30,000 bhikkhus came from there to Ceylon for the ceremonies in connection with the founding of the Mahāthūpa in Anurādhapura by king Duṭṭhagāmaṇī. Yonaka Mahā Dhammarakkhita was at their head on the occasion. King Milinda is mentioned as ascribing the place of his birth to Kalasi village in Alasanda. This Alasanda, which was about 200 *yojanas* from Sāgala, is described as a *dvīpa*, i.e., island (*DPPN.* I). Kalasi has not been identified. It has been suggested that by *dvīpa* it was the district of Alexandria-under-the-Caucasus which has been meant, this word itself having other plausible meanings than 'island', although translators have exclusively given its commonest meaning. (Cp. the identification of Nāga-dīpa in Ceylon, on the mainland.) Thus Alasanda-dvīpa could also mean the country between the Panjshir and Kabul rivers. It is here that ruins, near Chārikār, have been discovered; these may, probably, be the traces of Alasanda, Alexander's city under the Caucasus. The distance from here to modern Sialkot (Sāgala) is estimated at 500 miles, which is fairly the distance of 200 *yojanas* as computed from evidence from some

Buddhist texts (*Cambridge History of India*, I, 312, 496 f.). The Chārikār ruins are actually at a place called Opiān (Houpiān) about 30 miles north of Kabul (V. A. Smith, *Early History of India*).

Alexandria-under-the Caucasus has been suggested as the ancient Arachosian Alexandria which the king founded about 330 B. C., after the capture of Persepolis. It lay on the return route of his army and was traversed by Crateros with the divisions which had elephants. (*Ancient India and Indian Civilization*—The History of Civilization Series—pp. 7, 30.)

There were several other Alexandrias named after Alexander the Great, their founder. But none of them answers to the Alasanda with Buddhist connections.

D. T. D.

A-LA-SBAS-PA SHES-BYA-BAḤI SGRUB-THABS, a translation in Tibetan from the Sanskrit text which is presumably lost. See ĀLAGUPTA-NĀMA-SĀDHANA.

ĀLASSA. See INDOLENCE.

ĀLASYA. See INDOLENCE.

ALĀTA, a minister and general of Aṅgati, king of Videha. He could recall one of his former births as a butcher named Piṅgala. In that birth he is said to have committed many sins for which he did not suffer any evil consequences. Hence, he did not believe in the effect of actions. He was a previous existence of Devadatta (*J.* VI, 221 ff.) and is sometimes called Alātaka (ibid. 221 and 230). See MAHĀ-NĀRADA-KASSAPA JĀTAKA.

C. W.

ALĀTACAKRA (Pali: Alātacakka), wheel of fire, of a fire-brand whirled in the air, used as a simile which is much fancied by almost all schools of Buddhist thought. It symbolises the transitory, hence the illusory and essenceless nature of things, and also restless or unceasing motion.

The Theravādins who strongly adhered to the doctrine of non-substantiality (*anatta*) made use of the simile of *alātacakka* to illustrate the insubstantiality of phenomena. In the *Visuddhimagga* (p. 543) Buddhaghosa says that to a person to whom the distinction among the Truths, the causal law, methods, characteristics, etc., is evident, the complexes (*saṅkhāra*) appear to be without essence (*assāra, nissāra*), a characteristic which is illustrated by a variety of similes, such as *fata morgana* (*marīci*), dream (*supina*), whirling disc of fire (*alātacakka*), celestial town (*gandhabbanagara*), foam (*pheṇa*), etc.

Nāgārjuna, who endeavoured to show the inadequacy and incompetence of empirical terminology to describe reality, tries to show the deceptive and illusory nature of meanings (*padārtha*) attached to words by worldly convention (*lokavyavahāra*), by comparing them to such things as *alātacakra* (*Mādhyamika Kārikā*, 172.3). According to Nāgārjuna, reality cannot be described by such terms although they have gained public approval (*prasiddhiṃ upagata*) on account of the fact that the eye of wisdom (*matinayana*) of beings is covered by the darkness of ignorance (*avidyā timira*).

Then again, the school of Idealism (*Vijñānavāda*) utilises the simile of *alātacakra* to prove its own tenets. In the *Laṅkāvatāra Sūtra* (p. 9) the incident is recorded of how on the disappearance of the Buddha and the host of monks after the preaching of the *Laṅkāvatāra Sūtra*, Rāvaṇa was astonished and uttered a verse (i, 43) which purports to explain the nature of phenomena (*dharmatā*) as belonging to the realm of mind (*cittagocara*) and as not being comprehended in their true form by the ignorant as they are confused by every form of imagination (*mohitā viśvakalpanaiḥ*). This illusory nature of phenomena is illustrated by a variety of similes one of which is the *alātacakra*.

In a list of illusions (*māyā*) enumerated in the *Mahāvyutpatti* (2832) *alātacakra* is mentioned.

Besides this, *alātacakra* is also used to symbolise restless and unceasing motion. One of the four vows, taken by the bodhisattvas after reflecting on the nature of phenomena and the welfare of all human beings, consists in making known the methods of tranquillisation to those living in the world, which is not tranquillised, which is confused like an entangled web or warp, entangled like a ball of thread, to those moving in *saṃsāra*, which has assumed the form of a whirling disc of fire (*Lal.* p. 148). Herein the simile of *alātacakra* is made use of to explain the restless and unceasing motion of beings in saṃsāric existence.

Thus many of the schools of Buddhism were fascinated by this simile of *alātacakra* and they made frequent use of it to substantiate their tenets.

D. J. K.

ĀḶAVAKA (1), king of Āḷavī. He was in the habit of holding a hunt once in seven days for three reasons, viz., to keep off thieves, to ward off enemy kings, and for the purpose of exercise. One day when he was hunting, a deer escaped from where the king lay in wait and according to agreement it became the king's duty to capture it. He, therefore, followed the deer on foot for three leagues, caught it and cutting it in twain brought it in a pingo. On his way back he rested under a banyan tree which happened to be the abode of the yakkha Āḷavaka. This yakkha had been granted a boon by the king of the yakkhas which allowed him to eat anybody that came within the shadow of the banyan tree at midday. Accordingly the yakkha seized him, but later released him after obtaining a promise that he would send him daily a human being and a bowl of food.

The king, with the help of the chief of the town (*nagaraguttika*) and his ministers was able to keep his promise for some time by sending condemned criminals to the yakkha. Soon, the country was emptied of criminals and there was no one even to touch the treasures strewn on the streets by the king. At last each family was forced to contribute one infant for the yakkha, and women, about to bring forth children, began to leave the king's capital. Twelve years passed in this manner and one day the only infant left in the kingdom was the king's son. The king's love for his son was great, but his love for his own self was much greater. Hence he ordered his son be sent to the yakkha to save his own life (*SnA.* 217 ff. ; *SA.* I, 317 ff.).

For the rest of the story see the next article.

C. W.

ĀḶAVAKA (2), a yakkha. His abode was near Āḷavī, about a *gāvuta* from the city. This abode, which he had received from the king of the yakkhas (*SA.* I, 317), was near a banyan tree and on the ground (*bhummaṭṭha*), well protected with walls, etc., and covered on top with a metal net, resembling a casket (*mañjūsā*) covered on all sides. It was three leagues in height and over it lay the 'air route' to Himavā. Ascetics who passed through the air often saw this glittering palace and called to see what it was. Āḷavaka would ask them questions and when they could not answer them he would assume a subtle form and, entering their hearts, drive them mad. Then he would split their breasts and taking them by the feet would throw them over the Ganges (*SnA.* I, 228). The yakkha was so powerful that the bodies of men who saw him became soft like butter. For twelve years he received daily, as sacrifice, a human being and a bowl of rice from king Āḷavaka. But on the day the king ordered his infant son to be sent to the yakkha, the Buddha seeing with his Eye of Compassion the qualifications of the prince and the yakkha to gain the Fruits of the Path, went to the yakkha's abode.

Āḷavaka was away at a meeting of yakkhas in the Himavā. The door-keeper, Gadrabha, admitted the Buddha after warning him of the unruly nature of the yakkha and went to Himavā to announce to his master the arrival of the Buddha. Meanwhile, the Buddha entered the abode of Āḷavaka and sat on his throne. He was there preaching to the women-folk of the yakkha when the two yakkhas Sātāgira and Hemavata, who were passing through the air to the assembly at Himavā, made aware of the Buddha's presence by their inability to fly over him, descended and made obeisance to him before resuming the journey.

When Āḷavaka heard from Gadrabha and from Sātāgira and Hemavata of the Buddha's visit, he was greatly incensed. Before starting to his own abode to vanquish the Buddha he stood on the Manosilātala with his left foot, shook the sixty league Kelāsakūṭa with his right and uttered his name to be heard throughout the whole of Jambudīpa. The whole of Himavā trembled by his power. Then with all the supernatural power at his command he tried to dislodge the Buddha from his seat, but with no success. Even his special weapon, the Dussāvudha, comparable to the Sakka's Vajirāvudha, Vessavaṇa's Gadāvudha and Yama's Nayanāvudha, was of no avail (Pl. XXIX). When this weapon fell powerless at the Buddha's feet, the yakkha approached him and, to rouse anger in him, ordered him out of his palace. The Buddha obeyed. This happened three times and, to soften his mind, the Buddha complied. But when the yakkha ordered him out a fourth time, he refused. Now Āḷavaka expressed his wish to ask questions of the Buddha and threatened to addle his wits, split his heart and throw him over the Ganges if the questions were not answered. They were answered to Āḷavaka's satisfaction and at the end he became a 'stream-winner' (*sotāpanna*).

King Āḷavaka's men who brought the infant prince, Āḷavaka Kumāra, were surprised at the sound of the yakkha's shouts of joy. Knowing the Buddha's presence they entered the yakkha's abode without fear and handed the child to Āḷavaka

who stood there with his hands joined in veneration. The yakkha was ashamed because of the Buddha's presence. He gave the child to the Buddha who blessed him and returned him to the king's men. The child, having passed from the hands of the king's men to those of the yakkha, from there to those of the Buddha and back again to the king's men, came to be known as Hatthaka Āḷavaka [1]. When the Buddha set out to go to the city for his alms, the yakkha followed him carrying the Buddha's bowl and robes, but stopped half way from the town. The king and the people of Āḷavī built for him a special abode near the shrine of Vessavaṇa and provided him with gifts (*SnA*. I, 217 ff. ; *SA*. I, 216 ff.).

Malalasekera observes that there are three salient features in this story of Āḷavaka which link it with the group of stories collected by K. Watanabe (*JPTS*. 1909, 236 ff.) under the title of *Kalmāsapāda Stories*, viz., (i) Man-eating yakkha ; (ii) the captured king saving himself with a promise to provide the yakkha with offerings and the sanctity of the promise ; and (iii) the conversion of the yakkha (*DPPN*. I, 293).

C. W.

ĀḶAVAKĀ, monks of Āḷavī. According to Buddhaghosa all children born in Āḷavī were called Āḷavaka and, even after becoming monks they were known by the same name (*VinA*. III, 561). They are mentioned in the Vinaya in connection with the enactment of a number of rules. It is said that these monks pestered the people of Āḷavī so much, by asking for donations of building materials, that the people fled at the very sight of a yellow-robed monk. In this connection the Buddha related a number of Jātaka tales to illustrate the disadvantages of begging and laid down rules restricting such activities (s. v. AGGĀLAVA CETIYA, p. 258).

Once, when a monk of Āḷavī was cutting down a tree which was the abode of a devatā, she was sorely tempted to kill him but, restraining her temper, she complained to the Buddha. He praised her forbearance and preached the *Uraga Sutta* (*SnA*. I, 3).

C. W.

1 *Mhv*. (xxx, 84) tells of the scene of the subjugation having been painted in the relic chamber of the Mahāthūpa (2nd cent. B. C.) in Anurādhapura. A relief at Abhayagiri thūpa, in the same city, has been suggested as another representation (D. T. Devendra, *Classical Sinhalese Sculpture*, Pl. 95). The story is known from Gandhāra sculpture (A. Foucher, *L'art Gréco-bouddhique du Gandhāra*, figs. 252–3, 323) as well as in that of Nāgārjunakoṇḍa (*ASIMem*. 54, Pl. LXIX).—G. P. M.

ĀḶAVAKA SUTTA (1), same as the *Āḷava Sutta* (*S*. I, 213). It occurs in the *Uraga Vagga* of the *Sutta Nipāta* (pp. 31 ff.). The sutta records a number of questions asked of the Buddha by the yakkha Āḷavaka and the Buddha's answers to them. It is said that Āḷavaka's parents had learnt the first eight of these questions with their answers from the Buddha Kassapa and had taught them to Āḷavaka in his youth. But as Āḷavaka could not remember the answers he had the questions written on a gold leaf with red paint, lest he too should forget them, and this he stored away in his palace. The answers to these questions are said to be within the range of knowledge only of Buddhas (*SnA*. 228) and those given by the Sākyamuni were exactly the same as the answers of the Buddha Kassapa (ibid. 231). The last five questions were asked by Āḷavaka on his own initiative (ibid. 234).

The *Āḷavaka Sutta* is included in the list of *parittas*.

C. W.

ĀḶAVAKA SUTTA (2) contains a conversation between the Buddha and Hatthaka Āḷavaka, in which the Buddha states that he is among those who enjoy real happiness, for he has destroyed lust, hatred and delusion. The sutta occurs in the *Puggala Vagga* of the *Tika Nipāta* of the *Aṅguttara Nikāya* (I, 136 f.).

ĀḶAVA SUTTA, same as the *Āḷavaka Sutta* (q. v.) of the *Sutta Nipāta*. This sutta occurs in the *Yakkha Saṃyutta* of the *Saṃyutta Nikāya* (I, 213 ff.). It records the questions asked of the Buddha by the yakkha Āḷavaka and the Buddha's answers to them.

ĀḶAVĪ, an ancient town of India which occurs in the story of the Buddha and mostly at the various times of his residence in Aggāḷava vihāra which was close by. It is mentioned in the introductory recitals of the following *Jātakas* : *Tipallatthamiga* (No. 16), *Maṇikaṇṭha* (No. 253), *Brahmadatta* (No. 323) and *Aṭṭhisena* (No. 403). Āḷavī was situated between Rājagaha and Sāvatthi, being 30 *yojanas* from the latter and probably 12 *yojanas* from Bārāṇasī. It was in this town that the Buddha, in the sixteenth year after the attainment of Buddhahood, spent the whole period of his

'retreat' during the rainy season He is then said to have preached the doctrine to 84,000 people. On one occasion, when the townsfolk had treated him to a meal, he postponed the giving of thanks until a poor farmer who had been anxious to listen to him had arrived. The man was first fed on the Buddha's request and thereafter hearkening to the sermon reached the first stage of the Path (*sotāpatti*). At another time the Buddha came to Āḷavī all the way from Jetavana in order to be of help to a weaver's daughter.

The people of the town were known as Āḷavakā and their king as Āḷavaka. Āḷavaka yakkha and Hatthaka Āḷavaka were famed as the residents of the town. The therī Selā, the daughter of a king, was also born here, and therefore came to be known as Āḷavikā (*Psalms of the Sisters*, p. 43). There was a large Saṅgha community in the town which, becoming a busy residential centre, induced the Buddha to lay down regulations in regard to the erection of buildings.

Āḷavī (var. Aṭavī) has been identified with Newal (Nawal) in the Urao district of the (former) United Provinces, as well as with Aviwa which is 27 miles north-east of Etwah. A suggestion that it had been on the bank of the Ganges does not appear to be tenable (*DPPN*. I, pp. 295 f.).

D. T. D.

ĀḶAVI-GOTAMA (var. Ālavi-Gotama, Āḷavī-Gotama), an arahant thera who reached that state through faith. This is told in a stanza by the Buddha who appeared in a golden beam of light before Piṅgiya, when he was singing the Buddha's praises to his former teacher the brāhman Bāvarī, at the latter's hermitage. The Buddha exhorts Piṅgiya to evince similar faith and win the deathless state (*Sn. v.* 1146 in *Pārāyana Vagga*; *SnA*, p. 606; *Nd*. II, 55, 104; *NdA*. II, 94).

L. R. G.

ĀḶAVIKĀ (1), the monks of Āḷavī. See ĀḶAVAKĀ.

ĀḶAVIKĀ (2), a nun. See ĀḶAVĪ and SELĀ.

ĀḶAVIKĀ SUTTA, first sutta of the *Bhikkhunī Saṃyutta* of the *Saṃyutta Nikāya*, contains a conversation between the therī Āḷavikā (Selā, q.v.) and Māra. There is no deliverance in this world, says Māra, who advises Āḷavikā to give up her profitless, solitary life and enjoy the pleasures of the senses lest she should repent afterwards. But she retorts that a deliverance does exist here in this world, which she has already made her own. Māra disappears then and there (*S*. I. 128).

C. W.

ĀLAYA, attachment, as a developed meaning from what was originally a roosting place or perch, an abode or house (*gehālaya*: *J*. I, 10; *Miln*. 213). Ethically, it acquired the meaning of desire, clinging and lust; taking pleasure in, being devoted to and getting excited about the things to which one is attached (*ālayarāma*, *ālayarata*, *ālayasamudita*: *S*. I, 136). And thus, house and home being the chief objects of attachment, *ālaya* is synonymous with *oka*, resting place, shelter, dwelling, attachment (e.g., *DhpA*. II, 170).

The *Sāratthappakāsinī* alludes to the wife as a nest by reason of attachment (*ālaya-vasena bhariyaṃ kulāvakaṃ katvā*: *SA*. I, 38). But, also, the Four Noble Truths are enumerated on the basis of dependence or reliance (*ālaya*), used as a synonym of craving (*taṇhā*) and hence of conflict (*dukkha*): reliance (*ālaya*), delight in reliance (*ālayārāmatā*), removal of reliance (*ālaya-samugghāta*), and the means to the removal of reliance (*ālaya-samugghātakūpāyāna*: *Vism*. p. 422, xvi, § 28).

A still further developed meaning is found in attachment as imputation: 'though not mad, he pretends to be mad' (*ummattakālayaṃ karoti*: *Vin*. II, 82) and even as impersonation, e.g., in Devadatta's efforts to pose as a Buddha (*Sugatālayaṃ*: *J*. I, 491).

H. G. A. v. Z.

ĀLAYA-VIJÑĀNA, one of eight or nine kinds of consciousness in Buddhist psychology. The theory of *ālaya-vijñāna* was elaborated mainly in the Yogācāra school in India. When the word was translated in China Paramārtha and his colleagues (the so-called older translators) transcribed the word *ālaya* as *a-li-yeh* (阿黎耶 or 阿梨耶), and represented its meaning by *wu-mei* (無沒), or 'non-dissolution'. The later translators, such as Hsüan-tsang, however, copied this Sanskrit word as *a-lai-yeh* (阿賴耶) and translated it as *tsang* (藏), meaning 'store'. According to the former transcription the word is pronounced

a-laya with a short vowel *a*, meaning 'non-dissolution', that is, a 'non' (*wu*)-*laya* 'dissolution' (*mei*). If *a* is pronounced as a long vowel, the word may be translated as *tsang* (藏), for *ālaya* means 'dwelling' and 'receptacle'. Thus *a-li-yeh* and *a-lai-yeh* are two different transcriptions by the older and the later translators. It should be noted, however, that they have had different doctrinal connotations, for, *a-li-yeh* appears in the books pertaining to the nature of Dharma, such as *Ta-ch'eng-ch'i-hsin-lun* (大乘起信論, Discourse on the Awakening of Faith in the Mahāyāna), while *a-lai-yeh* is found in the books pertaining to the characteristics of Dharma, such as *Vijñaptimātratā-siddhi*. In China, where the study of the characteristics of Dharma gained its greatest popularity in the Yogācāra school, the word *a-lai-yeh* has been exclusively employed to represent *ālaya*.

Origin of the Ālaya Thought. We can trace the origin of the *ālaya*-concept as early as the *Maitrāyaṇa Upaniṣad*. In Buddhist sūtras, such as the *Āgamas*, mention is made, here and there, of this concept. In Asaṅga's *Mahāyānasaṅgraha-śāstra* a notable passage is quoted from the *Tsêng-i-a-han-ching* (增一阿含經, *Ekottarāgama Sūtra*) which discloses the existence of *ālaya* in four modes i.e., *ālayābhirata* (ālaya-loved), *ālayarata* (ālaya-enjoyed), *ālayasamudita* (ālaya-indulged-in), and *ālayārāma* (ālaya-delighted-in). *Ālaya* is here interpreted as 'that which is loved and attached to by living beings'. The existing Chinese text of *Tsêng-i-a-han-ching* does not contain a passage corresponding to this quotation, but similar ones are found in the Pali text of the *Aṅguttara Nikāya* (e.g. IV, 128), the *Fu-pên-hsing-chi-ching* (佛本行集經, *Buddhacaritasaṅgraha Sūtra*) etc.

The traditional Buddhist schools of India proposed theories admitting, though not explicitly, the existence of *ālaya*. The sub-conscious element is called *bhavaṅga-vijñāna* (underlying factors of existence) in the Prajñaptivāda, a branch of the Mahāsāṅghikas (or, in another opinion, in the Tāmraparaṇīya of the Theravādins), 'pudgala neither identical with nor separated from skandha' in the Vātsiputrīya, a branch of the Theravādins, *āsaṃsārikaskandha* or *saṃsārakoṭiniṣṭha-skandha* (skandha which lasts to the end of saṃsāra) in the Mahīśāsaka, and 'subtle consciousness' in the Saṅkrānti, are all considered as the persisting element underneath the ordinary six kinds of consciousness. It should be noted that, as the fundamental Buddhist principle of 'non-self' (*anātman*) admits of no permanent self presiding over an individual being, the subjective personality which continues in the causal circle of delusion-action-suffering is apt to be overlooked. To avoid this, the abovs proposition, admitting some permanent element within one's self, was established on the basis of the theory of transmigration. These theories, however, were not sufficiently convincing, for they failed to explain clearly the subjective personality which undergoes transmigration and yet that is not identified with a permanent 'self'. It was Asaṅga (4th cent. A. C.), a great authority of the Yogācāra school, who, from the Buddhist standpoint of 'non-self', proposed for the first time the existence of *ālaya-vijñāna* which acts as the subject in the cycle of births and deaths. Based upon the teaching of the *Mahāyāna-abhidharma Sūtra*, and the *Sandhinirmocana Sūtra*, he composed treatises, such as the *Prakaraṇāryavāca-śāstra* and the *Mahāyānasaṅgraha-śāstra*, in which the persisting element within each individual is represented as *ālaya-vijñāna*, or a basic consciousness. His theory was further studied by his younger brother Vasubandhu and systematised most skilfully into the *Vijñapti-mātratā–triṃsikā*. In this treatise the nature of *ālaya-vijñāna* was revealed in its entirety. About 200 years later, Dharmapāla expounded this theory in full detail in his *Vijñapti-mātratā-siddhi-śāstra*, thus giving a further clarification to the characteristics of this consciousness. The *Vijñapti-mātratā-siddhi-śāstra* was rendered into Chinese by a later translator, Hsüan-tsang. As this translation came to be employed as the fundamental literature of the Fa-hsiang or Dharmalakṣaṇa school, the exposition of *ālaya-vijñāna* as adopted by this school is wholly based upon this treatise. The following description as regards the nature of this consciousness is thus derived from the same source.

As the *ālaya-vijñāna* is the last of the eight kinds of consciousness established in the Fa-hsiang doctrine, it is also called the eighth consciousness. The designation 'basic consciousness' is also given to the *ālaya-vijñāna* because all phenomena manifest themselves with this consciousness as the basis.

The *Vijñaptimātratā-triṃśikā* describes the *ālaya-vijñāna* as follows: "The first (transformation) is *ālaya-vijñāna*, or *vipāka* (differently matured) or *sarvabījaka* (possessed of all seeds)." In this remark three characteristics of this consciousness are distinguished, that is, *ālaya-vijñāna* as the self-characteristic, *vipāka* as the effect-characteristic, and *sarvabījaka* as the cause-characteristic. These are detailed here below.

(A) Self-characteristic is, in other words, self-substance. The self-substance of this consciousness is what the term *ālaya* literally means. As stated above, *ālaya* is translated as 'store', to which three connotations are given, i.e., 'to store', 'to be stored' and 'store attached to'[1]. 'To store' (*nêng-tsang*, 能藏) means that this consciousness stores 'seeds' of all phenomenal existences. In this case, 'seeds' are those that are 'stored'. 'Seeds' are so called because they are direct causes for the manifestations (or presentations) of all things; they are stored in the *ālaya-vijñāna*. 'To be stored' (*so-tsang*, 所藏) means that this consciousness is 'perfumed'[2] (and seeds are planted) by the preceding seven classes of consciousness, i.e., the consciousness of the eyes, ears, nose, tongue, body, mind (sense-control) and *manas* (self-consciousness). In this case, the seven classes of consciousness are on the active side of 'perfuming', hence 'storing'; while the eighth one is influenced by their 'perfuming' and 'seed-planting' activity, hence the passive expression 'to be stored'. In short, the passive phase of *ālaya-vijñāna*, or the phase of its being influenced by the seed-planting activity of the other seven classes of consciousness, is expressed as 'to be stored'; and the active phase of its preserving the 'perfumed' or 'planted' seeds is shown as 'to store'. 'Store attached to' (*chih-tsang*, 執藏) implies that, as this consciousness continues to exist without interruption, constituting the subject of each individual, it is 'attached to' by the *Manas*, or self-consciousness[3] (the seventh consciousness) with a false idea of 'I'. The above three distinctions are called the threefold store of *ālaya*[4].

There are three ranks of this consciousness (applicable in either state of cause and effect), according to which three different designations are given to it. The first is the rank of manifesting self-love and attachment. People of this rank vary from ordinary men subject to beginningless transmigration (*saṃsāra*) up to bodhisattvas in the seventh stage, including students of Dviyāna (vehicles of śrāvakas and pratyekabuddhas) still in the process of learning. In this rank the eighth kind of consciousness is incessantly attached to by the *Manas*, and self-attachment (*ātmagrāha*) manifests itself. The term *ālaya* is used in this rank. Next is the rank of fruition of good or bad karma. This is the division under which fall ordinary men up to the state of bodhisattvas with the diamond mind (*vajra-citta*) and saints of Dviyāna who do not require any further training. The eighth consciousness in this rank is looked upon as the fruition of general reward which is produced by the influence of good or bad actions, or karmas leading to differently matured states. Instead of *ālaya*, the term *vipāka* is used in this rank as the designation of this consciousness which means 'different maturity'. The third is the rank of sustaining and holding. It includes all beings from ordinary men, who have transmigrated from the past without beginning, up to the Buddhas who enjoy their endless reward. Here the eighth consciousness holds and sustains all the seeds, material and mental, and the five organs.

1 "When all things are reflected on our mind, our discriminating or imaginative power is already at work. This is called our consciousness (*vijñāna*). Since the consciousness co-ordinating all reflected elements stores them, it is called the store-consciousness or ideation-store—I prefer to use the term ideation-store. The ideation-store itself is an existence of causal combination, and in it the pure and the tainted elements are causally combined or intermingled. When the ideation-store begins to move and descend to the everyday world, then we have the manifold existence that is only an imagined world. The ideation-store, which is the seed-consciousness, is the conscious centre and the world manifested by ideation is its environment. It is only from the Buddha's Perfect Enlightenment that pure ideation flashes out" (J. Takakusu, *The Essentials of Buddhist Philosophy*, Asia Publishing House, Bombay, 1956, p. 83).

2 To be 'perfumed' is to have impressions made upon it by cognition and action. It thus becomes efficient in manifestation. The efficacy or energy which produces a result is called a 'seed'.—G. P. M.

3 Takakusu (op. cit.) calls this "thought-consciousness".

4 "Among these eight consciousnesses .... the first five consciousnesses are simply the senses; the sixth, the sense center, forms conceptions out of the perceptions obtained from the outside; the seventh, the thought-center, thinks, wills and reasons on a self-centered basis; the eighth, the store-center, stores seeds, i.e., keeps efficiency or energy for all manifestations. The sixth, the seventh, and the eighth always act on one another, for the sixth is the general center of perception and cognition inwardly which acts outwardly on the basis of the thought-center which in turn acts on the basis of the all-storing center. The *Manas* (7th) is responsible for self-consciousness, self-interest, or selfish motives. The subjective function of the eighth is seen and regarded by the seventh as self (*ātman*) though in reality there is no such thing as self. This false idea pollutes all thoughts and gives rise to an idea of individual or personal ego or soul" (Takakusu, op. cit. p. 95).

The term *ādāna*, meaning 'holding', is employed in this rank. To sum up, all the three designations can be used to represent the eighth consciousness of people up to the bodhisattvas in the seventh stage and followers of Dviyāna in the stage of learning; two designations, that is, *vipāka* and *ādāna*, are applicable to the bodhisattvas in higher stages and the saints of no-more-learning (*aśaikṣa*): and, finally, the Buddha's eighth consciousness has only one designation, *ādāna*. In spite of the fact that these three designations equally express the 'characteristic of self' of the eighth consciousness, *ālaya* is exclusively used to represent it, because the state of this consciousness to which the term *ālaya* is given, or in the rank of manifesting self-love and attachment, is a deterrent to the realisation of the fundamental Buddhist principle of 'non-self'.

(B) Effect-characteristic. This consciousness is viewed here as an effect—the effect arising out of a proper cause. The Sanskrit term *vipāka* which represents this characteristic of the eighth consciousness is, as mentioned above, translated as 'different maturity'; it has varied meanings, of which, especially used here is the meaning of 'result matured differently from cause'. The implication is that this consciousness is a neutral (*avyākṛta*) fruition obtained from causes of good or bad actions—or, expressed in terms of causal sequence, the cause matures into a result of a different nature. It should be noted that the cause involved in the 'different maturity' is in reality the by-cause, or the indirect, co-operative cause, and not the direct one. The 'seeds' which are the direct cause for the existence of this consciousness are of an 'unobscured and neutral' nature (*anivṛta-avyākṛta*), being too powerless to manifest themselves without the strong help of good or bad seeds. These co-operative seeds of good or bad nature are products of the 'perfuming' influence of good or bad actions, so they are called karma-seeds, or simply karma; while seeds as the direct cause are called *abhilāpa*-seeds (seeds of words or terms), for they are produced by the influence of things. In this case, the direct cause is of a neutral (unobscured) nature, and the by-cause either good or bad. The by-cause is here used instead of this cause, hence we have the passage "the cause is either good or bad, while the effect is neutral". This is the meaning of 'different maturity'.

Next, we shall observe the distinction between 'real different maturity' and 'products of different maturity'. The former is the full name of 'different maturity' used as a designation of the eighth consciousness; this term signifies the fruition of the general reward (effect) of a sentient being 'Products of different maturity' means the particular rewards (effects), or differently matured fruitions of one's six kinds of consciousness, such as difference of sex, of being wise, foolish, handsome or ugly. With regard to the 'real different maturity' three conditions are to be considered: fruition of karma, continuity, and universal presence in the three realms. 'Fruition of karma' denotes the above-mentioned 'differently matured, neutral fruition' brought about by one's good or bad actions. 'Continuity' means a continual existence without interruption. 'Universal presence in the three realms' indicates the quality of existing anywhere in the three realms, i.e., realm of desire (*kāma-dhātu*), realm of form (*rūpa-dhātu*) and realm of the formless (*arūpa-dhātu*). These three are conditions for the 'fruition of the general reward' (or 'different maturity'). It is only the eighth consciousness, and none of the other seven kinds, that satisfies all the three conditions and is qualified to be the 'fruition of the general reward'. This is the 'effect-characteristic' of the eighth kind of consciousness, or the 'real different maturity' or the 'fruition of the general reward'.

(C) Cause-characteristic. In this aspect the eighth kind of consciousness is considered as a cause, the cause for all existing things. 'Cause' here implies the 'seeds' which are direct causes for the presence of all phenomena. As this consciousness is capable of holding and preserving such seeds, it is described as *sarvabījaka* in the *Vijñapti-mātratā-triṃśikā*. *Sarvabīja* means 'all seeds', and *sarvabījaka* denotes the possession of all seeds by the eighth consciousness which manifests them. The theory, which asserts that this consciousness as it is possessed of all seeds causes all phenomena to appear, is technically called the theory of causation by the *ālaya-vijñāna*; and we give the name of 'Consciousness-only Doctrine' (*vijñapti-mātratā-vāda*) to the assertion that the manifestation of all things rests on consciousness.

Now, the *ālaya-vijñāna* as a mental apparatus presupposes objects which it cognises. They are: seeds, the five organs, and the material world. 'Seeds', as explained above, are direct causes for all existing things, and originally are products of 'perfuming' influences of the former seven kinds of consciousness. They are viewed as part of the objects (this objective aspect is called 'seen portion') which this consciousness recognises (this subjective

aspect is called 'seeing portion'). The five organs are the five sense-organs, i.e., eye, ear, nose, tongue and body. The material world signifies all external things, such as mountains, rivers, grass and trees. As is clear, the five organs denote the physical existence of a sentient being, while the material world denotes the world of nature as it outwardly exists. It is noted that, unlike the other kinds of consciousness which literally discern and cognise things, the *ālaya-vijñāna* recognises, or in reality manifests, the five organs of the body and the material world outwardly and embraces the seeds inwardly, as it presents itself. 'Recognition', therefore, denotes that activity of the eighth consciousness which manifests these three things, inwardly and outwardly. That this consciousness presents itself implies that a sentient being exists, that is to say, he exists by causing his *ālaya-vijñāna* to manifest his own body and the world of nature as his abode and to store inside himself the seeds as the energy for reproducing these phenomena. This evolutionary process of a sentient being upon the basis of the *ālaya-vijñāna* is called causation by the *ālaya-vijñāna*. As the *ālaya-vijñāna* is the fruition of the general effect of a sentient existence, once it manifests itself, it continues to be and also serves as the foundation of sentient existence [5].

Thus, the substance of this consciousness never ceases to be [6]; but the designation of *ālaya* is replaced by *vipāka* or *ādāna* when one attains the bodhisattva's eighth stage or arhantship. It is because the eighth consciousness in this rank is no more influenced by the self-attachment of the *Manas* (the seventh consciousness). Further, when the fruition of Buddhahood is obtained, the designation of *vipāka* is not to be used, thus leaving only one designation, *ādāna*, for the consciousness of this highest rank. The reason is that the state of Buddhahood is not a neutral fruition as differently matured from good or bad actions, but of the nature of perfect purity and undefiled goodness. The term *ādāna* is applicable to the 'state of cause' which precedes the Buddha's fruition, but *amala* (taintless), which is another designation of the eighth consciousness, is exclusively used for the state of the fruition of Buddhahood. As, in the highest state, wisdom is more powerful than discerning activity of consciousness, the eighth consciousness is called by the name of *ādarśajñāna*. The Buddha's eighth consciousness is so termed because it is taintless consciousness. Again, the seeds hoarded in it are only undefiled ones. In this respect, the state of the fruition of Buddhahood is distinguished from the state of cause in which the preserved seeds are defiled [7].

Undefiled seeds are indeed preserved even in the state of cause, but they exist *a priori*; so they differ from those seeds produced by the 'perfuming' influence of the former seven kinds of consciousness and recognised as objects of the eighth consciousness. Such seeds as are recognisable as objects must necessarily be defiled ones.

In this way, the *ālaya-vijñāna*, being in itself a defiled phenomenal consciousness and its products being all defiled phenomena, the theory of causation by *ālaya-vijñāna* is otherwise called the theory of 'tainted causation' or 'causation by phenomenal consciousness'. In this case, 'tainted' means 'defiled' and 'phenomenal consciousness' implies that this consciousness is a phenomenal existence as distinguished from a noumenal existence called 'noumenal consciousness'. This is the most noteworthy distinction which characterises this theory of causation, which is the special teaching of the Dharmalakṣaṇa (q.v.) or Hossō school.

In the foregoing passages we have considered an oultine of the *ālaya-vijñāna* doctrine of the Yogācāra school. Some of the traditional Buddhist schools, as already mentioned, had indeed concepts of mind similar to that of *ālaya-vijñāna*, but they were not represented in clear logic; and others

5 "Each of the consciousnesses has four functional divisions of independent nature: 1. the objective or the seen portion (*lakṣana-bhāga*), 2. the subjective or the seeing portion (*darśana-bhāga*), 3. the self-witness or the self-assuring portion (*sākṣātkāri-bhāga*), 4. the rewitnessing of self-witness or the reassuring portion. The objective is a shadow image of an outer object reflected on the mind-face, and the subjective illumines, sees and experiences it. Now, who will know that the subject has seen the object or the shadow-image? It is the mind itself that will see and acknowledge the subjective function. This function of cognition is called the Self-witness, without which no knowledge can be obtained. The Rewitnessing of Self-witness completes the mental faculty. These are the four mental functions" (Takakusu, op. cit. p. 90).

6 "*Ālaya*-consciousness itself is not an unchangeable fixed substance (*dravya*) but is itself ever changing instantaneously (*kṣaṇika*) and repeatedly; and, being 'perfumed' or having impressions made upon it by cognition and action, it becomes habituated and efficient in manifestation. It is like a torrent of water which never stops at one place for two consecutive moments. It is only with reference to the continuity of the stream that we can speak of a river" (Takakusu, op. cit. p. 92).

7 "When one's knowledge and wisdom have been perfected by self-culture, the eight consciousnesses will turn into perfect wisdom as follows: The first five consciousnesses will become the wisdom that accomplishes all that should be performed. The sixth, the sense-center (*Mano-vijñāna*), will become the wisdom of good observation. The seventh, the thought-center (*Manas*), will become the wisdom of equanimity. The eighth, the ideation-store, will become the 'wisdom of magnificent mirror'. These constitute the fourfold wisdom of the Buddha" (Takakusu, op. cit. p. 97).

such as the Sarvāstivādins, did not recognise any consciousness other than eye-, ear-, nose-, tongue-, body-, and mind-consciousness. Such being the case, the formulation of *ālaya-vijñāna* as the fruition of general effect in a sentient being marks an epoch-making revolution in the doctrinal history of Indian Buddhism. It is natural then that the proponents of this theory should have been very scrupulous in asserting the existence of this consciousness. In the *Vijñapti-mātratā-siddhi* five sūtras are cited and ten reasons are given as authoritative and logical evidence for its existence.

Theories on Ālaya-vijñāna in Chinese Buddhism. In expounding the theory of *ālaya-vijñāna* we have exclusively followed the thought of the later translator Hsüan-tsang (and his disciple Ku'ei-chi). There are, however, three Chinese translations of the Yogācāra philosophy: (1) Translation by Bodhiruci, Ratnamati, etc., in the Northern Wei dynasty; Vasubandhu's *Daśabhūmi-śāstra* was translated, and the Ti-lun sect established. (2) Translation by Paramārtha (or Chen-ti) in the Ch'en dynasty; Asaṅga's *Mahāyāna-saṅgraha-śāstra* and Vasubandhu's commentary to the same were translated; upon these was founded the She-lun sect. (3) Translation by Hsüan-tsang in the T'ang dynasty; Dharmapāla's *Vijñapti-mātratā-siddhi-śāstra* was translated, from which the Fa-hsiang sect originated.

These three have each their own characteristic features; each interpretation of the *ālaya-vijñāna* differs greatly from others. In this article Hsüan-tsang's translation has been exclusively employed because it gained greater popularity than the other two and came to represent this kind of ideology. A few additional remarks on the other translations, however, are necessary to make clearer by comparison the true meaning of this consciousness.

(*a*) The Ti-lun sect: In the *Daśabhūmi-śāstra*, the *ālaya*, transliterated as *a-li-yeh* in Chinese, is represented as stainless and pure true consciousness which in essence is *tathatā*. Again, the consciousness called *ādāna* is revealed, the meaning of which is vague in the text, but in the later doctrine of this sect interpreted as stained delusory consciousness. In the Ti-lun sect eight kinds of consciousness are distinguished, of which the first five (to which the term *shih* 識 or *vijñāna* is applied), the sixth or thought-consciousness (*i* 意 or *manas*) and the seventh or *ādāna*. (*hsin* or *citta*) are delusory types of consciousness, while the eighth or *ālaya* is the true consciousness. The differentiated, phenomenal appearances are explicable as the manifestations of the *ālaya* or the true consciousness. According to the mind-theory of this sect, the true consciousness has three distinct phases, i.e., substance, appearance and activity, and the universe is divided into two: the absolute and undifferentiated entity (the phase of substance) and the causally determined phenomena (the phases of appearance and activity) which manifest themselves in differentiated forms in accordance with defiled or pure causality. In the defiled condition, this consciousness, combined with delusion (i.e., delusory mind, thought and consciousness), actualises itself as the phenomenal existence of birth and death; while in the purified condition, it gathers all merits and virtues by practising the way out of delusion. Thus, the phases of appearance and activity of the true consciousness are viewed as either defiled or pure phenomena in their differentiated aspects; in spite of all changes the substance remains pure and stainless, true consciousness. The development of the true consciousness into manifold appearances of defiled or pure nature is compared to the manufacturing of golden objects which remain gold, whatever forms they take—watch, vase, ring, button, etc.

In the later period this sect divided itself into two, i.e., the Southern and Northern Ways. The former, steadfast to the original doctrine, insisted that the *ālaya* is the undefiled, pure, true consciousness, but the latter took the contrary view, asserting that this consciousness is a delusory one, subject to defilement and change. As the latter view is incidentally identical with the doctrine of the Shê-lun sect which originated somewhat later, the Northern Way was gradually absorbed in the Shê-lun sect when this new sect gained popularity. Therefore, the theory of the true consciousness, preferred by the Northern Way as regards the *ālaya*, came to be taken as the orthodox view of the Ti-lun sect.

(*b*) The Shê-lun sect: Based upon Paramārtha's translation of the *Mahāyāna-saṅgraha-śāstra* and its commentary, the Shê-lun sect developed a mind-theory which enumerates nine kinds of consciousness, of which the first eight are consciousness of eye, ear, nose, tongue, body, mind, *ādāna* and *ālaya*. In asserting the existence of *ādāna* as the seventh and *ālaya* as the eighth consciousness, this sect shares the same doctrine with the Ti-lun sect; but its insistence on the existence of *amala* (a-mo-lo 阿摩羅) as the ninth, distinguishes

the mind-theory of this sect from theories of the eight kinds of consciousness in other sects. The text of the śāstra makes no mention of *amala*, but, suggested by the occurrence of the term in other works translated by Paramārtha, the students of this sect in later periods came to entertain this mind-theory. The most characteristic feature of this sect is seen in its interpretation of *ālaya* and *amala*. Firstly, *ālaya* is considered to be of dualistic nature, that is, true and delusory; the phenomenal aspect of the *ālaya* is of delusory nature, while the noumenal one is of true or substantial nature. In this respect the Shê-lun sect differs from the Fa-hsiang school which conceived of the *ālaya* as delusory, and not true; again, it is distinguishable from the Ti-lun sect in which this consciousness is viewed as pure and stainless. As far as the delusory aspect of *ālaya* is concerned, this sect maintains, like the Fa-hsiang school, the theory of defiled origination, i.e., origination of all phenomena from ' eeds' contained in the *ālaya*. But, unlike the theory of delusory *ālaya* of the Fa-hsiang school, the substance of *ālaya* is considered to be of the nature of *tathatā*. The substance of *ālaya* is essentially the ninth consciousness, *amala*, which is of a pure and stainless nature. In the state of cause, or transmigration, the *amala* moves under the influence of the defiled seven kinds of consciousness and causes the *ālaya* to manifest itself in its delusory aspect, thus resulting in the origination of defiled phenomena. It is noticed, however, that this theory of defiled origination is to be distinguished from that of causation from *ālaya*: the former considers the defiled phenomena as merely superficial manifestations and appearances of the *tathatā* inside the *ālaya*, while the latter views phenomena independently of the *tathatā*.

This sect, it should be noted, stands on the same footing as the Ti-lun sect and *The Awakening of Faith* (*Ta-ch'êng-ch'i-hsin-lun*, 大乘起信論) translated by Paramārtha; they all have the common characteristics of the earlier Chinese translation. In its interpretation of phenomena the Ti-lun sect attributes all phenomenal things to the appearance and activity of the *tathatā* which is the substance of consciousness; again according to *The Awakening of Faith*, all existing things are explained as self-actualisations of the *ālaya* (*a-li-yeh*) which takes shape, under the influence of the ignorance (*avidyā*), from the Tathāgata-matrix of the substance of Mahāyāna. In this way the Shê-lun sect, the Ti-lun sect and *The Awakening of Faith* are similar to each other in interpreting phenomena in terms of self-actualisation of the *tathatā*. In *The Awakening of Faith*, it must be added, the *ālaya* is of dualistic nature, true and delusory, for the designation of *ālaya* is given to the Tathāgata-matrix at the first moment of its movement under the influence of ignorance. The Hua-yen sect in the T'ang dynasty has approximately the same standpoint as this; so it is only the Fa-hsiang school that entertains a different opinion as to the *ālaya*.

The theory of origination from *ālaya* which appears in the earlier translation is called the theory of origination from the noumenal consciousness, for the earlier translators considered phenomena as the *tathatā* itself or as manifestations of the *tathatā*; this may also be called the doctrine of *dharmatā*, or the nature of *dharma* (*fa-hsing* 法性)—*hsing* 性 meaning the *tathatā* which, according to this doctrine, develops itself into phenomena. The later translators, on the other hand, conceive of the *ālaya-vijñāna* as phenomenal, and not noumenal or of the nature of the *tathatā*; because the phenomena are here explained as the manifestations of the phenomenal *ālaya*, we call this mind-theory the theory of origination from the phenomenal consciousness; this is the doctrine of *dharma-lakṣaṇa* or characteristics of dharma (*fa-hsiang* 法相)—*hsiang* 相 denoting a phenomenon (*ālaya*) which develops itself into phenomena (all existing things). In the case of *dharma-lakṣaṇa*, the *tathatā* is considered as the foundation upon which the *ālaya* manifests all existing things. Therefore, the *tathatā* may be called the substance of phenomena; but a distinction is made between the 'proper substance' (*tang-t'i-t'i* 當體體) in the theory of the earlier translators and the 'substance as a resting place' (*so-i-t'i* 所依體) in the later translation. The former means that the substance of phenomena is the *tathatā*, while the latter means that the *tathatā* serves as a basis upon which phenomena exist as they are. Herein lies the fundamental difference in standpoint between these two translations as regards the relation between *tathatā* and phenomena.

See also ASAṄGA (section on *Ālaya vijñāna*).

S. F.

ALCOHOL. The Pali word *surā* is the generic name for many kinds of intoxicating liquor, which may be prepared from crushed seeds or flour (*piṭṭha*), from sweetmeats (*pūva*), from boiled rice (*odana*), from what is included in yeast (*kiṇṇa-pakkhitta*) or from some artificial ingredients (*sambhāra-saṃyutta*). Together with juices extracted from flowers (*puppha*), fruits (*phala*), honey (*madhu*), sugar (*guḷa*) or other artificial ingredients (*sambhāra-saṃyutta*), collectively called spirits (*meraya*), which constitute intoxicating drinks (*majja*), they are objected to on the ground of inducing negligence (*pamāda*). The abstinence from intoxicants is the object of the fifth precept (*surā-meraya-majjapamādaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi*), but the partaking thereof is not included in the ten unskilful actions (*akusala kamma*) of body, word and thought. It is, however, included in indulgence in sense-satisfaction (*kāma*) which is not limited to sexual delights only. See PAÑCASĪLA.

ALERTNESS, synonym of mindfulness (*sati*), awareness, attention. Although less frequently used by authors on the subject in English, it is in a way more appropriate than any other translation of the term. *Sati* is certainly not memory, although the Sanskrit form *smṛti* has that meaning; it is also more than attentive awareness of things happening in the physical world of events or in the mind. For awareness of an event is usually awareness of a reaction thereto, which is an after-event. But the mindfulness which is *sati*, as the four methods of awareness (*satipaṭṭhāna*), is a constant state of alertness and watchfulness, which does not merely pay attention to states which have arisen but rather to states as they arise. "Inhaling a deep breath he is aware: I inhale a deep breath" (*dīghaṃ vā assasanto : dīghaṃ assasāmīti pajānāti : M.* I, 56).

Alertness, moreover, has a certain neutrality which may not be found always in attention. In attention one is prepared and is on the lookout for a certain event: and the mind may be prejudiced. But alertness is a ready receptivity which is more passive and hence neutral. See SATI.

H. G. A. v. Z.

ĀLI and KĀLI. These compound words are derived from the Sanskrit word *āli*, meaning 'series', together with either *a* (first vowel) or *ka* (first consonant).

Āli (a + āli) as a compound is the term used in tāntric Buddhism to denote the 14 vowels of the Sanskrit alphabet taken together as a mystic syllable (*mantra*). The mantras are given such importance in tāntric Buddhism that they can be said to constitute its backbone, and *āli* is one such important mantra. The 35 consonants of the alphabet are treated identically and are similarly called *kāli* (ka + āli). To facilitate the clear understanding of *āli* and *kāli*, a brief account of the historical development of the mantras is necessary.

In the beginning there were the Vedic mantras which, of course, had some meaning. Later they were succeeded by the Buddhist protective spells (*paritta*) which, too, are used as mantras. Thus, it will be seen that even the early Buddhists had some belief in the power of the sound of a word, a power other than what lies in its accepted meaning. Later, in Mahāyāna Buddhism there developed the system of shortening very long sūtras into small formulas, to enable ordinary lay disciples to commit them to memory. These were technically called *dhāraṇī*. The next step in the chain of their evolution was the formation of mantras which were even shorter than the *dhāraṇī*. In this way the *Prajñāpāramitā Sūtra* of Mahāyāna Buddhism, which has 8,000 stanzas, was reduced to a mantra of a single syllable, *pram*.

The tāntric Buddhists believe that these mantras, which are nothing but unmeaning syllables, are sacred and have immense power. If uttered correctly and repeatedly, these mantras can, it is believed, confer even Buddhahood. The reciter has to continue uttering the mantras with full concentration, till there is no tired feeling (*tāvajjapet yāvat khedo na bhavati : Sādhanamālā*, p. 10).

It was as a further development of this tāntric conception of the mantras that the letters (*varṇa*) of the alphabet were also transformed into mantras in *āli* and *kāli* representing the vowels and the consonants, respectively.

The conception of *āli* and *kāli* cannot be clearly understood without an idea of the philosophical principle of 'duality in non-duality' as taught in tāntric Buddhism. The fundamental unity of continued existence (*saṃsāra*) and emancipation (*nirvāṇa*) is a basic philosophical tenet of tāntric Buddhism. Apparently, there is the duality of existence (*saṃsāra*) and non-existence (*nirvāṇa*). The yogin has to begin his course of training in this apparent duality and the training is to conceive of this existence in the knowledge of its non-existence. This makes him realise the dreamlike nature of its apparent duality as a matter of self-experience (*svayaṃvedya*). To achieve this, existence (*saṃsāra*) itself has to be used as the means (*upāya*). By this method the yogin visualises the dreamlike nature of existence (*saṃsāra*) and thereby he obtains

the knowledge of the vacuity of the universe (*śūnyatā*), which knowledge is called wisdom (*prajñā*). Thus, this *prajñā* and *upāya* are the two aspects of the ultimate non-dual reality in its fundamental dual nature. These two aspects are manifested in the material world as male and female (*upāya* and *prajñā*, respectively). The ultimate goal and the highest truth in tāntric Buddhism is the union of these two, which is the realisation of the essential sameness of *saṃsāra* and *nirvāṇa*. Here is seen the esoteric significance of the sexo-yogic practices of tāntric Buddhism.

This apparent duality, as well as the result of their union, is represented in tāntric Buddhism by a large number of pairs. It is in this representation that are found the two terms under discussion, i.e., *āli* and *kāli*. Thus in the doctrinal aspect the union of *upāya* and *prajñā* is called *bodhicitta* or *mahāsukha*, the supreme mystical experience.

In the cosmic aspect, it is the union of moon (male) and sun (female) resulting in fire. In the sexual aspect, it is *vajra*, the diamond (male) and *padma*, the lotus (female) resulting in *śukra* (semen). Biologically, it is *śukra* (male semen) and *rakta* (female blood), resulting in *bīja* (seed). This same idea is conceived in the vocal aspect of *kāli* (male, consonants) and *āli* (female, vowels) becoming united, resulting in *akṣara* (syllable). This resulting syllable is the vocal representation of the final comprehension or *nirvāṇa*. Thus, *āli* and *kāli*, taken together, are one of the aspects of the very complex symbolic representation of *prajñā* and *upāya* in tāntric Buddhism.

There is another scheme whereby this philosophy of symbolism is presented within the human body itself. According to this there are two veins, *lalanā* and *rasanā*, to the left and the right of the human body, and starting from the nostrils. Individually, they correspond to *prajñā* and *upāya*, which is the state of existence (*saṃsāra*). Regarded as the vital force and having the nature of female blood (*rakta*) to the left and male semen (*śukra*) to the right (the female and male biological equivalents of the two aspects of reality), the breath passes up and down these channels. As long as breath continues in this manner, thought, too, continues to wander uncontrolled. Thought has to be regulated according to breath by concentrating the thought on the breathing process. Thus the process starts. It is in this process of concentration that *āli* and *kāli* are recommended as objects of concentration, as a form of mantra. The yogin has to visualise the vowel series (*āli*) as going in and out with the breathing to the left side of the body and the consonant series (*kāli*) going in and out to the right. This concentration helps to control both breath and thought (cp. *ānāpānasati*).

Next, the yogin has to visualise a third vein *avadhūti* in the centre of the body, where *lalanā* and *rasanā* meet. This central vein represents the union of *prajñā* and *upāya* and thus it is the abode of the highest state of spiritual advance (*mahāsukha*). Thus, symbolically, the passing of breath along the two veins in the manner described signifies *saṃsāra*. Their meeting arouses *bodhicitta* which resides in *avadhūti*. Their contact is symbolically the same as the various other pairs mentioned earlier and they serve the same purpose.

In this manner the same symbolical representation is extended to *āli* and *kāli*. The veins *rasanā* and *lalanā* are considered masculine and feminine, respectively, and are accordingly identified with *kāli* and *āli*. The method of symbolism described above has been at work here, too.

Besides the points discussed above, *āli* and *kāli*, like the other mantras, might have been thought of as means of purifying the body, when placed in the plexus of the body. Like any other mantra, these two terms, too, have no etymological sense. They were just unmeaning terms with some mystic significance attributed to them. The two terms, in their significance as mantras, helped the yogin as objects of meditation for spiritual advancement; and in their significance as symbols of *prajñā* and *upāya*, in conjunction with the other numerous equivalents, they signify the sexo-yogic practices of the tāntric Buddhists.

A. G. S. K.

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ĀLICATUṢṬAYA-VIBHAṄGA-NĀMA, a Sanskrit text extant in its Tibetan translation, the *Rim-pa bshiḥi rnam-par-ḥbyed-pa shes-bya-ba*, in the Rgyud-ḥgrel (tantra commentary) section of the Tengyur. Its author was Nag-po (Kṛṣṇa) and Śes-rab grags (Prajñākīrti) translated the work into Tibetan. Tōhoku, however, records the work under the title *Kramacatuṣṭaya-vibhaṅga-nāma* (*Cordier*, II, p. 38, No. 33 ; *TM. No.* 1452).

ĀLIKĀLIMANTRAJÑĀNA-NĀMA, a Sanskrit work which is extant in its Tibetan translation, the *A-phreṅ ka-phreṅ gi sṅags-kyi rim-pa shes-bya-ba*, in the Rgyud-ḥgrel (tantra commentary) section of the Tengyur. Its author was Ghandha (Ghaṇṭapāda : Dril-bu-pa), but the translator's name is not recorded (*Cordier*, II, p. 242, No. 78 ; *TM.* No. 2404). It is a text from the *Utpādanakrama* in the *Anuttarayoga-tantra*.

ĀLIKĀVENDĀ, name of a yakṣiṇī followed by Maghā, perhaps part of the same name. She was subdued by the Buddha along with many other yakṣas and yakṣiṇīs (*GM.* III, i, 17.7).

ALIMANMATHA, a form of Mañjuśrī. See MAÑJUŚRĪ.

ALIMANMATHA-SĀDHANA, a Sanskrit work which is extant in its Tibetan translation, the *Buṅ-ba myos-paḥi sgrub-thabs*, in the Rgyud-ḥgrel (tantra commentary) section of the Tengyur. Its author was Rin-chen myu-gu (Ratnāṅkura). Its translator was Kīrtidhvaja (Grags-pa rgyal-mtshan). In *TM.* the author's name is not recorded (*Cordier*, III, p. 33, No. 162 ; *TM.* 3467). It is a sādhana from the first part (*prathamakhaṇḍaka*) of the *Sādhanasamuccaya* (or *Sādhanasāgara* of *Cordier*, III, p. 20, No. 95), which is a collection of sādhanas related to the four categories of tantras (*Cordier*, III, p. 547).

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ALĪNACITTA, king of Bārāṇasī, the bodhisatta in a previous birth. He was called so because he was born to win the hearts of the people. See ALĪNACITTA JĀTAKA.

ALĪNACITTA JĀTAKA (No. 156, *J.* II, 17-23), the story of the bodhisatta when he was born as king Alīnacitta. It was narrated by the Buddha in reference to a bhikkhu who had ceased to strive.

Not far from Bārāṇasī was a village with 500 carpenters. One day near their place of work an elephant trod upon an acacia stump and injured his foot which swelled and festered, causing him great pain. Hoping for some help from the carpenters he approached them, limping on three legs. The carpenters drew out the stump and treated the wound, which healed in a short time.

In gratitude the elephant remained with the carpenters helping them in their work. They in turn fed him at meal time, bringing a portion each. The elephant continued to work till in his old age he retired to the forest, leaving his son in their service.

The young elephant, too, willingly helped the carpenters. He was in the habit of sporting in the river after work and the carpenters' children would play with him. It is said that noble animals never stale or dung in the water. But one day a half dry cake of his dung was carried into the river by the rains and it floated downstream and stuck in a bush at the landing place in Bārāṇasī.

When the king's elephants were led to this spot to be bathed, scenting the noble elephant's dung, they refused to enter the river. The elephant trainers, investigating the cause, discovered the dung and advised the king to have the elephant, to whom the dung belonged, brought to court.

Accordingly, the king went upstream to fetch the elephant. The carpenters readily offered him the animal but the latter left only after the king had paid them adequate compensation. Back in the city, the king made the animal his state elephant.

Sometime later, the bodhisatta was conceived by the queen but the king died before the birth of the child. The state elephant was not informed of the king's death lest he should die of a broken heart. The king of Kosala taking advantage of the situation besieged Bārāṇasī. But on the request of the citizens he stayed his attack for a week, as it had been told by the astrologers that then the queen would give birth to a son, in which case

they were not prepared to surrender the kingdom. The prediction proved correct and the prince was named Alīnacitta. The citizens thereupon gave battle to the king of Kosala, but fighting without a leader the army got gradually depleted.

The ministers approached the queen and suggested that the state elephant be informed of what was taking place. The queen herself broke the news to the elephant. She offered him the baby prince with the request that the elephant should either kill the prince or win the kingdom for him.

The elephant set out to battle and at the mere sound of his trumpeting the forces of the enemy scattered in fear. He took the Kosala king captive and later released him with a warning to be careful in his dealings with the young prince. Subsequently king Alīnacitta became supreme ruler of Jambudīpa. He ruled righteously and after death was born in heaven.

The Buddha identified the characters in the Jātaka. The monk who had now given up effort was in that life the state elephant who had displayed such perseverance, the old king was Suddhodana, the queen, Mahāmāyā, and the father elephant was Sāriputta.

It is said that another Jātaka, the *Saṃvara Jātaka* (No. 462), was also related in reference to the same bhikkhu.

The *Alīnacitta Jātaka* was related by the Buddha on another occasion to illustrate Sāriputta's gratitude. Sāriputta agreed to ordain Rādha as his pupil in gratitude for a spoonful of food that Rādha had once offered him. On the thera Rādha's ordination the Buddha declared that it was not the first time that Sāriputta had been grateful (*DhpA*. II, 106).

L. R. G.

ALĪNASATTU, name of the bodhisatta as given in the *Jayaddisa Jātaka* (*J*. V, No. 513).

He was the son of Jayaddisa, king of Uttarapañcāla in Kampilla, and in due course was made viceroy. One day his father was seized in the forest by a man-eating yakkha, who agreed to let the king return to his kingdom for a while to redeem a debt. Jayaddisa paid off his debt, bestowed his kingdom on Alīnasattu, and informed him of his impending death. Alīnasattu offered to go in his place, adding that if his father insisted on going, he too would follow him in which case they would both be lost.

At last the king agreed to his offer and Alīnasattu went to meet the yakkha. The latter was so impressed by his fearlessness and earnestness that he was too frightened to eat him and gave him a chance to escape, but Alīnasattu would not run away. The yakkha finally asked him to go back to his people, saying he had no wish to kill him. The prince, thus freed, taught the yakkha the five rules of morality. Noticing the yakkha did not possess the characteristics of his kind, Alīnasattu recalled the story of his father's three elder brothers, two of whom had been devoured by a yakkhinī, but the last of whom had been reared by her as her son. He concluded that this must be the person and, saying so to the yakkha, invited him to go with him to his ancestral kingdom and ascend the throne. The yakkha wished to have his statement verified by a gifted ascetic. This was done but, even so, the yakkha had no desire for kingship and, instead, became an ascetic.

Alīnasattu figures in a list of births in which the bodhisatta is said to have fulfilled the *sīla-pāramitā*, i.e., the perfection of morality (e.g., *J*. I, p. 45) (var. Adīnasattu, Ādīnasatta, Arindasattu, Adinnasattu).

L. R. G.

ALINDĀ, chief queen of Ikṣvāku, king of Bārāṇasī and mother of Kuśa. Ikṣvāku, who had no off-spring, sent out, on the advice of the house-priest, all the women of his harem except Alindā, three times every fortnight so that they could enjoy any man they liked. When Śakra, king of the gods, saw this, he came to the king in the guise of an old and decrepit brāhman and expressed his wish to have a woman for himself. Being asked to select one, he chose Alindā and would not be satisfied with anybody else. Notwithstanding the protestations of all in the palace he pursuaded the king to keep his word of honour and led away the unwilling queen out of the city. There in a leaf-hut Alindā spent the whole night with him, listening to his lamentation: "Now delight me, delight me; raise me up, put me in bed, put me in bed", and so forth. The next morning Śakra appeared before her in his true form and gave her the choice of a boon. She chose the boon of a son, whereupon he gave her a medicinal pill to be stirred in water and drunk. Her son, said he, would be as strong as a lion and no one would equal him in prowess. But he would be ill-favoured in complexion and form, as she had failed to provide him with the thrill of love.

The king was wroth with her when he heard this story. He ground the pill on a stone, dissolved it in water, and got four hundred and ninety-nine of his young brāhman queens drink it by means of a kuśa grass. As Alindā was not given the mixture she put a drop of water on to the stone on which the pill was ground and drank it by means of a kuśa grass.. All the five hundred queens got sons, but Alindā's son alone was ugly. Hence the king named him Kuśa while all the others were given some name combined with the word *kuśa*. They were provided with all comfort and, later, with the facilities to learn the princely arts. But Kuśa, who got nothing, mastered all the arts by his own wisdom and surpassed all his brothers. Therefore, when the time came for the choosing of a successor he was adjudged the best and made king.

Alindā at first opposed her son's wish to marry a beautiful girl on the ground that the marriage between an ugly man and a beautiful woman would never be a success. She advised him to marry a princess as ill-favoured as himself. But since Kuśa refused, she sent out messengers everywhere to find a suitable bride. At Kaṇṇakubja, the capital of Śūrasena, they found princess Sudarśanā, daughter of Mahendraka, king of the Madrakas, and reported back the news. Kuśa married Sudarśanā but according to Alindā's plans the two were to meet only in the dark. This she explained to Sudarśanā as a rule in Ikṣvāku's court or as a covenant she had made with the gods that they should not see each other until twelve years after they had got a son.

Pressed by Sudarśanā for a view of Kuśa by daylight, Alindā made Kuśadruma, the most handsome of Kuśa's brothers, to sit on the throne and pointed him out to her as her husband, while Kuśa stood behind the throne holding a parasol. When Sudarśanā asked who the ugly man was, Alindā told her that though uncouth he was a man of high qualities and it was to him that they owed their comforts and the safety of the empire. Kuśa himself was helped by Alindā on several occasions when he desired to see his wife. But on each occasion Kuśa annoyed her and Alindā had to appease her. In the end Sudarśanā recognised her husband and appealed to be sent back to her parents threatening to commit suicide if otherwise. Alindā agreed. When Kuśa, too, decided to follow her to Kaṇṇakubja, Alindā was so overcome by regret that she collapsed and fell to the ground. Meanwhile Śakra had given Kuśa the Jyotirasa jewel which completely changed his appearance and made him so handsome that even Alindā could not recognise him.

The Buddha identified Alindā with queen Māyā (*Mhvu.* II, 425.2 ff. ; III, 2.20 ff.).

For the Pali version see KUSA JĀTAKA.

C. W.

ĀLINGA, a small drum (*J.* V, 156). See MUSICAL INSTRUMENTS.

A-LI-TO-LO-T'O-LO-NI-HO-LU-LI-CHING 阿唎多羅陀羅尼阿嚕力經 a Chinese text in one fascicle, which is presumably a translation of a Sanskrit text, the title of which may be reconstructed as *Ārya-tārā-dhāraṇī (a-lu-li-) Sūtra*, by Amoghavajra (*Taishō*, No. 1039 ; *Nanjio*, No. 1021). It is found in the Tokyo edition (xxv, 10) and the Kyōtō edition (xvi, 4).

ALIYAVASĀṆI, mentioned in a rock inscription of Asoka, found at Bhābru and referred to as the Bhābru edict, or Bhabra inscription.

There has been some speculation in the process of identification of the texts recommended by Asoka for recitation. But the latest opinions establish the identity of *Aliyavasāṇi* with the four *Ariya-vaṃsa* of the sutta of that name (*A.* II, 27).

For the text of the inscription see E. Hultzsch, in *CII.*, Vol. I, p. 173, and for the identification of the text by Dharmananda Kosambi see *IA.* Vol. XLI (1912) p. 39. This identification is strengthened by the immense popularity which this sutta enjoyed throughout the ages, and which no doubt largely contributed to the maintenance of discipline and purity of morals in the Saṅgha, which was the very purpose of Asoka's edict.

The *Ariyavaṃsa Sutta* speaks of the four noble lineages or heritages which the ideal Buddhist monk should cherish and cultivate : (1) contentment with whatever robes he obtains, (2) satisfaction with whatever food (medicine) is offered to him, (3) gratification with whatever lodging he obtains and (4) delight in meditation. See ARIYAVAṂSA.

H. G. A. v. Z.

ALLAKAPPA (1), an ancient division of India as existing in the time of the Buddha. Its people, known as the Bulis, belonged to the kṣatriya clan. They adduced this as a reason that they be given a portion of the remains of the Buddha's cremation. They received it and enshrined the relics in a cetiya, after which they celebrated the occasion with a festival (*D.* II, 165–7 ; *SBB.* III, pt. II, 188,190). The kingdom of Allakappa was 10 leagues in extent ;

its king was friendly with king Veṭhadīpaka of Veṭhadīpa (*HOS*. 28, p. 247). Probably the two regions were not very far from each other.

ALLAKAPPA (2), a king who, together with his friend, Veṭhadīpaka, gave up the royal life to become hermits in the Himalayas. In due course Veṭhadīpaka, pre-deceasing his friend and being born as a *deva* king, saw that Allakappa was much disturbed by wild elephants. He came down as a traveller, met his friend, and gave him a lute of three strings by the manipulation of which he could control the beasts in three different ways In the course of time Allakappa met accidentally the queen of Parantapa (king of Kosambi), and her son, Udena, who had been born in the forest while the expectant mother had been carried away by a huge bird of prey. In order to secure the safety of herself and her child, she enticed Allakappa into making her his mistress. Time passed, Parantapa died, and Allakappa interpreted the event from the conjunctions of the stars. The queen then disclosed her identity and was thinking of a way by which her son could occupy the throne which was his right. Allakappa taught him how to use the lute to make the king of elephants do his bidding and the prince, profiting by the instruction, duly became the king Udena of Kosambi (*Dhammapadaṭṭha-kathā* I, *Udena-vatthu* ; trsl. *Buddhist Legends*, in *HOS*. 28, pp. 247 ff.).

D. T. D.

ALLEGORIES or symbolic representations in literature are not to be found in the Buddhist Theravāda texts. The well-known stories of previous lives of the Buddha and of persons connected with him historically during his last existence, are frequently explained by modern interpreters as parables, legends and myths. Although each *Jātaka*-story contains a moral lesson and is an illustration of a particular virtue or perfection, they are certainly not myths in the eyes of the Buddhists throughout the centuries. Even the fact that animals are made to speak and are endowed sometimes with more than human qualities is no ground for relegating them to the fairy-land of myths. It is not for us to decide the historicity of such accounts, neither to measure their veracity with our modern scientific yardstick. The power of yogins has not disappeared from India even in this 20th century, and the unexplained influence of mantras is well recognised, not in the mystic East alone. The existence of life, may be in other than human form, in spheres not of this world, has never been disproved or reasonably doubted. And, although the doctrine of rebirth should not be confused with the Hindu doctrine of transmigration of a soul, there is no need to reject the stories of previous births with their identification of individuals as mere allegories, on the ground of the basic doctrine of 'soullessness' (*anattā*) in Buddhism. Remembrance of previous existences (*pubbe-nivāsānussati*) is one of the recognised five mundane (*lokiya*) spiritual powers of insight (*abhiññā*, pp. 97 ff.), and is essentially not different from memory, which faculty is certainly not reserved for humanity alone. The mode of presentation in story form is an adaptation of the doctrine of the absolute truth (*paramattha sacca*) to conventional explanation (*vohāra-desanā*).

The Jātakas are historical illustrations, but they are certainly not allegories, parables, myths or fables.

On the other hand, symbolism is found already in the earliest suttas, e.g., when the sense organs are referred to as the sense-doors (*pañca-dvāra*) which are approached by a sense-object, and to which the mind turns (*āvajjana*) its attention. The beginning of a life of consistent spiritual advancement, with no retrogression, is referred to always as the entering of the stream (*sotāpatti*) which inevitably runs its course to final deliverance. These and similar comparisons which bring out likeness without identification will be treated under ANALOGIES.

H. G. A. v. Z.

ALLUKA, name of a nāga king mentioned in the *Mahāmāyūrī* (p. 247).

ALMS. See DĀNA.

ALMS-BOWL. See PATTA-DHĀTU.

A-LO-HAN-CHÜ-TÊ-CHING (阿羅漢具德經), a Chinese translation, in one fascicle, of a sūtra spoken by the Buddha on the perfect qualities of the arahant. Consisting of ten leaves, it is a later translation by Fa-hsien (982–1001 A.C.) of chapters 4-7 of the *Ekottarāgama Sūtra*, dealing with the various types of disciples, bhikṣus, bhikṣuṇīs, upāsakas and upāsikās (*Taishō*, No. 126 ; *Nanjio*, No. 897). It is found in the Tōkyo edition (xii, 4) as well as in the Kyōto edition (xv, 5).

ĀLOKACATURA-ṬĪKĀ-NĀMA, a Sanskrit work extant in its Tibetan translation, the *Sgron-ma bshiḥi ṭī-kā shes-bya-ba*, in the Rgyud-ḥgrel (tantra commentary) section of the Tengyur. Its author was Nag-po (Kṛṣṇa) and Śrīdhara of India translated the work into Tibetan. But *TM*. gives the name

of the author the same as the translator's (*Cordier*, II, p. 54, No. 21 ; *TM*. 1540). It is a text connected with the 'male energies' (*yab-skor*) of the *Śambara* (*Cakrasaṃvara*)-*tantra*.

ĀLOKAKARA ('illuminate' or 'enlighten'), a state of concentration (*samādhi*) mentioned in the *Mahāvyutpatti* (*BB*. XIII, 9). The samādhi is so called because the individual who enters that state of concentration issues forth the light known as *sarva-samādhi-sukha* (*yatra samādhau sthitvā sarvasamādhisukho nāma ālokaṃ karoti. Ayamucyate ālokakaro nāma samādhiḥ : Śspp.* 1419).

R. A. G.

ĀLOKA-KASIṆA, one of the aids used in meditation. The act of contemplation finds its instrument or base (*kammaṭṭhāna*) in forty different methods, ten of which are aided by various devices (*dasa kasiṇa*). These ten are usually enumerated as earth, water, fire, air, blue, yellow, red, white, space and intellection (*viññāṇa*). As such, they are mentioned in the *Mahā-Sakuludāyi Sutta* (*M*. II, 14–15), the *Jhāna Vagga* of the *Aṅguttara Nikāya* (I, p. 41, §§ 71–2), the *Saṅgīti Suttanta* (*D*. III, 268) and the *Dasuttara Suttanta* (*D*. III, 290). But in later sources we find the last two substituted by limited space aperture (*paricchinnākāsa*) and light (*āloka*). Thus, light (*āloka*) is substituted for intellection or consciousness (*viññāṇa*).

It is interesting to note that these two devices' of space and intellection, have been omitted from the usual list of the *Sutta Piṭaka* when referred to in the *Abhidhamma Piṭaka*, where only eight devices are mentioned (*aṭṭha kasiṇa : Dhs.* §§ 202–3 ; *Ps*. i, 6).

And, thus, after their elimination from the later books of the canon, they are re-introduced under different names in commentarial works, such as the *Visuddhimagga* and *Abhidhammattha-saṅgaha*.

It will be seen that the difference is only in name, since the light of intellection is the common object in this meditation exercise, whether it is called *āloka* or *viññāṇa*. The *Abhidhammattha-saṅgaha* (p. 41, ix, § 2) refers to the ten concentration circles (*kasiṇa-maṇḍala*) and mentions light (*āloka*) as the last. The *Visuddhimagga* (p. 141, §§ 21–3) places light as the ninth. An explanation for this substitution of *āloka* for *viññāṇa* is offered, probably because the coincidence of this space-device (*ākāsa-kasiṇa*) and intellection-aid (*viññāṇa-kasiṇa*) with the first two immaterial states of mental absorption of boundless space (*ākāsānañcāyatana*) and infinite consciousness (*viññāṇañcāyatana*) might lead to confusion.

Of the light-device (*āloka-kasiṇa*) it is said : One who is learning with this aid apprehends the sign (*nimitta*) either in the light which comes through a hole in a wall, or through a keyhole, or a window [1]. This sign or mental image arises (after previous practice) when one sees the circle of light thrown on the floor or opposite wall through the hole.

Another more artificial way in producing a similar effect is to place a lamp inside a pot, allowing the light to fall through the opening on to the opposite wall. This last method appears to be preferable, as the circle of light cast on the wall will not shift, unlike the circle of light thrown by the sun or moon through a window (ibid.).

The development of this material device into the mental image thereof or its representative sign (*nimitta*) and its further unfolding into the so-called after-image (*paṭibhāga-nimitta*) or mental reflex, is common to twenty-two meditation exercises, viz., the ten circle devices (*kasiṇa-maṇḍala*) which include *āloka-kasiṇa*, ten exercises of concentration on various types and stages of impurity (*asubha*), the one exercise of concentration on the thirty-two parts (*koṭṭhāsa*) of the body, and the one exercise of mindfulness regarding respiration (*ānāpāna-sati : Abhs*. 42). For full details, see NIMITTA.

The acquisition of knowledge as to the passing away and reappearance of beings (*cutūpapātañāṇa*) or knowledge of the divine eye (*dibbacakkhuñāṇa*), which is one of the supernormal faculties (*iddhi*, q. v.), is brought about in a state of mental absorption (*jhāna*) which forms the basis for intuitive knowledge (*abhiññāpādakajjhāna*). Access to this state of mental absorption (*upacārajjhāna*) should be obtained through one of the three circle devices, viz., fire (*tejo*), white (*odāta*), or light (*āloka-kasiṇa*). The light-device is said to be the best (*āloka-kasiṇaṃ seṭṭhataraṃ : Vism.* 361, § 95). See also KASIṆA.

H. G. A. v. Z.

ĀLOKALEṆA, a cave in Ceylon, the same as ALUVIHĀRA (q. v.)

ĀLOKAMĀLĀPRAKARAṆA-NĀMA, a Sanskrit text which is extant in its Tibetan translation, the *Snaṅ-baḥi phreṅ-ba shes-bya-baḥi rab-tu-byed-pa*,

[1] Quoted in *Vism*. p. 141, but without reference.

in the Mdo-ḥgrel (sūtra commentary) section of the Tengyur. Its author was Kamala or Ṅo-bo ñid med-pa, and Kumārakalaśa and Śākya-ḥod (Śākyaprabha) translated the work into Tibetan. *TM.* gives Kampala as its author (*TM.* No. 3895; *Cordier*, III, p. 496, No. 3; Peking ed. No. 5866).

ĀLOKAMĀLAṬĪKĀ-HṚDĀNANDAJANANĪ-NĀMA, a Sanskrit text extant in its Tibetan translation, the *Snaṅ-baḥi phreṅ-baḥi ḥgrel-pa yid-dgaḥ-ba bskyed-pa shes-bya-ba*, in the Mdo-ḥgrel (sūtra commentary) section of the Tengyur. Its author was Ṅo-bo ñid med-pa (Asvabhāva), and Kumārakalaśa and Śākya-ḥod (Śākyaprabha) translated the work into Tibetan (*TM.* No. 3896; *Cordier*, III, p. 497, No. 6; Peking ed. No. 5869).

ĀLOKAMAṆḌALAPRABHA, a Buddha whose name is mentioned among those of an unbroken line of *jinas* who, being the preceptors of the night-goddess Samantasattvatrāṇojaḥśrī, were propitiated by her, while striving to gain the bodhisattva-salvation (bodhisattva-vimokṣa) named Sarvalokābhimukhajagadvinayanidarśana (*Gvyū.* 285.6).

ĀLOKA-SAÑÑĀ, literally, perception of light. The term is used in an extended meaning of consciousness or awareness of the faculty of sight. With mind alert, one is aware of, pays attention to, and concentrates on whatever light there be, by day or by night (*ālokasaññaṃ manasikaroti divāsaññaṃ adhiṭṭhāti yathā divā tathā rattiṃ*: *A.* II, 45). And, with mind awake and cleared, he develops his thought to brilliance (*vivaṭena cetasā apariyonaddhena sappabhāsaṃ cittaṃ bhāveti*: *D.* III, 223). Thus, the acquired meaning is not the mere perception of light, but the awareness of such perception.

This awareness is also referred to in the *Yodhājīva Sutta* (*A.* III, 92) where a monk is described as being aware of light, mindful and controlled, his mind cleansed of sloth and torpor (*ālokasaññī sato sampajāno thīnamiddhā cittaṃ parisodheti*). See also PERCEPTION, SAÑÑĀ.

H. G. A. v. Z.

ĀLOKA SUTTA occurs in the *Ābhā Vagga* of the *Catukka Nipāta* of the *Aṅguttara Nikāya* (*A.* II, 139). There are four lights (*āloka*): that of the moon, the sun, of fire and of wisdom, the chief of them being the light of wisdom.

ĀLOKASUVEGADHVAJA, a nāga king mentioned in the *Mahāvyutpatti* (3431).

ĀLOKA-VIHĀRA, a monastery of ancient Ceylon, the same as ALUVIHĀRA (q.v.).

ĀLOKINĪ, a yakṣiṇī. See LOKINĪ.

ALOMĀ, a poor woman (*duggatitthi*) who lived in Bārāṇasī. She saw the Buddha going round for his alms and, having nothing else to offer, gave him some unsalted dried flesh (*kummāsa*), with a happy mind (*pasanna-citta*). The Buddha accepted it. She constantly thought of the offering she made to the Buddha, and as a result of that meritorious deed she was reborn in the world of thirty-three gods (*Tāvatiṃsa*). She related this story to Moggallāna, when he questioned her as to how she was able to be born in the Tāvatimsa heaven as a beautiful goddess (*Vvu.* 39; *VvuA.* 184).

I. K.

ALPA-DEVATĀ SŪTRA, a sūtra extant in its Tibetan and Chinese translations.

The Tibetan translation, *Lhaḥi mdo ñuṅ ṅu*, is found in the Mdo-sde (miscellaneous sūtra) section of the Kangyur (*TM.* No. 330). The Chinese translation is found in the *Saṃyuktāgama Sūtra* (*Tsa-a-han-ching*) of the Ching-tsang (sūtra-piṭaka) of the Chinese Buddhist Tripiṭaka (*Nanjio*, No. 544; *Taishō*, No. 99). Ye-śes sde translated the sūtra into Tibetan; and Guṇabhadra of the earlier Sung dynasty (420–79 A. C.) translated the sūtra into Chinese.

It is a short (*alpa*) sūtra relating the visit of a devatā who questions the Buddha, in verse, as to the kind of work or merit one should perform to obtain rebirth in heaven. The Buddha replies, also in verse, that by not committing any immoral deed one may gain a heavenly birth (*AMG.* II, 281).

E. H. P.

ALPĀKṢARA-PRAJÑĀ-PĀRAMITĀ (or *Svalpākṣara-°*), a Sanskrit work, the Chinese version of which goes by the name of *Shêng-fu-mu-hsiao-tzŭ-pan-jo-po-lo-mi-to-ching*, 聖佛母小字般若波羅蜜多經 i.e., *Āryabuddhamātṛkālpākṣara-prajñāpāramitā Sūtra*. The authorship and date of the original text are not recorded. It has been customary with the Mahāyāna Buddhists in India to transform some of the sūtras themselves into magical formulas entitled *dhāraṇī* (' protective spells '). For instance, the *Prajñāpāramitā sūtras* in their shortest form were used as dhāraṇī, of which the *Alpākṣara-prajñāpāramitā* supplies a good example (Winternitz, *A History of Indian Literature*, II, p. 381).

In this sūtra, the Buddha preached the *Alpākṣara-prajñāpāramitā-dhāraṇī* and the *Prajñāpāramitā-dhāraṇī* at Gṛdhrakūṭa to one thousand two hundred and fifty monks, innumerable bodhisattvas, etc., at the request of Avalokiteśvara.

And the Buddha said, "Those who keep this dhāraṇī will attain buddhahood" (*Taishō*, No. 258).

The original Sanskrit text was translated into Chinese (*Nanjio*, 797) by T'ien-hsi-tsai of the later Sung dynasty (A. C. 960–1127). This agrees with the Tibetan translation of the work, which is known as (*Ḥphags-pa*) *Śes-rab-kyi-pha-rol-tu-phyin-pa yi-ge ñuṅ-ṅu ches-bya-ba theg-pa chen-poḥi mdo*. The restored Sanskrit title of the Tibetan translation is *Ārya-svalpākṣara-prajñāpāramitā-nāma-mahāyāna-sūtra*. No mention is made of the name of the translator of the original Sanskrit treatise into Tibetan (*TM*. No. 22). In Sanskrit anthologies the work is included among the great dhāraṇīs. The Buddha's interlocutor is Avalokiteśvara.

K. T.

ALTAN-KHAN of the Tumed tribe in south Mongolia was a descendant of Chingiz-khan in the seventeenth generation. He was born in 1507 A.C., and died in 1582. In about 1570, Altan-khan with Setsen khung-taiji of the Ordos invited to Koko-khoto the headof the Yellow Faith Bsod-nams rgya-mstho, desirous to spread Buddhism in Mongolia. They received him with great honours and conferred on him the title of Dalai ('Great') Lama. In Koko-khoto they erected a Buddhist monastery and an image of Śākyamuni. They also prepared a copy of the Tripiṭaka written in gold and silver. Altan-khan greatly fostered Buddhism and persecuted the old shamanistic faith. His grandson became the fourth Dalai Lama Yon-tan rgya-mtsho who resided in Lhasa and strengthened the bonds of understanding between Tibet and Mongolia.

ALTRUISM, devotion to the good of others. Ethically, it is the opposite of self-interest or egoism. In the teaching of the Buddha, where self as a permanent soul or entity (*atta*) has no place, it is obvious that benevolence and other disinterested tendencies occupy a prominent place. The term altruism is supposed to have been first used by Comte, and after him extensively by Spencer in his *Data of Ethics*, both in the meaning mentioned above. And it is especially that sense which is attached to the Pali word *parahita*, the good of others, as opposed to selfishness (*attahita* : *D*. III, 233).

Altruism, which ethically places others above self, is naturally limited to such dispositions as are consciously directed towards the benefit of others. Hence it is limited to conscious beings and is not found in spontaneous, or natural, but unconscious action. In fact, psychologically, altruism is unnatural, because nature is extremely selfish in its struggle, where only the fittest survive. Altruism, therefore, is never an innate virtue, but must be acquired and developed by practice and through the understanding of insight. Hence the Pali term *parahita* is so much more accurate.

It is doubtful whether the instinctive animal feelings of giving protection to offspring could be called altruism, instead of a subtle extension of egoism and possessiveness of one's own. Thus, the more an action is inspired by conscious thought and directed against selfish tendencies the greater will also be the element of altruism. Animals will defend their young and attack even a stronger enemy, risking their own life ; but as such action does not amount to self-sacrifice it cannot be classed as altruism. Appetites, passions, desires, even affections are found in the lower strata of life, but it is doubtful whether the conscious element has any control over such self-expressions. When, however, conscious control can check such expressions purposely for the greater benefit of another, then only the virtue of altruism is born.

Philosophically, however, we come up against a problem here, for, the Buddhist denial of an *ego* carries naturally with it a denial of an *alter*. But the terms *attahita* and *parahita* should not be understood in the absolute sense of the welfare of a permanent ego, an eternal soul, or an individual substance in opposition to other such entities. For, it is exactly in social relationship and not in individual isolation that virtue, and especially the virtue of altruism, can bloom. In relationship there is only the interaction ; and only when this interaction is misunderstood a distinction is made between *ego* and *alter* as if in opposition. Such opposition, arising from ignorance, is the conflict which is common to all complexes (*sabbe saṅkhārā dukkhā*). It is also in relationship that such conflict can be solved. And that is the important role of unselfishness or altruism which does not see the others as opposed to self, but which sees the common conflict in self and others, in self as the small measure of misconception, in others as the mass of ignorance to which each one contributes with lust and hate, and always in delusion.

H. G. A. v. Z.

ĀLUKĀ-NĀMA-SĀDHANA, a Sanskrit text extant in its Tibetan translation, the *A-lu-ka shes-bya-baḥi sgrub-thabs*, in the Rgyud (tantra) section of the Tengyur. Its author was Śes-rab-skyon

(Prajñāpāda) and Dānaśīla translated the work into Tibetan (*Cordier*, II, p. 187, No. 157 ; *TM.* No. 2075). It is a text of the Rakta-yamāri cycle in the category of Mahāyogopāyatantras.

ALUKA-SHES-BYA-BAḤI SGRUB-THABS, a translation in Tibetan from the Sanskrit text which is presumably lost. See ĀLUKĀ-NĀMA-SĀDHANA.

ĀLUMBINĪPIŚĀCI-SĀDHANA, a Sanskrit text which is extant in its Tibetan translation, the *Śa-za a-lumbi-niḥ sgrub-thabs*, in the Rgyud-ḥgrel (tantra commentary) section of the Tengyur. The names of author and the translator are not recorded (*Cordier*, II, p. 187, No. 160).

ĀLUVADĀYAKA, an arahant thera. Thirty-one kappas ago, in a past birth he offered an *āluva* (root ?) to an arahant near the river Sindhu (the modern Indus) in the Himālayas. In consequence of this offering he escaped all evil births in after lives (*Ap.* I, No. 278 ; *ApA.* p. 472).

ALUVIHĀRA (Pali: *Ālokavihāra*), also ALOKALEṆA, situated four miles north of Mātalē on the Dambulla road, Ceylon. It is a picturesque place full of boulders and with several caves. Short legends in Brāhmī script incised on the brow of one or two of the caves prove the occupation of the site by bhikkhus from pre-Christian times. It is a place of pilgrimage for the special reason that, according to tradition, the Pali canon was first committed to writing in one of the caves in the reign of Vaṭṭagāmaṇī Abhaya not long after 103 B. C. The fourteenth century Sinhalese history of Buddhism, *Nikāya Saṅgrahava* (p. 9) describes the event. " At that time 500 *Rahats* who assembled at Alulena in the country of Mātalē, under the patronage of a certain chief, recited and reduced to writing the text of the Three Piṭakas, beginning with the Buddha's first words,.......... and ending with the last words, ... all that he preached in this interval of 45 years ...... the same in the number of letters, words, *granthas* and *bhāṇavāras*, leaving nothing, adding nothing, free from all heresy, upheld by the three convocations of monks, ... the same which had been brought down orally in the succession of the great monks Upāli, ... ", etc. (See also *Mhv.* xxxiii, 100 f.)

It is said that of old there were eight separate temples and that eight families claimed the right to appoint an incumbent to each one. British troops destroyed the vihāras in 1803, but the government repaired them in 1820 (A. C. Lawrie, *A Gazeteer of the Central Province of Ceylon*, I, 32). At the present time the temple is flourishing and draws great crowds on religious days. (Pl. XXXVIII top.)

There is little surviving from the very ancient times. A few traces remain from the work of kings from the eighteenth century ; among these are some Buddha images set up on the orders of the 18th cent. king Vijayarājasiṃha (*Mhv.* xcviii, 65).

The Burmese believe that it was here that the great commentator Buddhaghosa wrote his Aṭṭhakathā (commentaries). (See *DPPN.* I, 290.)

D. T. D.

AMA, a general name for Buddhist nuns in Japan. The word can be found even in the oldest Buddhist literature in Japan, viz., in the 24th fasc. of *Honen-shōnin-gyōjō-ezu*: " In Hashiriyu-zan of Izu prefecture, there lived an *ama* (nun) who was called Myōshin." Again, the 16th fasc. of *Kokon-chomon-shu* states that in Nara there was an *ama* (nun) who kept her chastity all her life.

The etymological origin of this word is not certain. It has been conjectured that it is derived from Pali *ammā* (mother) and it was adapted to the letter 尼 (ni) which has been assumed as a simplified transcription of the word bhikṣuṇī. In the 6th fasc. of *Shan-chien-lü-p'i-p'o-sha* 善見律毘婆沙 (or the Chinese translation of *Samantapāsādikā*) it is stated that the word *ammā* means mother, while *tāta* means father.

Strictly speaking, a nun who has an official priesthood appointed by the proper authority is called *ama-hōshi* (priestess) or *ama-biku* (*ammā-bhikṣuṇī*), while the remaining nuns who only shave their heads after the death of their husbands or on account of old age are called *ama-nyōbō* or *ama-nyūdō*, both of which mean shaven woman.

S. K.

ĀMA, a Sanskrit word used as a technical term in Mādhyamika philosophy to denote a certain stage in the career of the bodhisattva, while practising the perfection of wisdom (*prajñāpāramitā*), but falling a victim to certain wrong beliefs and thereby failing to realise the ideal of his career.

The word is defined in various ways in the *Śatasāhasrikāprajñāpāramitā* (ed. Pratāpacandra Ghoṣa, Calcutta, 1902, pp. 485–90). Here the

word occurs in a compound form with *mūdha*, as *mūdhāma*. In a footnote the text itself explains the word *mūdha* or *mudhā* as meaning deluded or vain (*vyartha*), and *āma* as *dharmatṛṣṇā* (religious longing). Thus, the meaning of the compound is given as 'deluded religious longing' (*vyartha-dharmābhilāṣaḥ*). Here *mudhā* or *mūdha* seems to be a corrupted form of the Sanskrit word *mūḍha* meaning 'deluded'. Regarding the word *āma* one of its non-technical meanings in Sanskrit is 'undigested'. Thus, it is seen that because the bodhisattva goes wrong in his practice of *prajñā-pāramitā* he comes to a stage where he develops 'religious indigestion' in the same way as on develops indigestion when one takes some unwholesome food. The false views that a misguided bodhisattva may adhere to are regarded as unwholesome for him and thus the stage in which he believes in such notions is termed *āma*, for such a stage in his career is a defect or an illness. Thus the idea of defect or illness is attributed to the word as an extension of its original meaning. Therefore, the idea of 'deluded religious longing' as given to the compound word *mūdhāma*, can be etymologically connected with its primary meaning in Sanskrit.

In subsequent pages (486–90) of the text the author gives up the use of the compound *mūdhāma* and uses the word *āma* alone to express the idea of the whole compound. Thus the word *āma* becomes a technical term meaning 'deluded religious longing'.

After establishing this technical meaning of the word *āma*, the text explains the term further in the form of a dialogue between Śāriputra (Śāradvatīputra) and Subhūti. Śāriputra wants to know how a bodhisattva falls a victim to *mūdhāma*. Then Subhūti explains that sometimes a bodhisattva, in practising the six perfections by wrong methods, attains the three forms of concentration, viz., void, signless and purposeless concentration (*śūnyatā-nimittāpraṇihitasamādhīnāgamya*). By attaining these forms of concentration he can never attain the state of an arahant (*śrāvakabhūmi*), nor that of a pratyekabuddha (*pratyekabuddha-bhūmi*) nor that of a bodhisattva (*bodhisattvanyāma*). Here it should be noted that in the case of the arhant and the pratyekabuddha the term *bhūmi* is suffixed to the words, whereas in the case of the bodhisattva it is not *bodhisattvabhūmi* but *bodhisattvanyāma*. This is important as the term *āma* is being presently discussed. Here it is seen that *nyāma* (from *ni* and *āma*) is the correct state that a bodhisattva should attain as opposed to *āma*, which is the wrong state. Hence, if a bodhisattva attains this defective state of *āma* due to his lack of skill in means (*anupāyakauśalyena*) he cannot attain nirvāṇa, for he is suffering from an illness, i.e., religious indigestion, *āma* (*ayamucyate bodhisattvasya mahāsattvasyāmaḥ* : *Śspp.* pp. 485 ff.). Thus, when the bodhisattva in his desire to attain the correct state goes astray, due to his lack of skill in means (*anupāyakauśalyena*), and falls a prey to *āma*, it is seen that he has the desire (*tṛṣṇā*) to attain the correct state, although he does not succeed. Hence, the commentator's explanation *vyarthadharmābhilāṣaḥ* or deluded religious longing. He goes astray because of his lack of skill in means and, therefore, his conception of *dharma* becomes deluded.

When Śāriputra questions Subhūti as to the reason for this state of *āma* of the bodhisattva, he replies that the term is used exclusively to denote this state of a bodhisattva and not of anyone else. Then he explains it further saying that if a bodhisattva, while practising the perfection of wisdom regards each of the five aggregates (*skandha*) as void (*śūnya*), impermanent (*anitya*), suffering (*duḥkha*), soulless (*anātma*), signless (*animitta*) or purposeless (*apraṇihita*), that is the bodhisattva's *āma*.

Then follows a further explanation of *nyāma*, the true state that a bodhisattva should attain. The gist of this discussion is that if a bodhisattva knows that the five aggregates (*skandha*) have to be got rid of and knows also the method of getting rid of them, then that is one characteristic of the state of *nyāma*. Another characteristic is that he should know clearly what each of the Four Noble Truths is and also the method of realising each of them.

A further characteristic of such a true bodhisattva is his ability to discriminate between the following pairs: the impure (*saṅkleśa*) and the pure (*vyavadāna*); the *dharmas* which should be resorted to and those which are not (*sevitavyāḥ dharmāḥ, na sevitavyāḥ dharmāḥ*); the correct path (*mārga*) and the wrong path; discipline (*śikṣā*) and non-discipline; skill in means and non-skill in means (*upāyakauśalya* and *anupāyakauśalya*). He must also be able to discriminate between the six perfections and be able to select the correct ones. These are the true characteristics of a bodhisattva who is not suffering from *āma*.

Next, as is the case with the *Prajñāpāramitā Sūtra* literature, the text contradicts itself by saying that if the bodhisattva understands and acknowledges

these dharmas (*imān dharmān*) in this manner, that results in *āma*. Then, to correct this contradiction, another explanation of *nyāma* as opposed to this *āma* follows. In this discussion *nyāma* is explained in relation to the various forms of voidness (*śūnyatā*). As is normally the case with *Prajñāpāramitā* literature, in this explanation, too, the statement made in the preceding sentence is cancelled by that made in the following sentence. As this explanation does not help us to come to a clear understanding of *āma*, a discussion of its subject-matter is considered irrelevant.

A. G. S. K.

AMACCHARĪ SUTTA, contained in the second *Peyyāla Vagga* of the *Mātugāma Saṃyutta* of the *Saṃyutta Nikāya* (IV, p. 244). The Buddha tells Anuruddha that a woman possessed of five qualities is reborn in heaven after death : she who is faithful, modest, scrupulous, not stingy (*amacchari*) and wise.

L. R. G.

AMACHA, 'tea of heaven', Japanese name for sweet tea. It is extracted by boiling the leaves of *Hydrangea opuloibes*. On the day of the Buddha's birthday (April 8th) it is poured upon the head of the Buddha's statue.

The plant is found all over Japan, the most famous place being Uji (near Kyōto) where it is used as one of the main ingredients for Japanese soya-bean sauce. It is actually a small bush, the flowers and leaves looking like those of the hydrangea, and blooms in June. The flowers are at first blue, and later turn red. In mid-summer the leaves are picked and steamed for a long time and crumpled softly into tea.

From mediaeval times to the present day, it has been a common and popular practice to celebrate the birthday of the Buddha by pouring *amacha* on the head of the image. The origin of this ceremony is traced to a statement (*Taishō*, XVI, No. 695) in the *Kuan-hsi-fu-hsing-hsiang-ching* 灌洗佛形像經 that the Buddha was washed with *amṛta*-water on his birth. Thus, in early China and Japan *amṛta*-water of a kind was used for the same purpose. But as *amacha* itself is sweeter than the others, it alone came to be used for this ceremony in Japan from the 10th or 11th century.

People who attend the ceremonies in the temples on this day are given *amacha* by the priest. They bring it back in bamboo tubes and distribute their portion among all the members of the family. Sometimes, an ink stick is rubbed down with this tea-water, and the following verse drawn on paper with this ink :

Chihayafuru Shigatsu Yōka wa Kichinichi yo,
Kamisagemushi o seibai zo suru. (*Moc.* I, 60.)

" How holy is this 8th day of April !
We can ward off all noxious insects (with this holy water)."

The strip is pasted on a wall or the doorway of the house like some charm-text ; people believe in its efficacy against insects.

S. K.

AMADAI-KANNON (阿麼提觀音), name of the 21st of the 33 forms of Avalokiteśvara, as venerated in Japan. The cult was introduced from China in the 9th century by Shūei. With three eyes and four arms, mounted on a white lion which looks up from below her left knee, the goddess wears a hairdress of white lotuses. Her two hands in front hold a lute which terminates in a phoenix. Behind these her left hand grips a dragon and her right hand an auspicious white bird. Her left foot rests on the head of the lion, while her right foot hangs down. Beautifully dressed and ornamented, her whole body radiates light and her facial expression is that of compassion.

H. G. A. v. Z.

AMADERA, Japanese name for the temple where bhikṣuṇīs reside. In ancient China the word *pi-ch'iu-ni-ssŭ* (比丘尼寺), i.e., the transcription of the Sanskrit, was used for a long time. But in Japan the word *pi-ch'iu-ni* (Jap. *bikuni*) was not so common as in China ; instead, the word *ama*, i.e., the Japanese pronunciation of the *ni* which is above referred to (see AMA), was used more frequently. On account of this, the words *amadera* ('nun temple'), *amaya* ('nun cottage') or, in a corrupted form, *andera* ('hermitage') were common in Japan from mediaeval times.

The origin of the Buddhist sisterhood in India appears to be very ancient. From a statement in the sixteenth fasc. of the *Shan-chien-lü-p'i-p'o-sha* (善見律毘婆沙) (*Nanjio*, 1125, or the Chinese translation of the *Samantapāsādikā*) that those who went into the garden of a nunnery and cut the trees therein were punished, it may be conjectured that not long after the passing away of Śākyamuni some nunneries were founded in India. Again in the *P'o-sou-p'an-tou-fa-shih-ch'uan* 婆藪槃豆法師傳 (*Nanjio*, 1463, or the Life of Vasubandhu) it is stated thus : In

the country of Ayodhyā three temples were founded, the first is a bhiksunī temple, the second is a Sarvāstivāda temple, and the last a Mahāyāna temple.

The earliest time for the nunneries in China is given as the Chien-hsing period of the Western Chin dynasty (313–6 A. C.), when Chu-lin-ssu was founded in Lo-yang, the capital, by a bhiksunī Ching-chien and others.

In the twelfth year of the reign of emperor Bidatsu (583 A. C.) the Sakuraidera temple was established by three nuns who were born of noble families. This was the first nunnery in Japan. Subsequently, in the thirteenth year of the Tempyō period of the reign of emperor Shōmu (740 A. C.), by an order of this emperor nearly thirty national nunneries as well as national monasteries were founded in the various prefectures of Japan. These nunneries are called Kokubunni-ji ('national nunnery') or Hokkemetsuzai-ji ('the purification temple of Saddharmapuṇḍarīka'). The latter name comes from the fact that the rules of these nunneries were based upon that sūtra.

With regard to nunneries one of the oldest imperial ordinances in Japan (*Taihōrei*) says: If a nun allows a man to stay in her nunnery, she must be sent to do hard labour. Later on, the emperor Saga prohibited monks and nuns to associate with each other (812 A. C.).

During the Muromachi period (1392–1573 A. C.) the five principal nunneries in Kyōto were Keiai-ji, Tsūgen-ji, Danrin-ji, Gonen-ji and Erin-ji; the five principal nunneries of Kamakura were Taihei-ji, Tōkei-ji, Kokuon-ji, Gohō-ji and Zenmyō-ji. A nunnery where princesses and daughters of noblemen lead the life of bhiksunīs is called Bikuni-gosho, i.e., bhiksunī-palace.

S. K.

ĀMAGANDHA, an arahant thera. He was a brāhman who became an ascetic and lived in the Himālayas with five hundred pupils. They ate only fruits and roots, never tasting any fish or meat. Once a year they went to a suburban village in search of salt and vinegar and the villagers treated them with great respect and hospitality.

Once the Buddha visited that village and preached to the people. Some villagers entered the various fruits of the path while others joined the Saṅgha and became arahants. On their next visit to the village the ascetics noticed some coldness. On investigation they learnt of the visit of the Buddha. The ascetic Āmagandha was overjoyed and asked the villagers whether the Buddha ate *āmagandha*, which he explained as fish and meat. When they replied in the affirmative he was greatly disheartened, but decided to ask the Buddha himself. With his following he met the Buddha at Jetavana and posed the question. The Buddha declared that *āmagandha* did not mean fish and meat, but referred to all passions, sinful and evil qualities of character. He further said that Āmagandha was not the only one to have asked that question, but that in a previous age the brāhman Tissa had put the very same question to Buddha Kassapa, and he recited the *Āmagandha Sutta* (*Sn.* 42 ff.), which contained brāhman Tissa's question and Buddha Kassapa's verses explaining the meaning of *āmagandha*. At the end of the sutta, Āmagandha asked the Buddha for ordination for himself and his following. Not long after their ordination Āmagandha together with his pupils attained arahantship (*SnA*. I, 278 ff.).

L. R. G.

ĀMAGANDHA SUTTA, the second sutta of the Cūla-vagga of the *Sutta-Nipāta* (*Sn.* pp. 42–45) preached by the Buddha to the brāhman Āmagandha who was suffering from jaundice (*paṇḍuroga*), as a result of not eating fish and meat and also acid and salt.

Āmagandha, realising that he and his followers were all suffering from the same disease, went to a village where the inhabitants offered them food, which cured their ailment. It was there that he met the Buddha and questioned him, whether he ate fish and meat (what the brāhman meant to be *āmagandha*). Thereupon, the Buddha disclosed that in his view the meaning of the term *āmagandha* is not fish and meat, but lust or sinful desires (*kilesa*). Further, he said, that in the past, this same question had been asked by a brāhman called Tissa from Buddha Kassapa and the same answer had been given to him.

In relating the conversation of Buddha Kassapa with the brāhman Tissa, the Buddha declared that Kassapa Buddha did not at once explain the term *āmagandha* to the brāhman Tissa, but only said that he did not eat *āmagandha*—which Tissa took to mean fish and flesh. Later, when Tissa saw the Buddha eating fish and meat, he blamed him saying that he was a liar, and he extolled the virtues of hermits who lived only on yams and fruits.

Thereupon the Buddha proceeded to explain that *āmagandha* was behaviour contrary to the fivefold virtues (*pañca-sīla*). Qualities such as cruelty, backbiting, treachery, arrogance, lack of liberality (*adānasīla*), anger (*kodha*), pride and conceit (*mānātimāna*) were also said to be *āmagandha*. The commentary (*SnA*. I, p. 280) sums up *āmagandha* as including all sinful and evil qualities (*āmagandho nāma sabbe kilesā pāpakā akusalā dhammā*). Merely refraining from eating meat and fish does not purify a mortal who has not conquered his doubts (*kaṅkhā*). The wise man puts an end to all pain through the understanding of the Dhamma and lives accordingly without clinging to what is seen and heard. The sutta concludes with an enumeration of the factors that lead to purification. At the end of the discourse the brāhman Tissa entered the Order, and later became a chief disciple of Buddha Kassapa.

This sutta is particularly interesting, because it embodies the sayings of a previous Buddha, which are identical with the views put forward by a later Buddha. Hence, this view has become a universal (dhammatā.)

I. K.

AMALĀ, name of a rākṣasī, mentioned in the *Mahāmāyūrī* (*BHS. s. v.*).

ĀMALA CETIYA, an ancient thūpa in the north of Ceylon (Nāgadīpa). The time of its foundation is not traceable. It is, however, mentioned in the time of king Aggabodhi II (604–14 A.C.) who erected a *chatta* (parasol) over it (*Mhv*. xlii, 62).

AMALAGARBHA ('stainless womb'), a bodhisattva mentioned in the *Mahāvyutpatti* (*BB*. XIII, 11).

ĀMALAKA (*Phyllanthus emblica*), the emblic myrobalan, one of the five fruits allowed as medicine in the rules for monastic discipline (*Vin*. I, 201, 278). It is recommended as a remedy against cold and thirst. It seems to have been used also in the composition of a hair-shampoo (*Taishō*, 1451, 1). The myrobalan fruit in the open palm of the hand (*hastāmalaka*) was used in brāhmanic schools as a symbol of obvious truth. Half such a fruit was the last gift of the dying emperor Aśoka to the Order of monks, having distributed all his wealth earlier (ibid. 2042, 2043).

Its leaves resemble those of the jujube-tree ; its flowers are white and small ; the fruit with the shape of a nut is sour and sweet at the same time, as the first contact is bitter, while the juice is sweet. From this is derived its Chinese name *Yü-kan* (餘甘) meaning 'the rest is sweet'.

H. G. A. v. Z.

ĀMALAKĪVANA, the grove of emblic myrobalan, situated at Cātumā. The Buddha is said to have delivered the *Cātuma Sutta* (*M*. I, pp. 456–62) when he was residing at that grove.

AMALA-VIJÑĀNA. The word literally means 'consciousness apart from dirt or defilement'. The word *amala* has been variously interpreted by scholars of Buddhology. Obermiller rendered it as 'undefiled' in his *Uttaratantra*, and Monier-Williams gave various equivalents such as : spotless, stainless, clean, pure or shining (*Sanskrit—English Dictionary*). J. Takakusu translated the word *amala-vijñāna* as 'taintless consciousness' (*The Essentials of Buddhist Philosophy*). Recently, 'perfect purity' seems to be the most common equivalent for *amala*, see, e.g., Hawaii Hongwanji Betsuin : *Glossary of Buddhist Terms* (Engl.—Skt.—Jap.) ed. by K. Kumata.

Ancient Tibetan translators translated the word as *dri-ma-med-paḥi rnam-par-śes-pa* or 'the consciousness which has no dirt'.

But, generally speaking, it was not translated into Chinese, and only its transcriptions in various forms were prevalent. Its translation is *Wu-kou-shih* (無垢識) or the consciousness which is apart from dirt, but this is very seldom used. Many other transcriptions have been used, e.g., *a-mo-lo-shih* (阿摩羅識), *a-mo-lo-shih* (阿末羅識), *an-mo-lo-shih* (菴摩羅識), *an-mo-lo shih* (唵摩羅識) or *an-mo-lo-shih* (奄摩羅識). This shows how difficult it is to represent the real sense of this word.

The theory of this consciousness was established in the system of one of the Vijñānavāda schools (the Shê-lun) founded by Paramārtha (or Chen-ti, 499–569 A. C.). Particularly this sub-school was called the 'nine-consciousness-school' (or Chiu-shih-chia 九識家), because this consciousness is placed ninth in their theory of consciousness[1].

1 The Shê-lun school regards the Ālaya-store that has become pure and taintless as Thus-ness (*tathatā*) and gives it a special name Amala-Vijñāna (Taintless Consciousness)—see Takakusu, op. cit. p. 83. The Shê-lun school is also called Samparigraha—G. P. M.

Generally, *ālaya-vijñāna* or 'store-consciousness' is regarded as the highest among the categories of consciousness enumerated in the system of Vijñānavāda, whereas this school added this new consciousness above *ālaya-vijñāna*. The newly established consciousness is explained and defined in many sūtras and śāstras of the later Vijñānavāda school.

The first fascicle of *Chüeh-ting-tsang-lun* (決定藏論 *Vinirṇīta-piṭaka-śāstra*, *Nanjio*, No. 1235) states: After purification of the *ālaya-vijñāna*, *amala-vijñāna* comes. *Ālaya-vijñāna* is impermanent and impure. But *amala-vijñāna* is permanent and pure. After attaining *tathatā* comes *amala-vijñāna*. *Ālaya-vijñāna* contains defilements and causes sufferings. But *amala-vijñāna* does not. *Ālaya-vijñāna* is not a basis of Buddhahood but of all kinds of defilement and suffering. *Amala-vijñāna* is not a basis of such defilement or suffering but of Buddhahood. Similarly in the 1st fasc. of the *San-wu-hsing-lun* (三無性論 *Traya-svabhāva-prakaraṇa*, *Nanjio*, No. 1219) it is stated that the *amala-vijñāna* is the only conception which has no misunderstanding or change. Therefore it is called *tathatā*.

Again *Chuan-shih-lun* (轉識論 *Vidyā-pravartana-śāstra*, *Nanjio*, No. 1214) states that when both the subject and object disappear, the mental state at this time is called *sattva*. The *sattva* is no more than the *amala-vijñāna*.

In the *Shih-pa-k'ung-lun* (十八空論 *Aṣṭādaśa-śūnyatā-śāstra*, *Nanjio*, No. 1187) we find a similar statement: *amala-vijñāna* is nothing but a *citta-viśuddhi*. Only when it is defiled with *āgantuka*, it becomes impure.

The sixth fascicle of the *Ta-ch'êng-chuang-yen-ching-lun* (大乘莊嚴經論 *Mahāyāna-sūtrālaṅkāra*, *Nanjio*, No. 1190) mentions the point as follows: *tathatā* is called *citta*; the *citta* is *citta-viśuddhi*, and this *citta* is *amala-vijñāna* itself.

Further, this consciousness is mentioned in many Mahāyāna sūtras, such as the *Ju-lêng-ch'ieh-ching* (入楞伽經 *Laṅkāvatāra-sūtra*, *Nanjio*, 176), *Ta-ch'êng-mi-yen-ching* (大乘密嚴經 *Ghana-vyūha Sūtra*, *Nanjio*, Nos. 92 & 444), *Ching-kang-san-mei-ching* (金剛三昧經, *Vajrasamādhi Sūtra*, *Nanjio*, No. 429), *Ta-fu-ting-shou-lêng-yen-ching* (大佛頂首楞嚴經) and so on.

Based on these authorities, Paramārtha interpreted consciousness and formulated his Vijñānavāda theory. Unfortunately, Paramārtha's opinion on this type of consciousness can only be found in the form of quotations by other authors. For example, the *Chieh-shên-mi-ching-shu* (解深密經疏 commentary on the *Sandhinirmocana Sūtra*) of Yüan-ts'ê quotes his opinion as follows: (according to Paramārtha) the ninth *amala-vijñāna* can be rendered as undefiled consciousness, and its substance is suchness (*tathatā*). *Tathatā* has two meanings, one is substance, i.e., suchness or reality, the other is faculty, i.e., undefiled consciousness (*amala-vijñāna*) or reason (*buddhi*). The *Ssŭ-fên-lü-shu-shih-tsung-i-chi* (四分律疏飾宗義記 the commentary on the *Dharmaguptavinayapiṭaka*) of Ting-pin also quotes an opinion similar to the above, and these two sides of *tathatā* are identified with *dharmatathatā* and *jñānatathatā* of the *Svarṇa-prabhāsottama-sūtra*.

From these opinions it may be concluded that Paramārtha interpreted *amala-vijñāna* as suchness and wisdom of suchness.

Opposing him, Tao-chi of the Fu-ch'êng-ssu temple in the T'ang dynasty maintained that the substance of *amala-vijñāna* was only such-ness and it did not contain the wisdom of such-ness, because *amala-vijñāna* is the name of a pure mental substance and it is not the name of a mental faculty.

Besides the teachers above referred to, T'ien-t'ai Fa-li and Ta-chüeh accepted the existence of this consciousness, while on the other hand Hsüan-tsang and his school did not accept this and they defined *amala-vijñāna* as a pure aspect of *ālaya-vijñāna*.

According to the *Tattvaratnāvalī*, there were two main schools in the later Vijñānavāda school: one is called Nairākāravāda-yogācāra and the other is Sākāravijñānavāda. The former was introduced into China by Paramārtha and developed into the Shê-lun sect, and the other was introduced by Hsüan-tsang and developed as the Fa-hsiang sect. Generally speaking, with regard to this consciousness the former school was always affirmative and the latter was negative in India as well as in China.

S. K.

AMANASIKĀRA-NĀMA, a Sanskrit text which is extant in its Tibetan translation, the *Yid-la-mi-byed-pa shes-bya-ba*, in the Rgyud-hgrel (tantra commentary) section of the Tengyur. Its author was Gñis-med rdo-rje (Advayavajra). Vajrapāṇi and Gñan-chun Bsod-nams translated the work into Tibetan. Tōhoku, however, records this work under

the title *Amanasikāroddeśa-nāma* (*Yid-la-mi-byed-pa ston-pa shes-bya-ba* : *Cordier*, II, p. 217, No. 35 ; *TM*. No. 2249). The text is classified with those commenting on the Siddhis of the Anuttarayoga-tantra.

S. K.

AMAṆḌAGĀMAṆĪ ABHAYA, king of Ceylon, elder son of Mahādāṭhikamahānāga. He ruled at Anurādhapura (19–29 A.C.) and is best remembered as the first known king of the island who issued the command of *māghāta* (the prohibition to kill). In issuing the command he was putting into practice the virtue of *ahiṃsā*, one of the ideals of every Buddhist. As a corollary to his decree, he caused the planting of vegetables and fruits all over the country. He encouraged the planting of particularly 'flesh-melons' (*āmaṇḍa*, apparently the *ricinus* plant) which he was earnest in offering to bhikkhus. His partiality to these offerings gave the epithet to his name. He added to the spire of the Mahā Thūpa a crowning parasol (*chatta*) above the existing one (the *Dīpavaṃsa* attributes to him a double canopy made of silver to the thūpa of Thūpārāma, not to the Mahā Thūpa), and he also constructed a railing (*vedī*) at the base and at the top. He had an inner courtyard and an outer verandah made in the Lohapāsāda and the *uposatha* house of the Thūpārāma, as well as "a beautiful pavilion adorned with precious stones" for both buildings. He founded Rajataleṇa vihāra (now Ridī Vihāra near Kurunegala) where the silver for the expense of building the Mahāthūpa by Duṭṭhagāmaṇī had been miraculously found. An inscription of the king, found at this temple (recording the grant of two villages to it), supports the statement in the chronicle (*CJSc.* II, 179). For the Dakkhiṇa Vihāra in Anurādhapura he constructed Mahāgāmeṇḍi-tank (Gāmeṇḍitaḷākaṃ : *Dpv.* xxi, 34) on the south and offered it as an act of merit. A well dug by him is further mentioned, though to which shrine the tank and the well were offered is not specified. He met his death at the hands of Kaṇirajānu Tissa, his younger brother.

D. T. D.

ĀMAṆḌAPHALADĀYAKA, designation of an arahant thera. In a past birth, while carrying a pingo-load of fruit he saw Buddha Padumuttara and offered him an *āmaṇḍa* fruit. As a result of this good deed he knew of no sorrowful birth afterwards (*Ap.* II, No. 526).

L. R. G.

AMANORATHA, name of a *piśāca* or fiend, mentioned in the *Mañjuśrīmūlakalpa* (p. 18).

AMĀNUṢA, a nāga king, mentioned in the *Mahāmāyūrī* (p. 247).

AMARA (1), a city in the time of the Buddha Siddhattha. The Buddha went to the city and, leaving his footprints to show the path, made his way to the pleasance named Amaruyyāna. The two chiefs of Amara, Sambula and Sumitta, who were brothers, saw the footmarks and followed them to the pleasance. There the Buddha preached to them, and they later joined the Order and became arahants (*BuvA*. 224 f.).

C. W.

AMARA (2), name of a city. See AMARAVATĪ (1).

AMARĀ (1), wife of the bodhisatta when he was born as Mahosadha. She was the daughter of a merchant (*seṭṭhi*) who had fallen on evil days. One day, as she was carrying a meal for her father working in the field, she met Mahosadha, who, disguised as a tailor, was seeking a suitable girl to be his wife. They entered into a conversation in which Mahosadha asked her various questions and she answered them, both questions and answers being in riddles. Staying at her father's house Mahosadha plied his trade as a tailor and took the opportunity to observe Amarā's behaviour. Her character and temper were tested by him in various ways. Fully satisfied, he took her to Mithilā where he married her with the approval of the queen Udumbarā. With her endearing qualities Amarā won the hearts of all and with her wisdom she assisted her husband in frustrating the efforts of his enemies to harm him (*J.* VI, 364–72, 392). A most dramatic episode was how she outwitted four wise men (avowedly ill-disposed towards her husband) who, stealing four of the royal possessions, tried to implicate her husband (to bring the king's wrath on him) and obtain her favours. (Pl. XXIX, bottom.) Amarā was Bimbā Sundarī in a former birth (ibid. 478).

In the *Milindapañha* (pp. 205 ff.) the king mentions the story of Amarādevī resisting the temptations to be unfaithful to her husband. "If that is correct", asks Milinda, "how could you justify the Buddha's statement that all women will go wrong, failing others, even with a cripple ?" Nāgasena's explanation was that Amarā did not sin because she had neither real secrecy, nor opportunity, nor the right wooer. The statement attributed to the Buddha occurs in the *Kunāla Jātaka* (*J.* V, 435).

Malalasekara observes that it does not really belong to the Buddha. It is borrowed from Indian folklore and is not a Buddhist belief (*DPPN.*).

According to the *Mahāvastu* (II, 83 ff.) Amarā was the daughter of a smith. She answered the questions of Mahauṣadha in riddles but these questions and answers are not fully identical with those of the Pali *Mahā-Ummagga Jātaka*. Amarā's father agreed to give her in marriage to Mahosadha only when he proved his skill in metal work by making some extremely fine needles. The *DPPN.* and the *CPD.* identify the *Mahāvastu* story with that of the *Mahā-Ummagga Jātaka.* But Edgerton (*BHS.*) prefers to identify it with the *Sūci Jātaka* (*J.* III, 281 ff.). However, the latter does not mention the names of its characters and the riddles of Amarā do not appear in it. As the stories of the present of both *Mahā-Ummagga* and *Sūci Jātakas* are identical, Edgerton suggests that the names of the hero and the heroine could have been transferred from one to the other.

C. W.

AMARĀ (2), name of a river, mentioned in the *Mahāmāyūrī* (253.6) between Viśvāmitrā and Tāmarā (*BHS.*).

AMARADEVA, a former Buddha mentioned in a list of former Buddhas under whom Śākyamuni acquired merit while in the eighth bhūmi (*Mhvu.* I, 137.4).

AMARAGIRI (1), one of the three palaces occupied by Atthadassī Buddha during his lay-life which extended to a period of ten thousand years (*Buv.* 43, *v.*15).

AMARAGIRI (2), a vihāra in Ceylon mentioned in mediaeval times. Evidently orthodox bhikkhus lived here in the days of the Gampola king Bhuvanekabāhu IV (middle 14th cent. A. C.). It has been identified with the spot now called Devanagala. The 'Supreme Thera' Vanaratana of the time who, on royal authority, held an inquisition into the conduct 'among men of standing who had entered the priesthood', was of the Amaragiri-vāsa. (*Nikāya Saṅgrahawa*, Eng. trsl. pp. 24, 27 ; *Pali Literature of Ceylon*, 240 ; *EZ.* IV, 302 f.)

D. T. D.

AMARAKAṆṬAKA, name of a peak in ancient Kāliṅga (India). Some writers (e.g., B. C. Law, *Historical Geography of Ancient India*, 303) identify it with the inaccessible Amarakaṇṭaka which rises to nearly 3,500 ft. ; from its valley rises the river Narmadā. They suggest that it was called Āmrakūṭa by Kālidāsa, as synonymous with Laṅkā dvīpa of the *Rāmāyaṇa*, and also with Āmradvīpa and Laṅkādvīpa concurrently referred to in an inscription at Bodh-gayā (Fleet's Gupta Inscription No. 71). They further say that on the plateau of the peak there used to be centres of Buddhism in the ancient times.

D. T. D.

AMARAKOṢA, a dictionary of Sanskrit synonyms written in verse by Amarasiṃha, known as a poet too, after whom the book is named. *Nāmaliṅgānuśāsana* is the name given to it by its author. As the exact date is not known, scholars place it between 400 and 600 A. C. (See A. Macdonell, *A History of Sanskrit Literature,* 433 ; cp. A. Berriedale Keith, *A History of Sanskrit Literature,* 413 ; also Weber, *History of Indian Literature,* 229 ff.)

The work is divided into three parts by subjects, each part containing a number of chapters which are again subdivided into sections, in accordance with the particular subjects they deal with. Thus, we find the first part divided into ten sections, of which the first is on Heaven (*svarga-varga*), which contains epithets not only of gods like Viṣṇu, Brahmā and Yama, but also of the Buddha, e.g., kinsman of the solar race (*arka-bandhu*). The section on drama (*nāṭya-varga*) contains a wealth of information regarding music. Though short, the sections on the underworld (*pātāla-varga*), where mention is made of infernal regions (*rasātala*) and the king of serpents (*Ananta*), and the one on hell (*naraka-varga*), which cites the river of hell (*vaitaraṇī*) and departed souls (*preta*), contain valuable information.

Of the ten sections in part two, the section on humans (*manuṣya-varga*) contains a store of information about men, women, health, diseases and dress, e.g., the words, denoting female teacher (*upādhyāyā*), masculine-like women (*potā*), twice married women (*punarbhū, didhiṣū*) are given. Wool (*rāṅkava*) is cited, besides numerous other dress materials. The word for ulcer, too, is found (*nāḍīvraṇa*). The four sections dealing with the four castes: *brāhmaṇas, kṣatriyas, vaiśyas* and *śūdras* are of immense value on account of the light they shed on the social order and religious practices.

Part three is composed of five sections, giving qualities of persons, qualities of things and a section of miscellaneous aspects (*saṅkīrṇa-varga*) ; and the last two chapters are in the form of an appendix, treating homonyms ending in *ka, kha,* etc., and dealing also with indeclinables and genders.

The book is extant in its Tibetan translation, the *Ḥchi-ba med-paḥi mdsod (shes-bya-ba)*, in the Sgra-mdo (Śabda-vidyā) section of the Tengyur. Its author is Ḥchi med seṅ-ge (or Ḥchi-ba med-paḥi seṅ-ge = Amara-siṃha); Kīrticandra and Grags-pa rgyal-mtshan (Kīrtidhvaja of Yar-luṅs) translated the work into Tibetan. The work is classified in *Cordier* under the section of Mdo-ḥgrel or sūtra-commentary (III, p. 465, No. I; *TM.* No. 4299). Reinaud speaks of an extant Chinese translation (Weber, loc. cit.).

The Pali dictionary of synonyms, *Abhidhānappadīpikā*, bears a close resemblance to this work.

S. K. N.

AMARAKOṢAṬĪKĀ-KĀMADHENU, a Sanskrit text which is extant in its Tibetan translation, the *Ḥchi-ba med-paḥi mdsod-kyi rgya-cher ḥgrel-pa ḥdod-ḥjoḥi ba-mo shes-bya-ba*, in the Sgra-mdo (Śabdavidyā) section of the Tengyur. Its author was Rab-ḥbyor zla-ba (Subhūticandra) and Dharmapālabhadra translated the work into Tibetan. The work is classified by Cordier under the section of Mdo-ḥgrel (sūtra-commentary) and names of the translators are given as Kīrticandra and Grags-pa rgyal-mtshan or Kīrtidhvaja (*Cordier*, III, p. 465, No. 2; *TM.* No. 4300). The text (Abhidhāna) is classified with the grammatical and rhetorical texts at the end of the Peking edition of the canon.

AMARAPARPAṬA, a town mentioned in the *Mahāmāyūrī* (*BHS.* s. v.).

AMARAPURA, a suburb of Mandalay in the Union of Burma. It was founded in 1783 as the new capital by king Bodawpaya (1782–1819), who decided for astrological reasons to move the capital from Ava, six miles up the river. He called the new town the Immortal City (Amara-pura) and it grew rapidly with an estimated population of 170,000 in 1810, when a large part of the town was destroyed by fire. Subsequently in 1823 the royal court moved back to Ava. An earthquake in 1839 destroyed the greater part of the remainder, which was finally abandoned in 1860, when king Mindon occupied Mandalay. Some of the material from the various buildings, temples and palaces, was removed to and incorporated in the new capital.

Amarapura is known by the Burmans as Myohaung, the old city, or as Taung-myo, the southern city, to distinguish it from Mandalay, or Myauk-myo, the northern city.

The present ruins of Amarapura show its extent of ¾ mile square with a solid brick temple-tower at each corner which may have reached a height of 100 ft. A very large bronze statue of the Buddha is said to have been enshrined in its celebrated temple with 250 gilded wooden pillars.

The Kyauktawgyi Pagoda on the east of the Taungthaman lake and the Patodawgyi Pagoda are the best preserved of the numerous religious buildings at the deserted capital. The former was built in 1847 by king Pagan (1846–52) on the model of the Ānanda Temple at Pagān; and the latter by Bagyidaw in 1816.

It was in Amarapura that king Bodawpaya received bhikkhus from Laṅkā (Ceylon) on two occasions, one in 1802 and the other in 1812 (Harvey, op. cit. below, p. 277; see also the next article). The occasion was the restriction of the higher ordination (*upasampadā*) by the ruler of Laṅkā to members of a particular caste. Representation was made by excluded candidates to the king of Burma, requesting him to arrange for the continued succession of ordination through the Saṅgha in Burma. This succession was vouchsafed and is now known as the Amarapura Nikāya (q. v.).

H. G. A. v. Z.

BIBLIOGRAPHY: G. E. Harvey, *History of Burma* (Longmans, Green & Co., 1925); Sangermano, *A Description of the Burmese Empire*, 1783–1808 (Rangoon, 1885).

AMARAPURA NIKĀYA, one of the three main divisions of the Buddhist Saṅgha in Ceylon in the present time, the other two being *Syāma* and *Rāmañña* (q.v.). There are two or three uncertain groups apart from these three, although their names appear on the official Government list among the major Nikāyas. Obtaining its name from the city of Amarapura in Burma (see preceding article) with which it is connected, the Nikāya originated in Ceylon in 1803 A.C., as a group separate from the then existing *Syāma Nikāya*. Aṁbagahapiṭiyē Ñāṇavimalatissa thera is regarded as its founder.

The origin of this Nikāya is traced to the difficulty in obtaining the higher ordination (*upasampadā*) to monks belonging to castes other than the *goigama* (agricultural caste). According to a strong tradition, this was due to a decree of king Kīrti Śrī Rājasiṃha of Kandy (late 18th cent.). Therefore, in 1799 a learned monk (of the *salāgama* caste) Aṁbagahapiṭiyē Ñāṇavimalatissa is said to have taken ship, with five other novices (*sāmaṇera*)

and two male attendants, with the intention of going to Siam to obtain higher ordination. Hearing, on the way, that in Burma, too, Buddhism was flourishing in its purity, they landed in that country, abandoning the more difficult voyage to Siam. The group reached Amarapura, the then capital of Burma, where they were cordially received by the reigning king Bodawpaya himself. With his patronage the monks received the higher ordination at the hands of the Burmese Mahāthera, Ñāṇābhivaṃsa [1]. The two laymen were also ordained. In 1803 they returned to Ceylon with five (three according to the *Buddha Sāsana Commission Report* [2], p. 34) other Burmese monks, bringing with them a large number of Pali sacred books and a letter from Ñāṇābhivaṃsa to the Saṅgharāja of Ceylon. On their return they proceeded to give higher ordination to many novices. Eventually, they established what is known to this day in Ceylon as the Amarapura Nikāya. (See Nihar Ranjan Ray, *Theravāda Buddhism in Burma*, 237 ff.; Spence Hardy, *Eastern Monachism*, 327; J. Emerson Tennent, *Christianity in Ceylon*, 224 ff.)

Ñāṇavimalatissa is said to have gone again to Amarapura not long afterwards and on his return, about two years later, he is said to have been recognised by the then Governor of Ceylon (Sir Edward Barnes) as the Head (*Mahā Nāyaka*) of the Amarapura Nikāya in Ceylon.

In the course of a few years this Nikāya divided into several groups, each having an administrative head (*Mahā Nāyaka*) of its own. The following list gives a cross-section: (1) Amarapura Mūlavaṃsika Nikāya is the name by which the original Amarapura Nikāya came to be known, when a group of monks broke away from it to form the Amarapura Mahā Nikāya. (2) Amarapura Mahā Nikāya, the group that broke away from the original Amarapura Nikāya; Toṭagamuvē Siri Paññāmolitissa thera was its first Mahā Nāyaka. (3) Amarapura Cullagaṇṭhi Nikāya, established by Vālitara Ñāṇatilaka thera who severed his connections with the Amarapura Mūlavaṃsika Nikāya in 1887, and became the first Mahā Nāyaka of the new group. (4) Amarapura Mūlavaṃsa Nikāyastha Śrī Saṃbuddha Śāsanodaya Mahā Saṅgha Sabhāva originated in 1930 under the leadership of Ariyavaṃsatilaka Medhāvītissa thera who also had severed his connections with the Amarapura Mūlavaṃsika Nikāya in that year. (5) Sabaragamu Amarapura Nikāya originated in 1836 under the leadership of Bogahapiṭiyē Dhammajoti thera who had gone to Amarapura in 1806 and obtained higher ordination from Ñāṇābhivaṃsa thera of Burma. For the first time he conferred higher ordination on several learned monks at Ratnapura. Later, other divisions occurred in this group. (6) Uḍaraṭa (Ūva) Amarapura Nikāya. A monk, Rahupola Sujāta thera, who had obtained higher ordination at Ratnapura from Bogahapiṭiyē Dhammajoti thera mentioned above, was residing at Badulla, when Dhammajoti thera visited him and appointed him head of the Amarapura monks of that area (the Hill Country). As time passed, this group came to be known by the above name. Later at a certain stage, the pupillary line of Rahupola Sujāta thera separated from the Uḍaraṭa Amarapura Nikāya, to form the Ūva Amarapura Nikāya. (7) Ūva Uḍukinda Amarapura Nikāya branched off from the Uḍaraṭa Amarapura Nikāya in 1932, with Beraliyapola Dhammārāma thera as its first Mahā Nāyaka. (8) Amarapura Sudharma Nikāya. This group, which was formerly known as Mramma (Burmese) Nikāya, later adopted this name because it was the name of the Nikāya which conferred the higher ordination on Aṁbagahapiṭiyē Ñāṇābhivaṃsa thera. The first head of this Nikāya was Salakuṇuāre Sumaṅgala thera who had received higher ordination from Bogahapiṭiyē Dhammajoti thera at Ratnapura. (9) Amarapura Vajiravaṃsa Nikāya. The pupillary line of Paññāratana thera of Sumanārāma of Uḍugampola is known by this name. Eḷamaldeṇiyē Guṇānanda thera was its first Mahā Nāyaka. Vajirārāma thera, who came to Ceylon from Burma in 1892 and again in 1901, granted higher ordination to most

1 The Burmese thera Paññāsāmi, writing the *Sāsanavaṃsa* in 1861, mentioned this event—though with minor variations. See Mabel Bode's edition of the work, p. 135.—G. P. M.

2 Publd. in Sinhalese by the Government of Ceylon as its Sessional Paper XVIII of 1959.

of the monks of this Nikāya. (10) Amarapura Śrī Dharmarakṣita Nikāya was instituted as a separate group in 1818 with the consent of Aṁbagahapiṭiyē Siri Ñāṇavimalatissa himself. The Nikāya is known by the name of its first Mahā Nāyaka, Attuḍāvē Siri Dhammarakkhita. The same Nikāya is also sometimes known as Mihiripännē Nikāya, for, at a later stage, Tangallē Sumaṇatissa thera of Ariyākara vihāra, Mihiripänna, became its Mahā Nāyaka. (11) Amarapura (Kalyāṇīvaṃsa) Nikāya. This sect is officially reckoned with the Amarapura Nikāya but its members do not accept this position[3]. The founder of the group is Kataḷuvē Guṇaratanatissa thera who had gone to Haṃsavatī in Burma in 1809 to obtain higher ordination. At first he worked jointly with Attuḍāvē Siri Dhammarakkhita thera (of group No. 10), but later founded his own Nikāya with himself as the head. Many learned monks succeeded to his position in due course and, at one stage, the Nikāya came to be known as the Kalyāṇīvaṃsa Nikāya. In the recent past this Nikāya has divided itself into two groups with a Mahā Nāyaka for each. (12) Amarapura Sirī Saddhammayuttika (Mātara) Nikāya was founded by Siri Dhammārāma thera of Mātara and is also known as the Mātara Nikāya. Its members formerly belonged to the Kalyāṇīvaṃsa Nikāya (No. 11) till they separated in 1841, as a result of a division of opinion about *daḷhīkamma* (q.v.) and such practices. (13) Amarapura Śrī Dharmārāma Saddharmayuttika Nikāya, a group that broke off from group No. 12 (after the death of Siri Dhammārāma thera), in the time of his successor, Hikkaḍuwē Siri Sumaṇatissa thera. The first Mahā Nāyaka of this group was Mātara Siri Wimalasāra thera who died in 1896. (14) Amarapura Ariyavaṃsa Saddhammayuttika Nikāya, founded in 1900 by Siri Dassanasārābhidhāna thera of Bōṁbuvala, a monk of the Mātara Nikāya group (No. 12). (15) Amarapura Mrammavaṃsābhidhaja Siri Saddhammayuttika Nikāya is another group which broke away from the Mātara Nikāya (No. 12) in 1915, under the leadership of Hiyārē Siri Paññālaṅkāra thera. (16) Amarapura Samāgama was founded by Kapugama Dhammakkhandha thera, who had himself gone to Amarapura in 1808 with several other monks and obtained *upasampadā* from Ñāṇābhivaṃsa of Burma. The sect was founded about 1811. (17) Amarapura Saddhammavaṃsa Nikāya. Difference of opinion regarding the purity of a boundary (*sīmāsaṅkara-vādaya*) led to a division in the Amarapura Samāgama (No. 16), the new group coming to be known as Amarapura Saddhammavaṃsa Nikāya. This occurred in the time of Bopāgoḍa Ñāṇālaṅkāra Sirisumaṇa thera, successor of Kapugama Dhammakkhandha. At a later stage, this group branched off into two again, each group having its own Mahā Nāyaka. (18) Z(s)wejin Nikāya, not strictly classified[4] but officially so, is a Burmese group established in Ceylon about 150 years ago. Two Burmese monks, Vinayālaṅkāra and Jina, arrived there and instituted this Nikāya within the Amarapura group itself, but the attempt was not successful. Later, the number of monks of the group increased rapidly as a result of the activities of Siridhamma thera of Araṅgala. Some time afterwards, the Nikāya branched off into two groups, each with a Mahā Nāyaka of its own (*Buddha Sāsana Commission Report*, 34 ff.). Ceylon monks belonging to the Amarapura Nikāya made several visits to Burma, both to Amarapura and to Haṃsavatī.

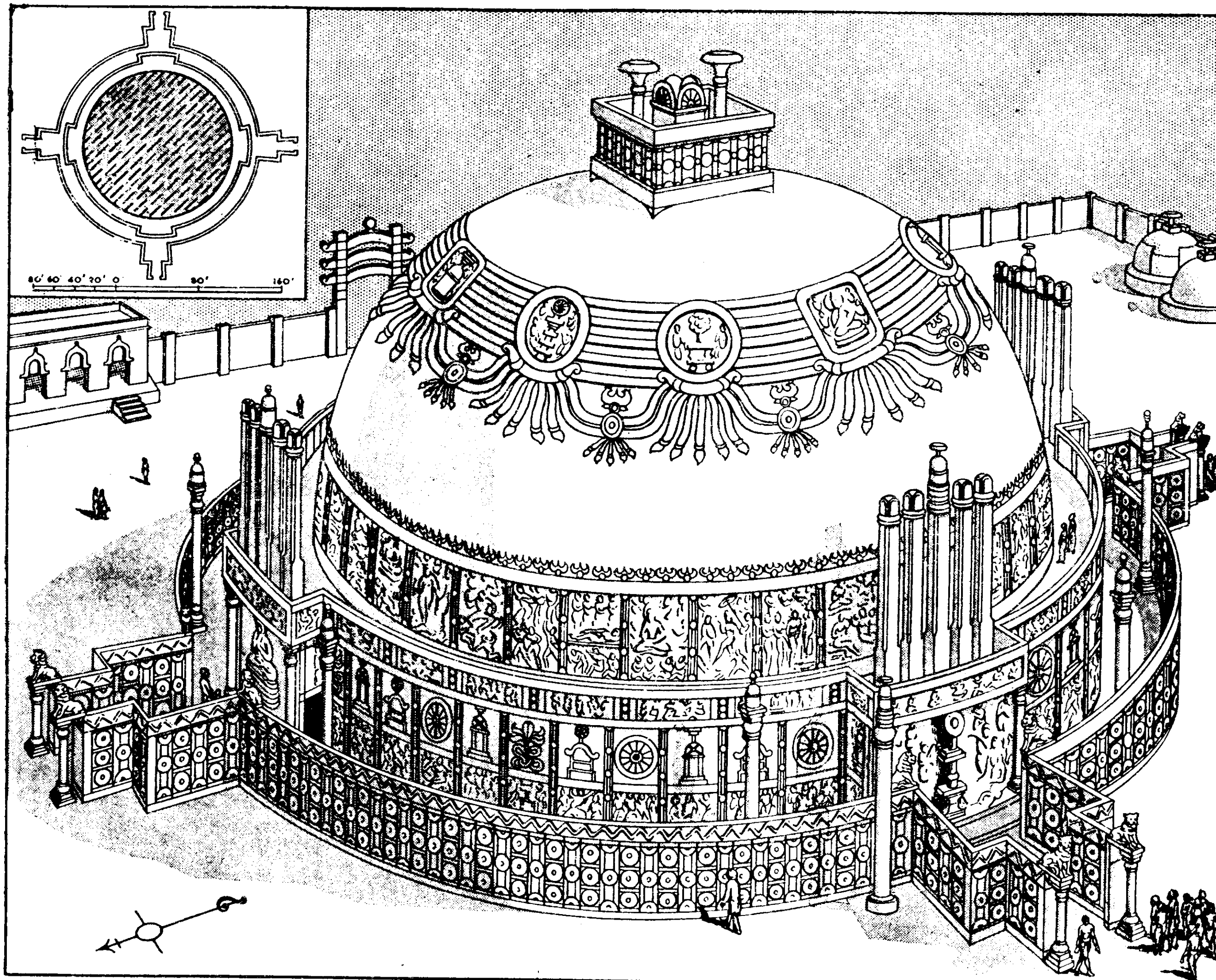
The religious activities of these monks as well as of their successors led to the growth and development of the Amarapura Nikāya which comprises more than three thousand monks and one thousand five hundred monasteries[5].

The observations of J. Emerson Tennent (*Christianity in Ceylon*, 225 f.) and Spence Hardy (*Eastern Monachism*, 327 ff.) as regards the differences between the monks of the Amarapura and Syāma Nikāyas are noteworthy since they go back to conditions in 1850. According to these writers, the monks of the Amarapura Nikāya insisted on the exclusion of the veneration of Hindu gods from their temples, the extinction of caste, and the exclusion of the Order from such secular occupations as medicine and astrology. They conferred ordination regardless of caste and without discriminations. They rejected the authority of the sovereign or of the civil power to introduce innovations in worship. They expounded and preached the Vinaya to the laity, while the Siamese order read only to the monks and then only a few passages within closed doors. They laid great stress on the merits of the *pahan-piṃkama* (feast of lamps) which they performed during the whole night. When wearing the robe they covered

3 According to an intimation by its recent Mahā Nāyaka, the (late) scholar Polwatte Buddhadatta thera.—G. P. M.

4 The head of this group does not accept that they conform to the Amarapura Nikāya.—G. P. M.

5 *Buddha Sāsana Commission Report*, 45 f.



AMARĀVATĪ: An impression of the Mahā Chaitya as it may have appeared (Reproduced from *Indian Architecture : Buddhist and Hindu Periods* by Percy Brown, published by Messrs. D. B. Taraporevala Sons & Co., Private Ltd., Bombay, with the permission of the publishers). Douglas R. Barrett has given another impression (Fig. 2) in his op. cit. p. 28.



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AMARĀVATĪ: Scene from a Third Period coping slab depicting the dispersal of the Buddha's relics.



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AMARĀVATĪ: Ornamental pot with flowers, on a Second Period casing slab.



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AMARĀVATĪ: A tree nymph, work of the Fourth Period.



AMARĀVATĪ : The subduing of the drink-maddened elephant Nālāgiri, from a Third Period cross-bar.

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AMARĀVATĪ : The veneration of the Buddha's bowl, from a Third Period cross-bar.

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AMARĀVATĪ : King Bandhuma receiving presents (Jātaka No. 547), from a Third Period cross-bar.

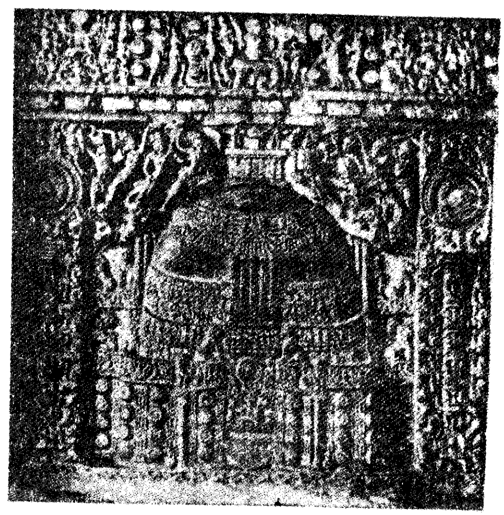
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PLATE XXXIV.



AMARĀVATĪ : The Buddha discoursing, from a Second Period casing slab.

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AMARĀVATĪ : A Fourth Period chaitya slab, representing the stūpa, now in the Madras Museum.

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AMARĀVATĪ : A Second Period casing slab showing the veneration of the Dhamma-cakka, possibly the depiction of the First Sermon, to judge by the symbols themselves.

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both shoulders whereas the monks of the Syāma Nikāya left the right shoulder uncovered. The Amarapura monks also left their eye-brows unshaven.

At the present time the monks of the Amarapura Nikāya disagree from the monks of the other Nikāyas on a few minor points, for, doctrinally, there is complete agreement among the three Nikāyas in Ceylon.

H. R. P.

BIBLIOGRAPHY (in addition to the above): *Nikāya Saṅgrahaya;* Koṭagama Vācissara thera, *Saraṇaṅkara Saṅgharaja Samaya* (Sinhalese); A. P. Buddhadatta thera, *Samīpātītayē Bauddhācāryayō* (Sinhalese).

AMARASIDDHI-VṚTTI-(SANĀTANASIDDHI-) NĀMA, a Sanskrit text which is extant in its Tibetan translation, the *Ḥchi-med grub-paḥi ḥgrel-pa (gyuṅ-druṅ grub-pa) shes-bya-ba*, in the Rgyud-ḥgrel (tantra commentary) section of the Tengyur. Its author was Dpal Ḥbirbapa (Śrī Virūpa), and Dur-khrod-pa Edeva (Śmāśānika Eṇadeva) of Gandhāra translated the work into Tibetan (*Cordier*, III, p. 231, No. 14).

AMARAVATĪ (1), also called Amara. A prosperous city in the time of Buddha Dīpaṅkara. The bodhisattva was born there in a very rich brāhman family and was named Sumedha (*Buv.* ii, 6; *DhpA.* I, 83). According to the *Mahābodhivaṃsa* (p. 2) the city was so called because it was inhabited by meṅ resembling gods.

AMARAVATĪ (2), a city in the time of Buddha Koṇḍañña, eighteen leagues in extent. It was in the Devavana, near this city, that Buddha Koṇḍañña preached his first sermon to a host of gods and men headed by the ten *koṭis* of monks who renounced home life along with him (*BuvA.* 134). The city is also called Arundhavatī (ibid. n. 2).

AMARAVATĪ (3), 'the abode of the immortals'. This is one of the synonyms used both in Pali and Sanskrit literatures for the city of Sakka, the king of the gods. Its significance to Buddhism is only literal and mythological, and not doctrinal. It occurs in a few places in Pali literature as a simile where the writers have taken Amaravatī as a standard of comparison in describing the cities on earth.

In the *Samantapāsādikā*, when king Asoka ordered his officers to decorate the capital to celebrate the completion of the 84,000 vihāras, they wanted to decorate it so beautifully that it would exceed Amaravatī in splendour (*devaloke amaravatiyā rājadhāniyā sirito adhikatarassasirikaṃ viya nagaraṃ kātukāmena ussāhajātena mahājanena alaṅkatapaṭiyattaṃ nagaraṃ: VinA.* I, 49, 19 ff.).

The author of the *Cūlavaṃsa* compares Polonnaruwa, Vijayabāhu's capital, to Amarāvatī: *alakeva kuberassa sakkassevāmarāvatī rājadhānī āha tassa pulatthinagarīva sā* (*Mhv.* lxxx, 5).

Amaravatī, as a beautiful and a prosperous city, is a conception developed mainly by Sanskrit writers. Both in Pali and Sanskrit literature descriptions of the city of Sakka are common, but numerous synonyms are used to denote it. In a few places, as shown above, the name Amarāvatī is used.

This city is described in the Indralokagamana section of the Vanaparva of the *Mahābhārata*. Here it is said that it is a prosperous and a delightful city with flowers of every season and with sacred trees of every kind. The celestial park Nandana is also found in this city.

Thus it is seen that the Pali writers were familiar with this conception of a beautiful city in heaven, as found in the *Mahābhārata*.

A. G. S. K.

AMARĀVATĪ, once a great city, is now a small village situated on the south (right) bank of the Krishna river and a little over twenty miles from Guntur (Map, p. 311). Hsüan-tsang, the Chinese pilgrim who was travelling through this area towards the first half of the 7th century A. C., refers to this place as *T'o-na-kie-tse-kia* (Dhanakaṭaka), the capital of Mahā Āndhra. (See *Buddhist Records of the Western World*, Ind. ed. 1957, pp. 423 ff.) The place is also mentioned by Tāranātha, the Tibetan historian, as *Dpal-ldan-bras-spun*, i.e., Dhānyakaṭaka ('accumulation of grain') and the great chaitya (Pl. XXXI) there, in terms which might imply that it has been one of the greatest seats of Buddhism in early times.

The earliest inscriptions found in Amarāvatī, which are ascribed on paleographical grounds to the Mauryan era (200 B. C.), refer to this place as

Dhanakaṭaka. This seems to be the original name of the city [1]. There was a great stūpa [2] in this city, called 'Mahā-cetiya' in inscriptions, which is described by Tārānātha in graphic terms. The earliest sculptures of this stūpa bear close resemblance to the sculptures of Bhārhut. According to the *Bāhiranidāna* of the *Samantapāsādikā* (*SBB*. XXI, pp. 60, 185), which was written in Ceylon, Moggaliputta Tissa thera (primate of the emperor Asoka) sent Majjhima, Kassapa and three other theras to the Himalayan region for the propagation of the Dharma, and Mahādeva to Mahisaka or Mahiṃsaka (Mahisamaṇḍala, ibid. pp. 57, 59, 182, 184) which came under the sway of the Sātavāhanas who were the rulers of the whole of Dakṣiṇāpatha. Mahādeva went to Pallavabhogga, the present Palnad of Guntur district.

That the stūpa at Amarāvatī was originally built by Asoka, where Mahādeva and his monks were at work about the close of the third and the beginning of the second century B. C., has been widely believed for many years. This is now strengthened by the recent discovery of (probably) a fragmentary Asokan edict at Amarāvatī itself. "Some of the inscriptions recently discovered at Amarāvatī, which can be assigned to the second or third century B. C., on palaeographical grounds, suggest that the celebrated Buddhist *stūpa* of the place was originally built in that age. The most important among these epigraphs is a fragmentary record on a block of stone, which was apparently cut out from a pillar of the Asokan type, with traces of the original Mauryan polish. The paleography, language, style and contents of this inscription suggest that it might be part of a yet-unknown pillar-edict of Asoka. It is not impossible that Aśoka was responsible for the construction of the original *stūpa.*" (*Indian Archaeology*, 1959–60, p. 53.)

Dhanakaṭaka rose to glory as the eastern capital of the Sātavāhana monarchs, when their earlier seat Prathiṣṭhāna (Paithan) was stormed by the Kṣaharātas, who were probably the subordinates of the great Kuṣāṇa emperors.

Śātakarṇi, the third Sātavāhana ruler, though a champion of Brahmanism and said to have performed many sacrifices including *aśvamedha* (horse-sacrifice), was a great patron of Buddhism and Buddhist art.

The Chaityakas and other Mahāsāṅghika schools (collectively known as Andhaka) flourished in the Amarāvatī area, the stūpa at Amarāvatī being their main object of veneration. According to the *Mañjuśrīmūlakalpa*, the Amarāvatī stūpa contained the relics of Buddha himself (*Śrī Dhānyakaṭaka Jinadhātudhare bhuvi*). The *Gaṇḍavyūha*, one of the principal works of Mahāyāna Buddhists, mentions that Mañjuśrī stayed and preached within the vicinity of Dhanakaṭaka. Pilgrims thronged to the Mahāchaitya even from far off places like Pāṭaliputra. Hsüan-tsang, who visited this place and studied Abhidharma here, states that though there were many Saṅghārāmas which were deserted, about twenty were in flourishing condition with about a thousand monks, that there were "100 Deva temples, and the people who frequent them are numerous and of different faiths" (*Buddhist Records*, loc. cit.).

(But Buddhists continued to remain active, as is evident from contemporary epigraphical evidence. About half a mile to the west of Amarāvatī is the small town of Dharaṇikôṭ(a). From here, once the provincial capital of the Sātavāhanas and synonymously linked with the name of Amarāvatī, have come to light several figures of the Buddha and the bodhisattvas, datable to the periods 6th-11th cent. A. C. A pillar inscription dated in 1182 A. C. mentions the Mahāchaitya; another, of 1234 A.C., records a grant to the Buddha who resides at Śrī Dhānyakaṭaka. See E. Hultzsch in *EI*. VI. Perhaps the last known of the ancient references to Amarāvatī comes from Ceylon. It is in the Gaḍalādeṇiya (q.v.) inscription, dated 1344 A. C. of Dharmakīrti, the head of the Saṅgha, who is recorded to have restored "the two-storied image-house at Śrī Dhānyakaṭaka in Daṁbadiva, too, with much gold and jewels". (See *EZ*. IV.) Later historical mention, whether in Ceylon or India, takes no note of Buddhist connections. But these evidences of prolonged Buddhist activity, for seven centuries after Hsüang-tsang's comments, assume significance; the Buddhists whom he saw were no moribund community.

The ancient remains came to notice in British times, after 1796, when a local landowner in building his residence at Amarāvatī came to despoil the Mahāchaitya. See *Buddhist Records*, op. cit. p. 24 ft. nt. 101, summarising these notices; ; also D.E. Barrett in op. cit. in Bibliography, pp. 22 ff. Beginning with Colin Mackenzie, a number of keen antiquarians began to manifest their interest by studying the remains, and making valuable documentations which resulted in publications as invaluable. Their work directed the attention of the administration towards taking official notice of this unique monument of antiquity. A very large number of the sculptures which were retrieved from the spoil was removed to England and photographs of most of them appeared in James Fergusson's *Tree snd Serpent Worship*; this scholar had also earlier written a brief account of the Mahāchaitya. Numerous others worked on the site or material, and of the most recent of them mention may be made of the works by C. Sivaramamurti and Douglas Barrett, who have made studies of the remains housed respectively in the Madras Museum and the British Museum.—D. T. D.)

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1 cp. Dhañakaḍa in a Prākrit inscription of *circa* 2nd cent. A.C. (*EI*. XXIV, 256 ff.); Dhānyaghaṭa (ka), in the late 6th cent. A.C. inscription of Siṃhavarman II (*SII*. I, 25 ff.), etc.

2 Though described as 'great', it was considerably smaller than the great cetiyas of Ceylon. Probably 'great' here suggests associations other than those of size.

The Mahāchaitya of Dhānyakaṭaka was unquestionably a glorious monument of the Sātavāhana period. A study of some of the earliest Brāhmī inscriptions found on the spot leads to the conclusion that the stūpa is probably the oldest extensively sculptured stūpa in south India.

The stūpa proper consists of a railing, a cylindrical base, the hemispherical dome surmounted by a square railing enclosing a yaṣṭi (shaft for parasols) of imposing dimensions. (Pl. XXXI.) The rail (called *vetikā* in the inscriptions) consisted of upright pillars about ten feet high and two feet ten inches wide. The bases of the pillars were set in a foundation of brick and mortar. In the uprights were cut three lenticular cavities to receive three cross bars called *sūci*, the whole being surmounted by a coping 2 ft. 9 in. high. Both faces of the cross bars were carved with full lotus motifs.

The inner face of the middle *sūci* alone contained sculptures of great elegance representing either scenes from the life of the Buddha or Jātaka tales. In the upright pillars also the inner middle face had carvings of Jātaka scenes. The outer face of the uprights showed a central circular lotus design with half lotus designs at the top and bottom separated by three wide and shallow flutes. On the inner face, too, were represented the flutes and the half lotuses at the edges, though in some places they were given over to Jātakas and the life of the Buddha. (Pls. XXXV–XXXVII.)

The coping slabs were also carved on either side, the outer face having a long undulating flower garland, carried on the shoulders of yakṣas (sometimes accompanied by yakṣīs) as the principal motif. The loops formed by the undulating garlands were filled with symbolic representations from the Buddha's life, the end of the garlands being shown as drawn from the mouths of the dwarfs. The inner face of the frieze was decorated with tales from the Jātakas and from the life of the Buddha.

The gateways of the stūpa were guarded by two or four lions seated on pillars. The plinth carried, on the outside, carvings of men running after mythical animals. A semicircular slab [3] was placed at the gateway, to serve as a step leading to the *pradakṣiṇāpada* (ambulatory) the ground level of which was somewhat higher than the outer side of the rail. The *pradakṣiṇāpada* lay within the rail and was probably paved with limestone slabs.

The three main divisions of the stūpa may be conveniently divided into smaller parts. "The first, the cylindrical part or base, is composed of two subordinate parts: (1) the sculptured panel zone below; and (2) the narrow frieze above. The second, the hemispherical part, is composed of (i) a range of sculptures; (ii) a plain zone above; (iii) a decorated collar; and (iv) a plain zone at the top. On the top is a square (*harmikā*) which is a balustrade around a central pillar of imposing dimensions besides which are the parasols." (Joveau-Dubreil, *L' Architecture d' Amarāvatī*, cited by C. Sivaramamurti, op. cit. in Bibliography, p. 25). The drum or base of the stūpa had projected platforms at the cardinal points, facing the gateways, with five *ayaka* pillars on each projection. The pillars peculiar to the stūpas of Āndhradeśa were square at the base, octagonal at the middle and finally rounded at the top. The platform runs all along the side of the stūpa and was probably used for perambulatory purposes. The sculptured panel zone of the base is composed of slabs remarkable for the beauty of the sculptures upon them. These consist of figures, festoons, and a variety of ornaments very neatly executed. On the side are pillars which are finished either with figures—lions and horses, or of men and women—and over the top is an entablature replete with figures in various sets of devotion or amusement. These slabs have been cemented to each other with strong mortar and supported by a wall of masonry, rising to a moderate height in the rear; the adjustment has been very happily executed. Some of these slabs are six inches in thickness and others nearly nine inches, their shape being chiefly rectangular. The best slab representing the stūpa is now in the Madras Museum. (Pl. XXXIV.) The frieze was, like the inner face of the rail, designed to edify, with the Jātakas and events of the Buddha's life. The height of the cylindrical base was just that of an average man, the frieze thus being on eye level. Hence, the sculptures in the frieze and the slabs below it are small in size. The sculptures encasing the lower part of the dome above the platform are larger as they have to be seen from below and further away. The base of the dome, above the circular drum, rose straight to a height of about 14 feet, with sculptured slabs

3 *Piṭikā* in Pali (*PED.*); popularly, 'moonstone'—familiar in Ceylon architecture.

all around. Their general design in these registers shows the tree (sometimes the Buddha), the wheel and the stūpa, and at the top narrow friezes of running animals and tridents (*triśūla*).

Above the dome slabs began the curve of the dome, which was left plain up to the decorated collar in the middle, which was of larger dimensions, in stucco. The curve of the dome above the collar was left plain up to the *harmikā* at the top which consisted of a plain rail. An octagonal pillar resembling the *ayaka stambha* was placed in the centre, with its root set deep in the body of the dome. Small pillars, carrying stone umbrellas, were also erected. The outer surface of the hemispherical dome was plastered.

Of the position of the relic chamber in the stūpa, nothing is known. A stone and crystal casket, recovered from the successors of the zamindars who first dug the mound, are now in the Madras Museum. Numerous small stūpas were erected outside the railing of this Mahāchaitya.

In Amarāvatī four periods of construction are easily discernible[4]. First come a few slabs, bearing inscriptions or carvings or both, which are closely related to those of the Bhārhut stūpa, and probably date from about the same period. Next come slabs, which are broad and of varying heights, containing panels arranged one above the other, showing generally the Buddha preaching, a vase, or worship of the Buddha's foot-prints placed on a throne, or the *dharma-cakra* (wheel of the Law) (Plate XXXIV, top and bottom) or the stūpa, with a frieze of animals, and over them a line of double *triśūlas*. From the form of the characters of the inscriptions found on these slabs it is justifiable to conclude that they are older than the railing, and perhaps date from first century B. C. or A. C. The many chaitya slabs that apparently formed part of the casing of the basement platform were obviously inspired by the sculptured stūpa and its railing and must, therefore, have been later than either of them. The outer railing shown on these slabs might, of course, have been taken from an earlier wooden railing of which the stone one must, then, have been a very close copy. Palaeographical grounds, however, preclude the view that these slabs are earlier than the stone railing[5].

The palaeography of the inscription found on the rail, a popular Tibetan tradition associating the Buddhist *ācārya* Nāgārjuna with the construction of the rail, and an inscription found on a broken slab to the effect that in Vāsiṣṭhīputra-Śrī-Pulumāvi's reign or about the middle of the second century, the stūpa at Amarāvatī was undergoing additions or embellishments, all these go to prove that the rail came into existence in the latter part of the second century A.C.

The casing slabs of the fourth period (Pl. XXXII, bottom) are assigned to the third century A.C., on grounds of their style and of the form of their inscriptions[6]. In regard to the rail and the embellishments a competent judge has commented: "What little of this has survived suffices to show what a noble structure it must have been and the perfection of art at the time. For the art of the rail period at Amarāvatī was the most splendid in all India and for all time." [7]

(As to the impulses of the art at Amarāvatī different views have been expressed. Whilst some writers imply that they are indigenous, other opinion, e.g., Vincent A. Smith in *ERE.* I, 369 f., has traced back the source to the "old Indian art of Alexandrian origin". Smith also considered that both from the religious and the artistic point of view the sculptures are intermediate to those at Sāñcī and Gandhāra, between which two he has seen a connexion. Wherever the solution lies there is agreement that Amarāvatī is considered to have profoundly influenced the art of Buddhist countries beyond India's bounds, notably that of Ceylon. The motifs used are both symbolic and direct, in so far as they have been employed for the events in the life of the Buddha and for the Buddha himself. The lion for the Buddha, the Bodhi tree for the attainment of Buddhahood, the wheel for the preaching of the doctrine and the cetiya for the decease, appear in the sculptures. The figure of the Buddha, too, is depicted. The work has spread over different periods and a sequence has generally been attempted by various scholars in such a manner as to convey the possibility of a transition from symbolism to the object itself.—D.T.D.)

R. Ng.

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4 On this see also the illuminating discussion by D. E. Barrett, *Amarāvati Sculptures in the British Museum.*

5 At the stūpa site was found a piece of white marble railing inscribed *rājakumāriyā Saṃmaliyā parivesakānaṃ* [illegible], which legend has been palaeographically dated in the 1st cent. B.C. (See the Indian Archaeological Survey *Annual Report on Epigraphy* for 1953–4, pp. 3, 21 and Pl. I.)

6 In the descriptions of the illustrations to this article the Middle and the Late Phases (of D. E. Barrett) may be respectively equated with the Third and the Fourth Periods (of C. Sivaramamurti).

7 C. Sivaramamurti, op. cit. in Bibliography, p. 30.

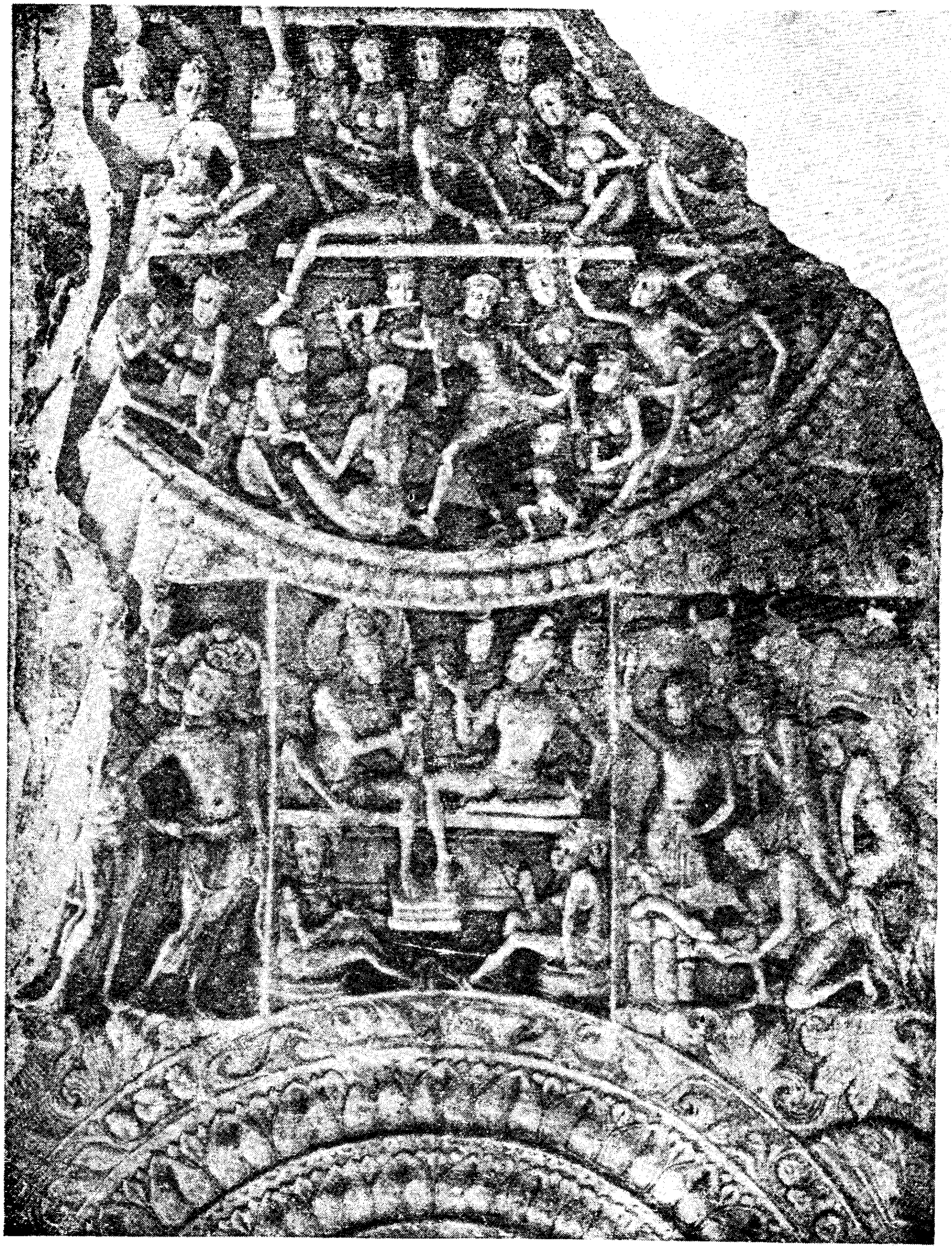
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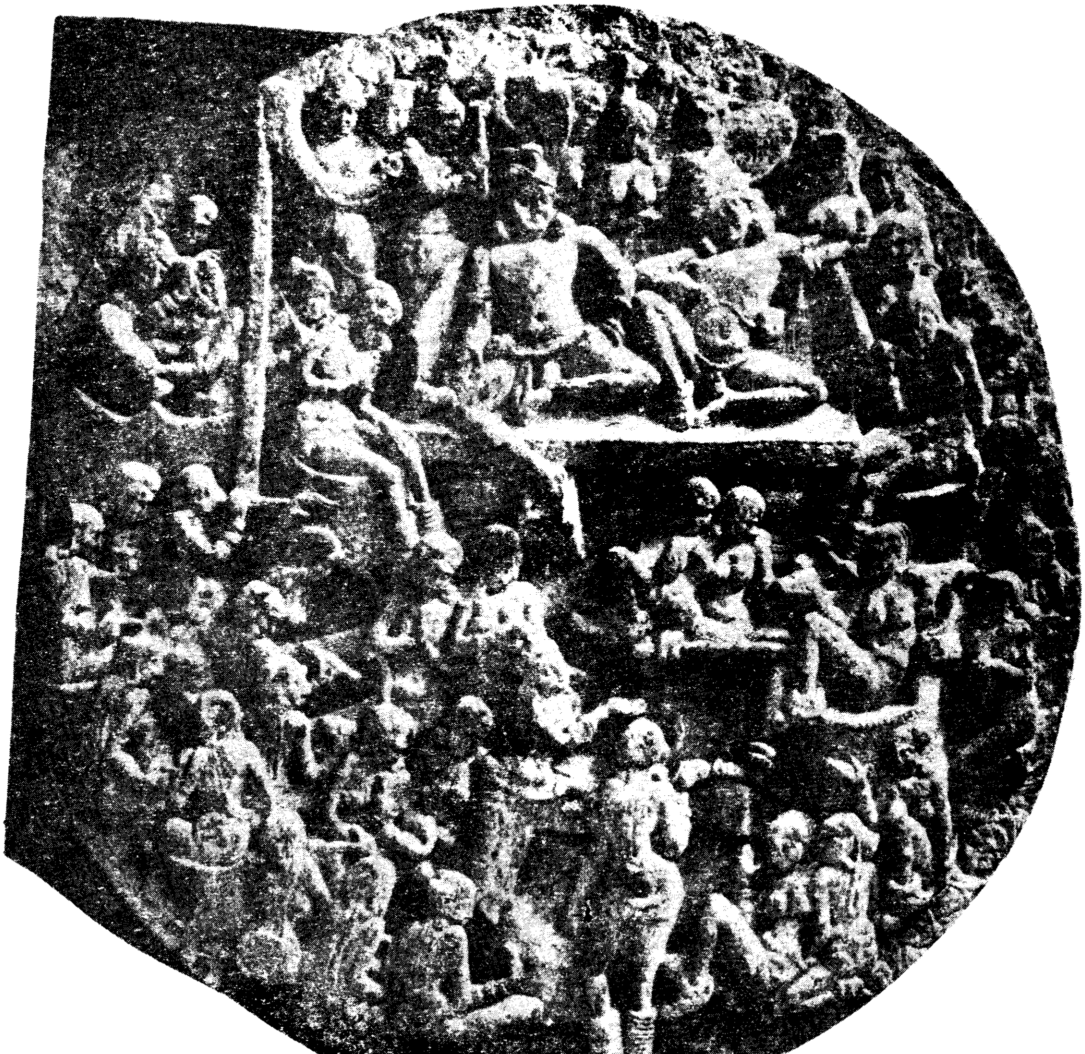
AMARĀVATĪ : The upper scene is of the Buddha-to-be crossing the Nerañjarā, the lower of Sujātā and companions offering food—in both cases the symbolism is very marked : from a Mid Phase rail pillar.

PLATE XXXVI.



Copyright : British Museum.

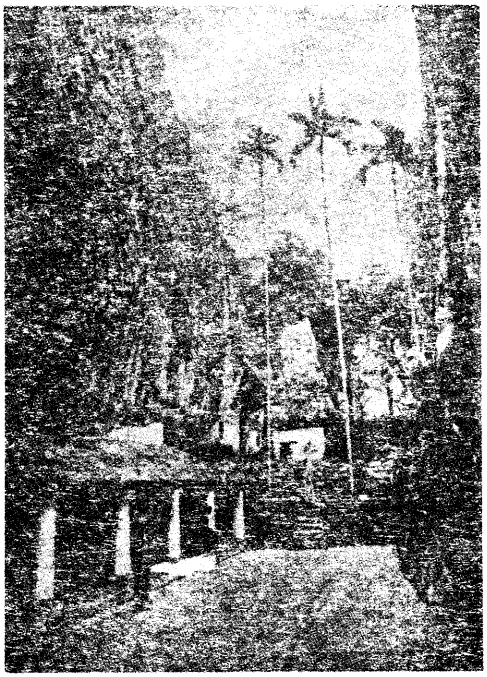
AMARĀVATĪ : A Late Phase rail pillar depicting (upper section) scenes of indoor relaxation and (below) an incident in the *Campeyya Jātaka* (No. 506).



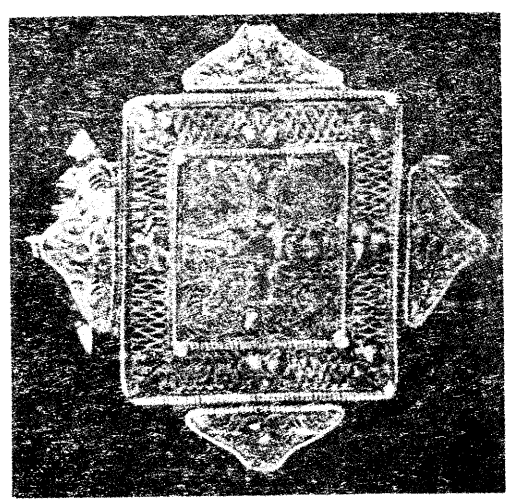
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AMARĀVATĪ : King Mandhātu sharing Sakka's throne (Jātaka No. 258), from a Mid Phase rail cross-bar.

PLATE XXXVIII.



ALUVIHĀRA : The approach to the ancient site (From Henry W. Cave's *The Book of Ceylon*).



AMULET (cum reliquary) case used in Tibet. The metal is silver; the turquoises set are themselves believed to act as a charm. (From the collection of D. T. Devendra, Colombo.)

(1905–6 ; 1908–9, etc.) ; C. Sivaramamurti, *Amarāvatī Sculptures in the Madras Government Museum* and sections of his article on Āndhra in the *Encyclopaedia of World Art*, I, 404 ff.; Philippe Stern and Mireille Béniste, *Evolution du Style indien d' Amaravati* (Paris, 1961).

AMARĀ-VIKKHEPIKA, 'sceptic'. The word seems to indicate a confused (*vikkhepa*) mental state, similar to an upset eel-basket (*khipa*). It is used to indicate persons who, like those 'sitting on the fence', are reluctant to take sides, and whose action resembles the wriggling of an eel. "When a question is put to them they resort to equivocation, to eel-wriggling. Fearing to be wrong in an expressed opinion, they will neither declare anything to be good, nor to be bad" (*D*. I, 24). "Because of his stupidity and confusion, on being asked a question, he falls into equivocation, into eel-wriggling, ... uttering: I do not say it is not, I do not deny it is not" (*M*. I, 521 ; *DA*. I, 115).

H. G. A. v. Z.

AMATADUNDUBHI, 'the drum of deathlessness', a title suggested by the Buddha to Ānanda to remember the *Bahudhātuka Sutta* (*M*. III, 61–7) on 'the manifold elements .

AMATA SUTTA (1), contained in the second vagga of the *Asaṅkhata Saṃyutta* of the *Saṃyutta Nikāya* (IV, 370). The Buddha preaches on the deathless and the path leading thereto. This sutta in forty-five sections is a reiteration of the rest of the suttas of the vagga starting with *Asaṅkhata Sutta* (q.v.).

L. R. G.

AMATA SUTTA (2), the first sutta of the vagga bearing the same name in the *Satipaṭṭhāna Saṃyutta* (*S*. V, 184). Speaking of the four methods of mindfulness—contemplating the body, its feelings, the mind and its mental states—the Buddha admonishes the monks to establish their thought according to any of these four methods, but at the same time he cautions them not to confuse these means with the end which is the final emancipation of Nibbāna, here called the deathless (*amata*) : "Do ye dwell with mind well established, but let not that be to you the deathless ".

Notwithstanding this warning, we hear of the sect of the Andhakas with their sub-groups of the Pubbaseliyas, Aparaseliyas, Rājagirikas and Siddhatthikas, confusing the subjective and the objective aspects of the applications of mindfulness. They held that the objects of mindfulness (the body, its feelings, the mind and its mental states) were themselves the conscious subject (*KvuA*. i, § 9), confusing the objects of the exercise with the mental exercise itself.

In the course of this same point of controversy the Theravādin quotes another saying of the Buddha : They who partake of mindfulness regarding the body do indeed partake of the deathless (*A*. I, 45). According to this the deathless is shown as equivalent to, or at least as an immediate result of, the practice and development of mindfulness. Where thus the exercise or means, and the result thereof or the object, are placed together on such an equal footing, it is not surprising that certain sects became confused. The most interesting part, however, is that the Andhakas and their sub-groups also quoted the Buddha's words in support of their view that all mental states are applications of mindfulness, which words are recorded in the very next sutta : "I shall teach you the induction and the ending of the applications of mindfulness : the body arises and ceases with the introduction and cessation of food ; feelings arise and cease together with contact ; the mind arises and ceases together with the individuality-concept ; mental states arise and cease together with attention " (*S*. V, 184). Basing themselves on this text, they confused the origination of the body, its feelings, the mind and its mental states (i. e., the objects of the mental exercise) with the arising of mindfulness thereon (i. e., the subjective exercise itself) and concluded that all mental states are mindfulness.

H. G. A. v. Z.

AMATA SUTTA (3), one of a series of ten suttas in the *Khema Vagga* (*A*. IV, 455) which are all identical, also with the ten suttas of the preceding *Pañcāla Vagga*, except for the key-word which gave the individual name to each sutta. In its abbreviated form the *Amata Sutta* runs as follows : *amataṃ amatan'ti āvuso vuccati* : they say, reverend Sir, 'the deathless', 'the deathless'. The rest has to be supplied from the first sutta of the preceding chapter.

What is it that has been declared the deathless by the Teacher ? It is Ānanda who supplies the answer : The deathless is that state of attainment, aloof from all sense desires, passing through the various stages of mental absorption (*jhāna*) in material and immaterial spheres, resulting in the ending of perception and feeling, when one realises with insight that all mental intoxicants are completely destroyed (*paññāya c'assa disvā āsavā parikkhīṇā honti*). This is called by the Buddha the deathless.

AMATA VAGGA, the fifth of the ten vaggas of the *Satipaṭṭhāna Saṃyutta* of the *Saṃyutta Nikāya* (V, 184–90). It consists of ten suttas, all discussing the importance of the four applications of mindfulness (*cattāro satipaṭṭhānā*). The vagga is named after the title of the first of the ten suttas treated in it.

W. G. W.

AMĀVATURA (Flood of Ambrosia), the oldest existing Sinhala prose work on the life of the Buddha, having been written in the first quarter of the thirteenth century, if not in the second half of the twelfth, by Guruḷugōmī who composed earlier a compendium on the doctrine, the *Dharmapradīpikāva* (Torch of the Doctrine). Both are described as commentaries (*parikathā*). The author of this work chooses as his topic the epithet *purisadammasārathī* (Trainer of Amenable Men) as applied to the Buddha.

The book consists of eighteen chapters. The first, entitled *Durdānta-damana* (Taming of the Stubborn) gives a list of titles of 208 Jātakas illustrating the character of the bodhisattva, who tamed stubborn beings of various types and set them on the path of virtue. The second, *Svasantāna-damana* (Taming of one's Own-self), gives an account of the life of prince Siddhārtha up to his enlightenment. The story from the enlightenment is continued up to the acceptance of the Jetavana-vihāra from Anāthapiṇḍika, in the third chapter, *Parasantāna-damana* (Taming of the Minds of Others). The author's source for these three chapters is mainly the *Jātakaṭṭhakathā*. The fourth chapter, *Gṛhapati-damana* (Taming of the Householders), deals with the conversion of the householder Upāli (as given in the *Upāli Sutta* of the *Majjhima Nikāya*) and the story of Diṭṭha-maṅgalikā based on the *Mātaṅga Jātaka*. The fifth chapter, *Brāhmaṇa-damana* (Taming of the Brāhmans), deals with the story of the brāhman Kūṭadanta. The author's source, here, is the *Kūṭadanta Sutta* of the *Dīgha Nikāya*. The sixth chapter, *Rāja-damana* (Taming of the Kings), deals with the story of Ajātasattu, taken from the *Sāmaññaphala Sutta*. The seventh chapter is called *Aṅgulmal-damana* (Taming of Aṅgulimāla) at the end of the chapter, and *Cora-damana* (Taming of the Brigands) at the end of the work, the latter title *Cora-damana* being more appropriate. It deals with the story of the brigand Aṅgulimāla as given in the *Aṅgulimāla Sutta* of the *Majjhima Nikāya*. The eighth chapter, *Paribrājaka-damana* (Taming of the wandering religious Mendicants), deals mainly with the story of Sabhiya based on the *Sabhiya Sutta* of the *Sutta Nipāta*. Included in this chapter is also a description of Kassapa Buddha taken from the *Buddhavaṃsaṭṭhakathā*[1]. The ninth chapter, *Māṇavaka-damana* (Taming of the Youth), narrates the Buddha's triumph over the brāhman youth, Saccaka, from the *Cūḷasaccaka Sutta* of the *Majjhima Nikāya*. In the tenth chapter, *Digambara-damana* (Taming of the Naked Ascetics), the story of a Licchavi, Sunakkhatta, is related to show how the Buddha tamed Pāṭika's son, a naked ascetic. The author's source for this chapter is the *Pāṭika Sutta* of the *Dīgha Nikāya*[2]. The eleventh chapter, *Jaṭila-damana* (Taming of the Matted-haired Ascetics), deals mainly with the story of Puṇṇa taken from the *Puṇṇovāda Sutta* of the *Majjhima Nikāya*. The twelfth chapter, *Tāpasa-damana* (Taming of the Ascetics), deals with the story of the ascetic Bāvarī from the *Pārāyana-vagga* of the *Sutta Nipāta* and its commentary. The thirteenth chapter, *Bhikṣu-damana* (Taming of the Bhikkhus), relates how the Buddha tamed the five hundred Śākya and Koliya bhikkhus who had lost interest in the Order. This chapter is based on the *Kuṇāla Jātaka* and the *Mahāsamaya Sutta* of the *Dīgha Nikāya*. The fourteenth chapter, *Nāga-damana* (Taming of the Vigorous), deals not only with the story of Nandopananda, the serpent-king, who was tamed by Mahā-Moggallāna, but also with the story of Nālāgiri, the elephant-king, who was tamed by the Buddha, the word *nāga* meaning both snake and elephant. The former story is taken from the *Iddhividhi-niddesa* of the *Visuddhimagga* and the latter from the *Cullahaṃsa Jātaka*. The fifteenth chapter, *Yakṣa-damana* (Taming of the Yakkhas), relates the taming of the yakkha Āḷavaka as given in the *Āḷavaka Sutta* of the *Saṃyutta Nikāya*. The sixteenth chapter, *Asura-damana* (Taming of the Asuras), deals with the conversion of Rāhu. The author has here drawn material from various commentaries, especially the *Dhammapadaṭṭhakathā*. The seventeenth chapter, *Deva-damana* (Taming of the Devas), deals with the story of Sakka, the king of devas, as given in the

1 *Amāvatura*, ed. Väliviṭiyē Sōrata (1948) p. 192.

2 C. E. Godakumbura is of opinion that the author's source for this chapter is the *Sunakkhatta Sutta* of the *Majjhima Nikāya* (*Sinhalese Literature*, p. 57). Väliviṭiyē Sōrata thinks that the *Pāṭika Sutta* of the *Dīgha Nikāya* is the source for this chapter (*Amāvatura*, p. 192). A comparison of this chapter with the said suttas proves that Väliviṭiyē Sōrata's observation is correct.

Sakkapañha Sutta of the *Dīgha Nikāya* and the *Cūlataṇhāsaṅkhaya Sutta* of the *Majjhima Nikāya*. The eighteenth, the last chapter, *Brahma-damana* (Taming of the Brahmas), deals with the story of Baka-Brahma taken from the *Brahmanimantanika Sutta* of the *Majjhima Nikāya* and from the *Baka-Brahma Jātaka*. The book concludes with a brief mention of its contents. The stories selected are an index to the quality of the author's mind, for he has chosen such stories as speak of the Buddha's wisdom, courage, compassion and mercy, avoiding popular legendary materials and stories dealing with the miracles. In many cases the stories are digressions from the main theme. But Guruḷugōmī introduces them as parts of the main theme, so as to keep the flow of the main Buddhacarita (Life of the Buddha) undisturbed [3].

The language of the *Amāvatura* was not the spoken language of the time but a language modelled on Pali, in order to follow the Pali version very closely in its narrative. It is characterised by its vigour, simplicity and straightforwardness [4].

Several later writers have followed the method that Guruḷugōmī employed in the *Amāvatura* to extol the character of the Buddha. In 1226 Mayūrapāda thera wrote the *Pūjāvaliya*, on the epithet *arahaṃ* (Worthy-One); in 1726 Välivița Saraṇaṅkara Saṅgharāja wrote the *Sārārtha-Saṅgrahaya* on the epithet *Buddho* (the Enlightened-One); and in 1773 Tibbaṭuvāvē Siddhārtha Buddharakṣita wrote the *Śrī-Saddharmāvavāda-saṅgrahava*, on the epithet *satthā* (the Teacher).

E. H. P.

AMBACORA JĀTAKA (No. 344, *J.* III, 137–9), the story of an evil ascetic who was more concerned about keeping watch over his mangoes than pursuing his ascetic practices.

This was related by the Buddha in reference to a bhikkhu who had joined the Saṅgha in his old age and spent his time in a mango orchard continually eating mangoes. Once when he was away on his alms-round some thieves entered the orchard and ate the mangoes. On his return the bhikkhu found the four daughters of a rich merchant who happened to visit the orchard, and he charged them with the theft. When they denied he asked them to prove their innocence by taking an oath, which they did. Having thus humiliated them he let them go.

The Buddha declared that in a past birth, too, the bhikkhu had been similarly guilty. He was then born an ascetic who lived in a mango orchard and gained his livelihood by various false practices.

The bodhisatta, born as Sakka at this time, wishing to punish him, made the orchard appear as if it had been plundered by thieves. The ascetic on his return from his begging round saw four daughters of a merchant in the orchard and accused them of eating the mangoes. They protested their innocence but were not allowed to go until in turn they swore dreadful oaths. Sakka then appeared in a fearful form and terrified the false ascetic away from the place.

L. R. G.

AMBADĀYAKA, an arahant who had been a monkey during the time of Buddha Anomadassī. Once, he saw the Buddha in the Himālayas and offered him a mango fruit. As the consequence of this meritorious deed, and in accordance with the Buddha's proclamation, he enjoyed happiness in the deva worlds for fifty-seven kappas, and fourteen times he became a world ruler (*cakkavatti*) under the name of Ambaṭṭhaja (*Ap.* I, pp. 116–17).

I. K.

AMBAGĀMA, a town in the Middle Country (Majjhimadesa) of ancient India, which the Buddha passed on his last journey to Kusinārā (*D.* II, 124 ; *SBB.* III, Pt. II, p. 133).

AṀBAGAMUVA, a village in Ceylon known for the reason that in it is found the earliest known epigraph which contains references to the footprint of the Buddha traditionally associated with the peak, called Sumanakūṭa (q.v.). The village is 5½ miles beyond modern Nawalapitiya on the road to the peak. The inscription is in two portions of a boulder which is now in a tea-plantation. The peak (which is here called Samantakūṭa for the first known time) is plainly visible from it in the distance. The record is of king Vijayabāhu I (11th cent. A.C.) and its purport was to note the work done in connection with the shrine itself and its maintenance. It is, however, silent on the question of whether the king visited the shrine (*EZ.* II).

Several pious acts of the king are mentioned in the inscription. It describes the shrine as elaborately decorated with banners and the footprint covered with a net, anointed with unguents and decked with the crown. Offerings were made of lamps and paintings. Repairs to the buildings were effected ;

3 Martin Wickramasinghe, *Sinhalese Literature* (trsl. E. R. Sarathchandra), p. 70.
Ibid. p. 68.

food and other necessaries were provided for the Saṅgha and, for the lay pilgrims, endowed alms-halls were set up at regular stages during the last five laps of their journey. In addition to the upper terrace, a lower one was prepared for those of 'lesser birth'. In the neighbouring areas rice-fields were prepared for the maintenance of those connected with this place of pilgrimage. In like manner gardens and forest land in a number of villages were allocated. Immunities were attached to them so that localities were elevated to the status of vihāra-villages in line with the mediaeval system of administration in the land.

King Parākramabāhu II (13th cent. A.C.) had a long and sturdy bridge built here through Devapratirāja his minister who, while engaged in several meritorious works, was then improving the pilgrim way to the Peak (*Mhv.* lxxxvi, 23).

D. T. D.

AMBAHATTHA (var. *Ajjuhattha* and *Abbhahattha*), a hill in Sunāparanta country where Puṇṇa thera stayed for some time after his arrival in that country. His younger brother lived near there in the merchants' village and gave him alms (*MA.* V, 87 ; *SA.* II, 376).

U. K.

AMBA JĀTAKA (1), the story of an ascetic zealous in the performance of his duties (*J.* I, No. 124). Once the bodhisatta was leader of 500 ascetics in the Himālayas and there occurred a severe drought which caused much distress to the beasts. One of the ascetics dutifully came to their rescue. He felled a tree, hollowed it into a trough and filled it with all the water he could find for the animals to drink. But, they were so numerous that all his time was taken in keeping the trough filled and he had no time even to look for his own food. The animals seeing his plight came to an agreement that every one of them that came for water should bring some kind of fruit for the hermit. Very soon there was an abundance of fruits like mangoes (*amba*), which were too much even for the entire following of ascetics. The leader, the bodhisatta, pointed out how the zeal of one of them had benefited them all.

This story was related in reference to a monk who was keen in the fulfilment of his duties. The laity, much impressed by his behaviour, brought a constant supply of food sufficient for about five hundred and everyone in the monastery profited thereby.

The first line of the stanza in this Jātaka is the same as the first line of the stanza of *Cūḷajanaka Jātaka* (*J.* I, No. 52).

L. R. G.

AMBA JĀTAKA (2), related by the Buddha in reference to Devadatta who had denied the Buddha as his teacher and as a result had been born in the Avīci hell (*J.* IV, No. 474).

In the Jātaka story Devadatta was a brāhman youth, the son of the king's chaplain and the sole survivor of the family, which had died of plague. He studied at Takkasilā and on his travels he came to a Caṇḍāla village, where lived an old teacher who knew a charm that could procure delicious mangoes out of season.

The youth, desiring to learn the charm, did menial service for him and his family and was eventually taught the charm. But he was warned that at no time should he disown his teacher.

Going back to Bārāṇasī the brāhman made much wealth by selling mangoes out of season. One of these reached the reigning king Brahmadatta and he was summoned to court. Later, he entered the king's service and gained great wealth.

One day at the request of the king the brāhman gave a public performance of his charm. When the king asked him about his teacher, the youth ashamed of his teacher's low birth, said that he had learnt it from a celebrated teacher at Takkasilā. And immediately he forgot the charm. On a subsequent occasion when he was called upon to perform the charm, he failed to do so. The king rebuked him for his pride and ordered him to be punished. He was banished and told that he could come back only if he learnt the charm again.

The brāhman, finding no other refuge, went back to the old Caṇḍāla teacher, and begged for forgiveness but the teacher would have none of him. Feeling utterly miserable the brāhman went to the woods and died there.

The brāhman youth was Devadatta, while the Caṇḍāla teacher was the Buddha himself and the king, Ānanda.

L. R. G.

AMBAKHĀDAKA MAHĀTISSA, a thera who lived at Cīragumba (*Vism.* 34). According to the *Paramatthamañjūsā*, Mahātissa while going on a journey during a famine, tired in body and weak through starvation and fatigue, lay down at the foot of a mango tree which had fallen fruits on the ground near him. He did not eat them, since

there was no one to offer them to him. A lay disciple, understanding the mental attitude of the monk, gave him mango juice to drink and took him to his house on his back. While being carried on the disciple's back he attained arahantship (*Paramatthamañjūsā*, ed. *Vidyodaya*, I, 60). According to the *Sīhalavatthuppakaraṇa* (166) Mahātissa is said to have asked for a mango from a man who passed by the tree but who had refused to offer it to him saying that the thera should look after himself even at the time of a famine. The person who offered him the mango juice was the second man who passed by the tree. He is said to have attended on the thera thereafter throughout his lifetime.

I. K.

AMBALAṬṬHIKA (pāsāda), the central portion of the palace of the goddess Bīraṇī (q. v.).

AMBALAṬṬHIKĀ, a royal park on the road between Rājagaha and Nālandā. It contained a royal resthouse (*rājāgāraka*) in which the Buddha and members of the Order used to stay in the course of their journeys. It was on one such occasion that the *Brahmajāla Sutta* (*D.* I, 1 ; *Vin.* II, 287) was preached. Buddhaghosa (*DA.* I, 41–2) says that it was shady and well watered, so called because of a mango sapling which stood by the gateway. It was surrounded by a rampart, and its resthouse was adorned with paintings for the king's amusement.

It was one of the spots in which the Buddha rested during his last tour, and we are told that, while there, he discoursed to a large number of monks (*D.* II, 81). He remained there one night (*UdA.* 408). One of the most famous of the Buddha's sermons in Ambalaṭṭhikā was the *Ambalaṭṭhikā Rāhulovāda Sutta*, thus named because it was preached there (*M.* I, 414). From the context, Ambalaṭṭhikā seems to have been within walking distance from the Kalandakanivāpa in Rājagaha.

According to Buddhaghosa (*MA.* III, 124 ff.) Ambalaṭṭhikā, where the *Rāhulovāda Sutta* was preached, was not a park, but a kind of meditation hall (*padhānagharasaṅkhepa*) built in the outskirts of Veḷuvana-vihāra for the use of those who desired solitude. It is said that Rāhula spent most of his time there, from the day of his ordination at the age of seven.

The same name is borne by a park in the brāhman village Khānumata. The Buddha went there during one of his tours through Magadha. On this occasion was preached the *Kūṭadanta Sutta* (*D.* I, 127). Buddhaghosa says the park was like the pleasance of the same name between Rājagaha and Nālandā (*DA.* I, 294).

U. K.

AMBALAṬṬHIKĀ-RĀHULOVĀDA SUTTA, a sutta of the *Majjhima Nikāya* (I, pp. 414–20). As its name implies, it contains advice given by the Buddha to Rāhula at Ambalaṭṭhikā[1]. It is one of several suttas addressed by the Buddha to Rāhula[2].

The advice centres round two main themes —against deliberate lying and the importance of constant reflection over deed, word and thought. The Buddha not only employs numerous similes to drive home his advice but actually demonstrates some of them[3]. After bathing his feet in the water prepared by Rāhula, the Buddha putting a little water into a vessel compares the recluseship of those who are not ashamed of intentional lying to that little quantity of water. He then in turn throws away that water, overturns the vessel, and turns upright the vessel which is empty and void and says, " likewise is the recluseship of those who have no shame for intentional falsehood—thrown away, overturned and empty. " Next, he uses the simile of the king's elephant in the battlefield whose life is safe as long as he does not use his trunk. But the moment he uses his trunk, too, his life is in danger and there is nothing that could

1 According to the commentary (*MA.* III, pp. 124–9) Ambalaṭṭhikā was a meditation hall situated in the outskirts of Veḷuvana-vihāra.

2 Among the others are *Mahārāhulovāda Sutta* (*M.* I, pp. 420 f.), *Cūḷarāhulovāda Sutta* (*M.* III, pp. 277 f.) repeated as *Rāhula Sutta* in *S.* IV, pp. 105 f., *Rāhulasaṃyutta* (*S.* II, pp. 244 ff. ; several suttas with the title of ' Rāhula Sutta ', viz., *Sn. vv.* 335–42, *S.* III, 135–6, *A.* II, 164).

3 In the commentary it is said that Rāhula was a seven-year old novice at the time. (See also *AA.* I, p. 258.) As young children are fond of lying and say they saw what they did not see or they did not see what they actually saw, the Buddha thought he would give Rāhula advice which he could follow by seeing with his own eyes. To this end the Buddha used the four similes of the water vessel, two similes of the elephant and one of the mirror. (See also *AA.* III, p. 152— ......*Ambalaṭṭhika Rāhulovāde daharass'eva sato musāvādā veramaṇī kathitā.*)

be done for him. Similarly there is no evil that a person who is not ashamed of deliberate lying cannot do. The Buddha concludes his advice against lying by saying that one should not lie even for fun.

Next he speaks of the importance of repeated reflection over one's deeds, before, during and after action. On reflection before the deed, if it is found to be conducive to the harm of oneself, or of others, or of both, it should not be commenced. If this is realised on reflection while the deed is being done, it should be abandoned. If, on reflection after the deed is done, it is found conducive to harm, then that deed should be confessed to the Teacher or to learned recluses and should be avoided in the future.

The Buddha ends the discourse by saying that one should discipline oneself to purify deeds of body, speech or mind after repeated reflection [4].

In the Bhābrū (or Bairat) rock inscription of Asoka this sutta figures among the seven texts Asoka has recommended to the Saṅgha and the laity for repeated hearing and reflection. It is referred to as Lāghulovāde (concerning *musāvāda*).

L. R. G.

AMBĀḶAVANA, a name for Ambāṭakavana (q. v.).

AMBĀMACCA, son of a wealthy village chief known as Veṇigāma (*Rasavāhinī*, II, 138) or Veṇivahāla (*Ssvu.* 90) who lived in a fortress called Cūḷanāga. Once during a severe drought, Amba wished to go to the mountains with his servants. Just before starting they cooked a little rice which they found and were about to eat it, when Amba saw Cūḷapiṇḍapātikanāga thera of Cūḷakhaṇḍapadhāna (*Ssvu.* 90—Nalakhaṇḍapadhāna : *Rasavāhinī*, II, 138) returning from the village with empty bowl. Amba invited the monk and offered him food. The thera retired into the forest and having attained arahantship partook of the meal. Amba fell asleep and on waking up asked his wife whether there was anything left over in the pot. When she opened the pot, she saw that it was filled with cooked rice. When she dished the rice, the pot became filled again. Then, they invited all the villagers and gave them enough to eat. The tutelary deities of that village brought several cartloads of sāli-rice and filled Amba's store-room. Thence onwards, he acquired great merit by giving alms, and after his death was reborn in the deva world along with his wife (*Rasavāhinī*, II, 138–9 ; *Ssvu.* 90).

I. K.

AMBAMĀLA VIHĀRA, a monastery built in the 7th century A. C. by king Dappula of Ceylon, in Rohaṇa the southern region. It is mentioned among several buildings which he had caused to be erected as an expression of his devotion to the religion (*Mhv.* xlv, 55). The sites await identification.

D. T. D.

AMBAPĀLĪ, also named Ambapālikā (Skt. Āmrapālī, Āmrapālikā), a famous courtesan of Vesāli in the time of the Buddha. She is said to have been born spontaneously at the foot of a mango tree in the royal park at Vesāli, hence her name (*ThīgA.* 206 f.). The *Apadāna* says that she was born between the branches of a mango tree (II, 613). Sanskrit sources say that she was born of a plantain tree in the mango-grove of the Licchavi Mahānāma and was named Āmrapālī as she was discovered in a mango grove (*GM.* III, part 2, *Mūlasarvāstivāda Vinayavastu*, pp. 15 f.).

Because of her great beauty and charm many princes vied with one another for her hand. To end their strife she was made courtesan (*ThīgA.* 207). The *Mūlasarvāstivāda Vinaya* says her guardian Mahānāma was compelled to establish her as courtesan because of the wishes of the people. Āmrapālī agreed on five conditions, one of which was that her charge should be five hundred kahāpaṇas (*GM.* III, Part I, 16 f.) [1]. Vesāli is said to have become very prosperous because of her and king Bimbisāra was led to appoint Sālavatī as courtesan of Rājagaha to be her counterpart there (*Vin.* I, 268). Among Ambapālī's patrons was Bimbisāra himself who was the father of her son Vimala Koṇḍañña (*ThagA.* I, 156). In the *Mūlasarvāstivāda Vinaya* (*GM.* III, Part I, pp. 20 f.) their child is named Abhayarājakumāra.

Later, Ambapālī became a devout follower of the Buddha. She built a monastery in her mango grove and offered it to the Buddha (*ThīgA.* 207 ; *SA.* III, 177). This was while the Buddha was on his last tour of Vesāli shortly before his death. The *Dīgha Nikāya* and the *Vinaya* describe the incident in great detail : Ambapālī heard of the

4 In the commentary Buddhaghosa adds that deeds by body and speech should be purified by reflection in the morning after the morning meal. Deeds by mind should be purified by reflection when going on the almsround.

1 According to *Vin.* I, 268, it was fifty.

Buddha's arrival in her grove at Vesāli (the Buddha was at Koṭigāma according to the *Vinaya* account), and went forth with her retinue to meet him. After hearing him preach she invited him and his disciples to a meal the following day. The Buddha accepted her invitation and had to disappoint the Licchavis of Vesāli who invited him shortly afterwards[2].

On a subsequent occasion she heard her son, the thera Vimala Koṇḍañña, preach, and renouncing the world and contemplating on the law of impermanence as seen in her own ageing body she attained arahantship (*ThīgA*. 207, ff.). *Thīg. vv.* 252–70 are ascribed to her.

An account of her previous lives, which also gives the reasons for the circumstances of her birth as Ambapālī, is contained in the *Apadāna* and *Therīgāthā* commentary (where the *Apadāna* verses are also quoted). During Buddha Phussa's time she was born as his sister and, after hearing him preach, she held a great almsgiving and wished for beauty of form. In the time of Buddha Sikhī, she became a bhikkhunī. One day, accompanied by other bhikkhunīs she worshipped at the cetiya and was going round it in reverence when an arahant therī, ahead of her, hastily spat in the court of the shrine. Seeing the sputum and not knowing who had done it she exclaimed, "What prostitute has been spitting in this place?" As a result of this abuse of an arahant therī she suffered great misery in hell and for ten thousand lives was born a prostitute. In Buddha Kassapa's time she led a religious life and after death was born in Tāvatiṃsa. When she was a bhikkhunī she was repelled by the sight of natural birth and wished for spontaneous (*opapātika*) rebirth. It was in keeping with this wish that in her last birth she came into being spontaneously (*Ap.* II, No. 39, p. 613; *ThīgA*. 206 f.).

While at Ambapālivana in Vesāli, just before Ambapālī came to see him, the Buddha preached to the bhikkhus on mindfulness. The commentary explains that the Buddha chose this topic because of the imminent approach of the beautiful Ambapālī (*DA*. II, 545).

Among the verses attributed to Ānanda in the *Theragāthā*, there are seven, starting with *v.* 1020 (same as Raṭṭhapāla's *vv.* 769–75) which according to one tradition were spoken by Ānanda in admonition of those who lost their heads at the sight of Ambapālī (*ThagA*. III. 116) (*var.* Ambapāli, Ambapālini).

L. R. G.

AMBAPĀLI SUTTA (1), the first sutta of the *Ambapāli Vagga* of the *Satipaṭṭhāna Saṃyutta* (*S*. V, 141), preached by the Buddha at Ambapālivana in Vesāli.

The four *satipaṭṭhānā* (applications of mindfulness) form the only way that leads to the purification of beings, to the overcoming of sorrow and lamentation, to the destruction of pain and grief, to the winning of the right path and to the realisation of Nibbāna.

The four applications of mindfulness are explained thus: "The monk dwells in contemplation of the body (*kāya*), the sensations (*vedanā*), the mind (*citta*) and the mind objects (*dhammā*), ardent, attentive and mindful, having put away worldly greed and grief." (This explanation of *Satipaṭṭhāna* (q. v.) is repeated elsewhere in the canon, e.g., *D.* II, 290; *M.* I, 56, etc.)

L. R. G.

AMBAPĀLI SUTTA (2), an alternative title for *Sabba Sutta* (*S*. V, 301). The sutta is called *Sabba* in the *uddāna* (the list of titles) of the PTS. edition, while it is referred to as *Ambapāla* in two Sinhalese manuscripts. It is called *Ampambāla* in one Burmese manuscript.

Although the word used is Ambapāla, the correct form would appear to be Ambapāli derived from Ambapālivana where the sutta was preached. See SABBA SUTTA.

L. R. G.

AMBAPĀLI VAGGA (*S*. V, 141–8), the first chapter of the *Satipaṭṭhāna Saṃyutta* of the Mahāvagga of the *Saṃyutta Nikāya*, consisting of ten suttas and deriving its title from the first of them, *Ambapāli Sutta*. There is no common theme peculiar to the suttas of this chapter apart from the subject of the four *satipaṭṭhānā* (applications of mindfulness) which is found in the suttas not only of this chapter but also of other chapters of the *Satipaṭṭhāna Saṃyutta*.

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2 When Ambapālī was asked by the Licchavis to forego her priority she refused to do so even for entire Vesāli (*D*. II, 94–8; *Vin*. I, 231–3; Skt. *Mahāparinirvāṇa Sūtra* sections 10–12; Chinese *Fu-shuo-hing-tsang-ching* Book IV, chap. 22; *Mhvu*. I, 261, 300).

Most of the suttas are preached by the Buddha to a group of bhikkhus, except for three where particular monks are addressed. Two of the suttas can be traced in the *Mahāparinibbāna Sutta*: cp. *Sato* with *D.* II, 94–5 and *Gilāno* with *D.* II, 98–101.

AMBAPĀLIVANA (Skt. *Āmrapālivana*), the mango grove of Ambapālī, in Vesāli and presented by her to the Buddha during his last tour in Vesāli (*D.* II, 94 ff.; *Vin.* I, 231 ff.; *Mhvu.* I, 300). But even prior to this event the Buddha and his following are said to have stayed there[1].

The commentaries speak of a monastery that Ambapālī put up in her grove for the Buddha and his disciples (*SA.* III, 177 ; *ThigA.* 207).

The Buddha preached three suttas in Ambapālivana—two on *satipaṭṭhāna* (*S.* V, 141, 142) and one on the impermanence of all component things (*A.* IV, 100–106). There is a fourth sutta which records a conversation that took place betwen Anuruddha and Sāriputta when they were staying there (*S.* V, 301–2). The *Mahāvastu* also contains a sūtra preached by the Buddha at Āmrapālivana (II, 293).

At the time Fa-hsien and Hsüan-tsang visited India, there appear to have been not only a monastery but also a stūpa at the site of Ambapālivana (Beal, *Buddhist Records of the Western World*, pp. lii, lix, 68).

L. R. G.

AMBAPĀSĀNA, a vihāra in which Cittagutta thera lived. It was situated in the village of Aṅganakola and is described as having been in the 'southern region' of Ceylon (*MhvA.* 552).

AMBAPIṆḌIYA, (1) an arahant thera. Ninety-one kappas ago, when he was born a dānava (a kind of asura) by the name of Romassa, he offered a bunch of mangoes (*ambapiṇḍi*) to Buddha Vipassī. He knew of no evil birth afterwards as a consequence of this offering (*Ap.* I, No. 299).

L. R. G.

AMBAPIṆḌIYA, (2) an arahant thera. Ninety-four kappas ago he was born as a noble elephant and offered a cluster of mangoes (*ambapiṇḍi*) to Buddha Siddhattha whom he saw in the forest. After death he was born in Tusita heaven. Subsequently, he was born as *cakkavatti* king. The offering of mangoes saved him from all woeful births thereafter (*Ap.* II, No. 436).

L. R. G.

AMBARA, the Tathāgata who abides in the Buddha-kṣetra (Buddha-field) known as Avigraha ('indisputable'), situated in the western quarter of the world (*Mhvu.* I, 124).

AMBARA-AMBARAVATĪ, the double name of a city in Uttarakuru (*D.* III, 201 ; *DA.* III, 966). It is one of the cities where lives the king of the yakkhas.

AMBARAṂSA, name of Nīta thera in a previous birth as a king.

AMBARIYA VIHĀRA, a monastery near Antaravaḍḍhamāna-pabbata in Ceylon, the residence of Piṅgala Buddharakkhita (*SA.* II, 150; *MA.* I, 204; *DhsA.* 103), and of Piṇḍapātika Tissa thera (*AA.* II, 61).

K. U.

AMBASAKKHARA, a Licchavi prince of Vesāli, in the time of the Buddha. He was a heretic (*micchādiṭṭhika*) and a nihilist (*natthikavādin*).

Once he saw a woman standing behind a window, and developed a liking towards her. He sent a man to find out whether she was married, and on learning that she was, he sent for her husband, and asked him to attend on him. The latter reluctantly agreed through fear. One day, the prince ordered him to bring mud and lotuses from a pond three leagues away, warning him that he would be killed if he failed to return the same evening. Meanwhile Ambasakkhara ordered the guards to close the city gates earlier than usual. The man returned to the city before nightfall, and finding the gates closed, he asked a thief who was impaled, just outside, to bear witness to his arrival before sunset.

The thief said that he could not be of any assistance, since he was about to die but his uncle who would arrive shortly would be able to help him. His uncle had been beheaded for alleged implication in his nephew's theft and was born

1 In the *Vinaya* account the Buddha is at Koṭigāma when Ambapālī hears of his arrival, but in the *Digha* account he is already at Ambapālivana; so also in the Skt. *Mahāparinirvāṇa Sūtra* and the Chinese *Fu-shuo-hing-tsang-ching* ch. iv, section 22. Sāriputta and Anuruddha are reported to have been staying in the Ambapālivana—*S.* V, 301, no doubt before the Buddha's last tour, for by then Sāriputta had died.

as a peta. Because of his good deeds, he possessed various powers, but was born naked, as a result of having hidden the clothes of a friend who was bathing in a river. Every night, he came to see his nephew, and encouraged him to go on living, in spite of being impaled, because the peta knew that suffering in hell awaited the thief after death.

When the peta came, the husband asked him for advice. When on the following day, the man was summoned before Ambasakkhara, he cited the peta as the witness for his defence. Ambasakkhara agreed to meet the peta and did so. The king listened to the peta with great dismay, and offered to help him to get rid of his nudity. At the peta's request he gave several sets of robes to the thera Kappatika who lived in Kapinaccanā in the Vajji country, and the peta appeared before them clad in heavenly robes. Thereupon, the king listened to a sermon by Kappatika where he mentioned among other things that one should observe the five virtues (*pañca-sīla*).

Having listened to the sermon, Ambasakkhara became a *sotāpanna*. He set free the impaled thief, and got him cured by the royal physician. Later, this thief attained arahantship (*Pvu.* 45-7 ; *PvuA.* 215-44).

I. K.

AMBASĀMAṆERA, a nobleman of the Lambakaṇṇa clan (Ceylon), son of Dāṭhāpabhuti. He was given the name Ambasāmaṇera ('novice with the mango fruit') by the monks of Bodhimaṇḍavihāra (India) because, after his admission into the Order as a junior, he treated his superiors with mango fruit. In due course, he returned home with the Buddha's hair-relic, which he offered to king Moggallāna I. To him the king gave charge of the relic in its specially built house. He was appointed the royal sword-bearer (*asiggāhaka*) and was given the king's sister in marriage with considerable revenues as the dower. Later on (518-31 A. C.), he became king under the name of Silākāla (*Mhv.* xxxix, 44-56 : xli, 10-41).

D. T. D.

AMBASAṆḌĀ, a brāhman village in Magadha, to the east of Rājagaha. To the north of the village was the Vediyaka mountain in which was the Indasālaguhā where the Buddha preached the *Sakkapañha Sutta* (q. v.) to Sakka, the king of the gods. When Sakka visited the Buddha with his retinue, the whole village shone with their radiance. The inhabitants of the neighbouring village mistook it to be a fire on Vediyaka mountain (*D.* II, pp. 263 f.).

According to Buddhaghosa, the village was so named because near it were a number of mango groves (*DA.* III, p. 697).

I. K.

AMBASUPPIYA, a name of Appihā (q. v.), a sāmaṇera.

AMBĀṬAKA, a thera who made an offering of a mango fruit to the Buddha thirty-one kappas ago and attained arahantship in this Buddha age (*Ap.* II, p. 394). His story is identical with that of Rājadatta, in the *Theragāthā* commentary (*ThagA.* II, pp. 133-36), except for a slight variation in detail, viz., that it was to a paccekabuddha that Rājadatta made the offering of the mango fruit, and not thirty-one but only four kappas ago.

I. K.

AMBĀṬAKAVANA, a grove in the city of Macchikāsaṇḍa belonging to Citta, the householder. One day he saw the arahant Mahānāma and invited him home for a meal. At the end of the meal, Citta gave the grove as a gift to the Order of bhikkhus (*AA.* I, p. 387). According to the *Dhammapadaṭṭhakathā*, the earth quaked on this occasion. Later, Citta built a splendid monastery there for monks who came from all directions (*DhpA.* II, p. 74). A large number of bhikkhus lived in Ambāṭakārāma and often conducted religious meetings with Citta, discussing such topics, as whether fetters (*saññojana*) and things that tend to fetter (*saññojanīyā dhammā*) are two things, different in spirit (*attha*) and in letter (*vyañjana* : *S.* IV, 281).

Well-known bhikkhus such as Isidatta who answered Citta's questions regarding the reason for the existence of various views in the world (*S.* IV, 283-88), Mahaka, who by his magic powers created a cool wind, thunderstorm and rain, and other miracles (*S.* IV, 288-91), Kāmabhū, who discoursed on various topics such as the *saṅkhāra* (*S.* IV, 291-95), and Godatta (*S.* IV, 295-97), visited this place. Bhikkhu Lakuṇṭaka Bhaddiya too lived there in solitude, engaged in meditation (*Thag.* v. 466).

Cittagahapati owned a tributary village (*bhogagāma*) known as Migapathaka, behind the Ambāṭakavana.

I. K.

AMBĀṬAKIYA, an arahant thera. Thirty-one kappas ago he offered an *ambāṭaka* (a kind of mango) to Buddha Vessabhū. As a result of this offering he escaped all evil births thereafter (*Ap.* II. No. 443).

AMBATITTHA, a village in the Cetiya country near Bhaddavatikā. When the Buddha was on tour near there he was warned by the cowherds not to go to Ambatittha, as in the Jaṭila's hermitage there lived a mighty nāga[1]. A thera called Sāgata went to the Jaṭila's hermitage and took up his abode near the fireplace in the nāga's abode. The nāga showed his resentment, but Sāgata overcame him by his psychic powers. Later Sāgata visited the Buddha at Bhaddavatikā and went with him to Kosambi. The fame of Sāgata's victory had preceded him and the inhabitants of Kosambi showed him lavish hospitality. He drank wine in their houses and had to be carried to see the Buddha who made this the occasion for declaring the drinking of intoxicants to be a *pācittiya* offence (*Vin.* IV, 108–110 ; *AA.* I, 324–7).

U. K.

AMBAṬṬHA (1), a king of old, at whose court Rāhulamātā, in one of her former births, had been a maid. In that life she had offered alms to a holy man and as a result of that good deed in her following birth she became the chief queen of the king of Bārāṇasī (*J.* III, pp. 413–4).

AMBAṬṬHA (2), a brāhman youth of the Ambaṭṭha clan, who lived at Ukkaṭṭhā with his teacher Pokkharasādi. He had mastered the three Vedas and the related arts and sciences.

One day, Pokkharasādi asked Ambaṭṭha to visit the Buddha at the Icchānaṅkala and to find out whether the fame of the Buddha was justified. Ambaṭṭha went to see the Buddha and tried to provoke him by saying something or other in an off-hand way. When the Buddha chided him for being rude, Ambaṭṭha was so vexed that he reviled the Sākyas, calling them menials (*ibbhā*), and also blamed them for not honouring the brāhmans. Thereupon the Buddha asked him whether the Sākyas had ever offended him. He said, that when he went to Kapilavatthu, to the Congress Hall (*santhāgāra*) of the Sākyas, on some business of Pokkharasādi he was insulted by the Sākyas.

When the Buddha asked him to what family he belonged, Ambaṭṭha replied that he was a descendant of the Kaṇhāyana-gotta. Then, the Buddha traced the family back to its first ancestor, who had been the offspring of a slave girl of Okkāka, named Disā. The child was like a devil so that the people called it Kaṇha (black). Hence the family name (*Kaṇhāyana-gotta*). Kaṇha later became a mighty seer and married Maddarūpī, the daughter of king Okkāka. Thus the Buddha destroyed the pride of Ambaṭṭha by proving to him that the Sākyas were his masters and that he had no reason to feel insulted (*D.* I, pp. 88–97).

I. K.

AMBAṬṬHA-GOTTA, the clan (*gotta*) to which belonged the brāhman youth named Ambaṭṭha (see preceding article ; also AMBAṬṬHA SUTTA). When, however, this youth was once asked by the Buddha (*D.* I, 91) to which clan he belonged, Ambaṭṭha replied that he came from the Kaṇhāyana-gotta. It is thought (*DPPN.* 153) that this Kaṇhāyana-gotta was either one of the principal sections of the Ambaṭṭha-gotta, or, perhaps, the family of its original ancestors. The members of this clan during the time of the Buddha considered themselves to be of very pure blood and high up on the social ladder of the time, looking down on the royal caste of the Sākyas as dirt from under their feet.

According to the *Dasa-brāhmaṇa Jātaka* (No. 495 : *J.* IV, p. 363) the Vessas and Ambaṭṭhas were only brāhmans by name, without having a right to such appellation, because :

" Some follow trade and husbandry,
Keep flocks of goats in fold,
They give and take in matrim'ny
And daughters sell for gold."

H. G. A. v. Z.

AMBAṬṬHAJA, name of Ambadāyaka thera in a previous birth as a king.

AMBAṬṬHAKOLA, a district (*janapada*) of ancient Ceylon. Situated in the hill region, it was eight *yojanas* from Anurādhapura, the capital city. The fame of Ambaṭṭhakola is linked to the account of the building of the Mahā Thūpa by king Duṭṭhagāmaṇī. A caravan merchant travelling in the area came upon a cave where, by a surprising turn, he saw a hoard of silver. He reported it to the king who was thus enabled to find the wherewithal to carry out his great project. A later king, Āmaṇḍagāmaṇī Abhaya, built here the Rajataleṇa vihāra, or Ridī (Silver) vihāra, as it is now called (*Mhv.* xxviii, 20–35 ; xxxv, 4). Inscriptions, some of which go back to these distant centuries whilst others are as late as the 8th cent. A. C., are found

1 Two panels of this story are known from Nāgārjunakoṇḍa sculptures (*ASIMem. 54* Pl. XLVIII, figs. a, b). This particular incident seems to have been shown on a third panel which is now lost (ibid. p. 57).—G. P. M.

at and near Ridī vihāra (C. W. Nicholas : *JCBRAS*., New Series, VI, Special No. 106 f.). King Mahācūlī Mahātissa (1st cent. B. C.) worked as a labourer for three years in a sugar mill in Soṇṇagiri in the Ambaṭṭhakola district ; by personal exertion he thus earned enough to give alms to the Saṅgha (*Mhv*. xxxiv, 5 ; *MhvA*. 624).

D. T. D.

AMBATTHALA, name of the tableland in Mihintalē near which, according to tradition, Mahinda met king Devānampiya Tissa on arrival in Ceylon. The word *amba*, in the Pali language, means 'mango' and it is the mango-tree into which was woven the riddle set to the king by the thera. Mihintalē (Pali : Missaka-pabbata) is a rocky eminence. Where the thūpa called Ambastala (Ambatthala) stands today is perhaps the most spacious of the few level sites here.

According to tradition, a portion of the ashes of Mahinda was enshrined in the thūpa built on Ambatthala, and it is this belief which has made it the most venerated shrine at Mihintalē.

Close to the thūpa, by the steps at the approach, there is a long Brāhmī inscription (1st cent. B.C.) in which mention has been made, by king Kuṭakaṇṇa Tissa, of the existence of the images of the theras Mahinda, Iṭṭiya, Uttiya and Bhaddasāla. The name of Sambala, given in the chronicles of Ceylon as one of the same group who brought Buddhism into the country, does not appear in the legible portion, large inscribed portions being damaged. Noticed (in passing) in the last century (Edward Müller, *Ancient Inscriptions in Ceylon*, p. 30, Ins. No. 20), the inscription has not yet been edited, but has recently been more accurately referred to by S. Paranavitana (*A Concise History of Ceylon*, p. 50).

The *Mahāvaṃsa* credits king Mahādāṭhika Mahānāga (7–19 A.C.) with the building of the thūpa, which he completed with great splendour. At its dedication he held the ceremony known as Giribhaṇḍapūjā. Of the four bejewelled arches at the four entrances with which he had embellished the courtyard, there is no trace. A temple for the thūpa was constructed by king Kaniṭṭha Tissa, also known as Meghavaṇṇābhaya (167–86 A.C.), and this was found dilapidated by king Goṭhābhaya (249–63 A.C.) who ordered the restoration of the thūpa temple. King Kittisirimeghavaṇṇa (301–28 A.C.) caused a life-size image of Mahinda to be made which he placed on the site. An impressive account is given of the festival held on the occasion of its removal to the capital. The image was exhibited and venerated in Anurādhapura, reposing at Sotthiyākara-vihāra, Mahāvihāra, the court of the Bodhi tree and in a shelter at the south-east corner of the royal palace, after which it was brought back to Ambatthala. The king instituted a festival of offerings to it on the thirteenth day, that is, the day preceding the commencement of the Pavāraṇā ceremony, and decreed that similar ceremonies should be held in the island every year. King Dhātusena (455–73 A.C.) seems to have enlarged Ambatthala-vihāra—he is stated to have built it—and, contrary to what might have been expected, he handed its charge not to the Theriya but to the heterodox fraternity, called Dharmaruci (q.v.), who had asked him for it.

In its present condition the thūpa shows the form first renovated in the nineteenth century and thereafter touched up from time to time (Pl. XXX). Its height is between 30 and 33 ft. Altogether, the edifice is a modest erection, with a basal diameter of 29 ft., standing on a stone-paved circular platform with a diameter of 97 ft. Around it are two concentric rows of octagonal stone pillars all of the same height, that is, 14 ft. each. These have sculptured capitals and are identical with those around Thūpārāma (q.v.), Anurādhapura, except for the fact that they are level on the top of the capitals, unlike those at the other shrine which have tenons. The pillars, which are presumed to have had their prototype in wood, are dated to 7–8 cent. A.C., from epigraphical records found on one of them as well as on the stone paving on the platform upon which they stand. From the circumstance of the enclosing pillars, the full structure has been classed as a *thūpaghara* or *cetiyaghara*, or (in Sinhalese) *vaṭa-dā-gē*.

The identity of the thūpa now venerated as Ambatthala is, however, questioned by Paranavitana according to whom, at some unknown time, a confusion arose as regards the two thūpas found here in proximity to each other. He concludes that this thūpa is, in fact, the Silāthūpa built to commemorate the brief period during which the Buddha meditated when on the third of his (traditional) visits to Ceylon (*Mhv*. i, 83). Investigations have revealed a part of the ancient stone work, that is, the beautifully moulded base and the first course of the original work at the dome. Paranavitana thinks that the Mahasāya, the colossal thūpa on the peak above the plateau, is the proper Ambatthala thūpa (*ASCAR*. for 1951, pp. 21–3).

D. T. D.

AMBAṬṬHA SUTTA of the *Dīgha Nikāya* (I, 87 ff.), preached to Ambaṭṭhamāṇava at Ichānaṅkala, a brāhman village in Kosala, when he visited the Buddha. It is considered as one of the most important discourses of the Buddha dealing with caste. The young brāhman Ambaṭṭha is sent to the Buddha by his teacher Pokkharasādi to find out whether the Buddha possessed the thirty-two characteristic marks of a great being and deserved the great reputation he had acquired. Ambaṭṭha disparages the Sakyas in the presence of the Buddha and calls them menials and when he is questioned about his caste says that he is a Kaṇhāyana. Discussing the origin of the Kaṇhāyanas the Buddha points out that Ambaṭṭha is of low birth, a descendant of the son of a slave-girl of the Sakyas. Then, in a series of questions about the brāhmans and the Sakyas the Buddha shows that the Sakyas are superior to the brāhmans and all others when lineage is taken into consideration, but says that the one perfect in wisdom and righteousness is the best among gods and men. Here ends the first part (*paṭhama-bhāṇavāra*) of the sutta.

In the second part, the Buddha details morality (*sīla*), conduct (*caraṇa*) and the eight kinds of knowledge (*vijjā*) in explanation of the righteousness and the wisdom referred to above.

The Buddha then walks up and down so that Ambaṭṭha may see on his person all the characteristic marks. When Ambaṭṭha informs Pokkharasādi accordingly, the latter, too, visits the Buddha and hears from him what Ambaṭṭha had earlier heard. He sees for himself the thirty-two characteristic marks and invites the Buddha to a meal the following day. After the meal the Buddha preaches the doctrine to Pokkharasādi who becomes a disciple of the Buddha.

Writing about the sutta, Winternitz says (*History of Indian Literature*, II, 37) that for the history of the Indian caste system and the attitude of the Buddha towards the problem of caste the *Ambaṭṭha Sutta* is of the utmost importance. Owing to its references to the history of the Sakya race and to the Ṛṣi Kṛṣṇa (*Kaṇha*), a mythological, and perhaps even historical interest is attached to this sutta. The *Ambaṭṭha Sutta* demonstrates that the life of the arahant and the attainment of Nibbāna are independent of caste (ibid. p. 44).

B. C. Law says (*History of Pali Literature*, II, 86 ff.) that some of the arguments in this sutta on caste are not convincing, but he agrees with Rhys Davids (*Introduction to the Ambaṭṭha Sutta*, *Dialogues of the Buddha*, I, 98 ff.) on the point that the subject of caste was a burning question at the time of the nikāyas and also that there seems to have existed a serious difference on the subject of caste between the two religions, Buddhism and Brahmanism.

H. R. P.

AMBAṬṬHA-VIJJĀ, a charm learnt by Kaṇha, the ancestor of the Kaṇhāyanas, from the ascetics of Dakkhiṇajanapada (*DA*. I, 265). It is said that the possession of the charm gave immunity from dangerous weapons (*yassānubhāvena āvudhaṃ na parivattati*).

The term *ambaṭṭha-vijjā* appears only in the commentary (loc. cit.), in Buddhaghosa's explanation of the word 'Dakkhiṇa-janapadaṃ'. The text merely states that Kaṇha went to the Dakkhiṇajanapada and learnt mystic verses (*dakkhiṇaṃ janapadaṃ gantvā brahme mante adhiyitvā* : *D*. I, 96).

After learning the Ambaṭṭha-vijjā, Kaṇha met king Okkāka, and asked for his daughter Maddarūpī in marriage. The king's answer was to fit an arrow to his bow to kill him. But because of the charm, Okkāka could neither shoot the arrow nor take it off the bow. He, therefore, agreed to the proposal.

R. A. G.

AMBAVANA (1), meaning a grove of mango trees (*magnifera indica*), occurs fairly often in Buddhist literature in reference to parks in which these trees grew, and which were owned by particular individuals. In the life story of the Buddha the best known of these groves was that in Rājagaha which belonged to Jīvaka, the royal physician. It was here that king Ajātasattu of Magadha once visited the Buddha. The grove was on the road from Rājagaha to Kusinārā and the river Kakutthā lay between it and Rājagaha.

The mango groves of Anupiya town (where the *Sukhavihāri Jātaka* was related), of Ambapālī the courtesan, of the *seṭṭhi* Pāvārika (see s.v. PĀVĀRIKAMBAVANA) and of Cuṇḍa the smith are mentioned among the places where the Buddha stayed. In like manner once Udāyin thera stayed in the grove of the brāhman Todeyya in Kāmaṇḍā (*D*. II, 95, 96, 98, 116, 127, 134, etc., *SBB*. III, Pt. II, pp. 101, 102, 123, 137, 146, 147, etc.). The existence of many mango-groves has even given a name to a village in Magadha, i.e., Ambasaṇḍā, the brāhman village to the east of

Rājagaha, south of Vediyaka mountain in which was the Indasālaguhā (*D.* II, 263 f.; *DA.* III, 697).

Such groves were, therefore, not exclusively owned by people of a particular status in society.

D. T. D.

AMBAVANA (2), an 8th cent. monastic building (*padhānagara*) in Ceylon erected by king Kassapa III (*Mhv.* xlviii, 25).

AMBAVIṬṬHI, also known as Ambaratittha (*Ssvu.* 49), a village in north Ceylon. It was the birth place of Tissa thera who in his previous life was a minister of king Duṭṭhagāmaṇī (*Rasavāhinī*, ed. Saraṇatissa, Part II, p. 28).

H. R. P.

AMBAYĀGADĀYAKA (var. Appayāga-dāyaka), an arahant thera. In a previous birth ninety-one kappas ago, he saw the Buddha and made an offering of mangoes (*ambayāgaṃ*) to him. He knew of no woeful existence thereafter as a result of this offering (*Ap.* I, No. 238). The commentary identifies the Buddha as Buddha Vipassī (*ApA.* p. 467).

L. R. G.

AMBAYĀGUDĀYAKA, an arahant thera. Ninety-four kappas ago, he offered *ambayāgu*[1] (? a broth made of mangoes) to the paccekabuddha Sataraṃsī, as he came for alms after rising from samādhi. In consequence of this good deed he suffered no evil birth thereafter (*Ap.* I, No. 353).

AMBILAHĀRA VIHĀRA, a monastery in Ceylon. On one occasion the thera Tipiṭaka Cūḷanāga preached there the *Mahā Saḷāyatanika Sutta*. The audience of men was one *gāvuta* in extent, and that of gods a *yojana*. At the end of the sermon a thousand monks became arahants (*MA.* V, 102–3).

U. K.

AMBITION in its original meaning of going round (Latin: *ambeo*), canvassing for support, has still retained that meaning, generally in a bad sense, of a strong desire for power, for superiority, for excellence. Any kind of desire is ambition in a certain way, being a will to attain, to perform or to obtain. But, usually, ambition has a connotation of seeking the advantageous rather than the right. Thus in a worldly sense, ambition is necessary for progress, for expansion, for achievement. But in the religious or spiritual field of the Buddha, where the very foundation of achievement, viz., the 'I', is denied, there all desire is to be overcome. "Not only evil (*akusala*), but also good (*kusala*) has to be abandoned."

On the other hand, it would appear that without a will-to-do (*chanda*) not even a thought can be formulated, and that the peace of deliverance is something to look forward to: aspiring to Nibbāna (*nibbānaṃ abhikaṅkhantaṃ* : *S.* I, 198).

It is then clear that the essential factor in ambition is not attainment but acquisition. For, attainment of a goal can be selfless, when all is done which had to be done (*kataṃ karaṇīyaṃ*); but acquisition is for the purpose of self-expansion. Then ambition assumes that characteristic of desire (*icchā*) which makes man "of odour foul, hell-doomed and shut out from Brahma's heaven" (*D.* II, 243). Ambition is the desire to become (*bhava-taṇhā*). The object may be crude in a worldly sense such as wealth and honours, or more subtle in a spiritual way of striving for perfection, but it will always be a modified continuity. Only in the fullest comprehension of what actually is in the present there will be the total cessation of ambition, of desire to become, of continuity; and that is the real deliverance of Nibbāna.

H. G. A. v. Z.

AMBROSIA, mythological food of the gods giving them eternal life. In Buddhism the deathless state, in which there is no death because there is no birth, and hence no sorrow, is often referred to as AMṚTA (q. v.).

AMIDA, the name by which Amitābha is better known in Japan. See AMITA.

AMIDABUTSU-SETSURIN (Encyclopaedia of Amitābha Buddha), a Japanese work compiled by Zenshō Keijō in the 13th cent. It is composed of seven fascicles and is a collection of references to Amitābha Buddha and his Pure Land (Sukhāvatī) found in various Buddhist sūtras and śāstras. More than two hundred texts are mentioned by name. It is of great value for materials dealing with Pure Land Buddhism. The following list gives in alphabetical order the Sanskrit titles of the works mentioned in this compilation[1]. Where

1 *Ambayāguṃ*, also found as *appayāguṃ* (*Svu.* p. 120, *v.* 12, ft. nt. 6); cp. *amba-rasa* (*Abbhantara Jātaka*, *J.* No. 281). It seems to have been a kind of gruel or porridge mixed possibly with rice.—G. P. M.

1. The Nos. given are those of Nanjio's Catalogue. Sūtra is abbreviated to - s°, and Dhāraṇī to - dh°.—G. P. M.

the title is not available in Sanskrit, the Chinese title is given instead and classified in its proper place.

Acintyaguṇa-sarvabuddha-parigraha-s° (trsl. Jñānagupta, 412). Acintyaviṣaya, partly in the Mahāvaipulya-buddhāvataṃsaka-s° (trsl. Devaprajñā). Ādhyāśaya-sañcodana (trsl. Jñānagupta, 37). Amita-dundubhisvara-rāja-dh°-s° (translator unknown, 485). Amitāyurbuddhadhyāna-s° (trsl. Kālayaśas, 198). Amitāyur-mahājñāna-dh° (trsl. Fa-hsien, 913). Amitāyus-tathāgata-dhyānacaryā-pūjā-kalpa (trsl. Amoghavajra, 1412). Amoghapāśa-dh° (trsl. Dānapāla, 987). Amoghapāśa-dh°-s° (trsl. Li-wu-cha'n, 314). Amoghapāśa-dh°-s° (trsl. Bodhiruci, 317). Amoghapāśa-hṛdaya-mantrarāja-s° (trsl. Ratnacinta, 313). Amoghapāśa-hṛdaya-sūtra (trsl. Bodhiruci, 315). Amoghapāśa-vairocana-buddha-mahābhiṣikta-prabhāsa-mantra-s° (trsl. Amoghavajra, 1002). Anakṣara-granthaka-rocanagarbha-s (trsl. Divākara, 222). Anakṣara-granthaka-rocanagarbha-s° (retrsl. Divākara, 223). Anakṣara-granthakarocanagarbha-s° (trsl. Bodhiruci, 221). Ananta-buddhakṣetraguṇa-nirdeśa-s° (trsl. Hsüan-tsang, 95). Anantamukha-sādhaka-dh° (trsl. Jñānagupta, 359). Anantamukha-sādhaka-dh° (trsl. Saṅghapāla, 356). Anantamukha-sādhaka-dhāraṇī (?) (trsl. Buddhaśānta, 357). Anantamukha-sādhaka-dh° (trsl. Guṇabhadra, 358). Anantamukha-sādhaka-dh° (trsl. Kung-tî-chih, 354). Anantamukha-sādhaka-dhāraṇī (?) (trsl. Chih-ch'ien, 355). Anantamukha-sādhaka-dh° (trsl. Chih-yen, 360). Anantamukha-sādhaka-dhāraṇī (?) (trsl. Saṅghapāla, 353). Aṅgulimālīya-s° (trsl. Guṇabhadra, 434). Antarā-bhava-s° (trsl. Chu-fa-nien, 463). Anuttara-mūlamahāsaukhya-vajrāmoghasamaya-mahātantra-rāja-s° (trsl. Fa-hsien, 1037). Aparimita-guṇānuśaṃsā-nāma-dh° (trsl. Fa-hsien, 892). Ārya-nāgārjunabodhisattva-suhṛllekha (trsl. I-tsing, 1441). Āryatārābhaṭṭārikāya nāma aṣṭottara-śatakaṃ (trsl. T'ien-hsi-tsai, 815). Ārya-tārā-dhāraṇī-a-lu-li-s° (trsl. Amoghavajra, 1021). Ārya-trātabuddhamātṛka-viṃśati-pūjā-stotra-s° (trsl. An-tsang, 1068). Asamasamānuttarayoga-mahātantrarāja-s° (trsl. Dānapāla, 1030). Aṣṭādaśa-bāhu-dhāraṇī-s° (trsl. Fa-hsien, 893). Aṣṭamaṇḍalaka-s° (trsl. Amoghavajra, 981). Atītavyūhakalpa-sahasra-buddhanāma-s° (translator unknown, 405). Avaivarttya-s° (trsl. Dharmakṣetra, 150). Avaivarttya-s° (translator unknown, 157). Avalokiteśvara-bodhisattvabhāṣita-samantabhadra-dh°-s° (trsl. Amoghavajra, 980). Avalokiteśvarabodhisattva-cintācakrādhyāya-kalpa (trsl. Amoghavajra, 1394). Avalokiteśvara-bodhisattva-samantabhadrānu-hṛdaya-dh°-s° (trsl. Chih-t'ung, 325). Avalokiteśvara-bodhisattva-vyākaraṇa-s° (trsl. Dharmakāra, 395). Avalokiteśvaraguṇa-kāraṇḍa-vyūha (trsl. T'ien-hsi-tsai, 782). Avalokiteśvaraikadaśamukha-dh° (trsl. Yaśogupta, 327). Avalokiteśvaraikadaśamukha-dh° (trsl. Hsüan-tsang, 328). Avalokiteśvaramātā-dh° (trsl. Fa-hsien, 910). Avalokiteśvara-nāmāṣṭaśataka (trsl. T'ien Hsi-tsai, 816). Bhadrakalpika-s° (trsl. Chu-fa-hu, 403). Bhadrapāla-s° (trsl. Lokabhadra, 76). Bodhi-hṛdayaśīlādāna-kalpa (trsl. Amoghavajra, 1454). Bodhisattva-bodhivṛkṣa-s° (trsl. Chih-hsien, 377). Bodhisattva-buddhānusmṛti-samādhi-s° (trsl. Kung-tê-chih, 71). Bodhisattvapiṭakāvataṃsaka-mañjuśrī-mūlagarbha-tantra (trsl. T'ien-hsi-tsai, 1056). Buddhadhyāna-samādhi-sāgara-s° (trsl. Buddha-bhadra, 430). Buddhanāma-s° (trsl. Bodhiruci, 404). Buddhāvataṃsakamahāvaipulya-s° (trsl. Buddhabhadra, 87). Buddhāvataṃsaka-mahā-vaipulya-s° (trsl. Śikṣānanda, 88). Candrottarā-dārikā-vyākaraṇa-sūtra (trsl. Jñāna-gupta, 441). Chiao-liang-i-ch'ieh-fu-ch'a-kung-tê-ching (trsl. Fa-hsien, 881: Sūtra spoken by Buddha on comparing and measuring the good qualities of all Buddhakṣetras). Ch'ing-kang-ting-yü-chia-chung-liao-ch'u-nien-sung-ching (trsl. Vajrabodhi, 534; Sūtra for reciting, being an abridged translation of the Vajraśekhara-yogatantra). Ch'ing-kwan-shih-yin-p'u-sa-hsiao-fu-tu-hai-t'o-lo-ni-chou-ching (trsl. Chu Nandi, 326: Sūtra of the Dhāraṇī mantra for asking the bodhisattva Avalokiteśvara to counteract the injury of a poison). Ch'in-kang-ting-yü-ch'ieh nien-shu-ching (trsl. Amoghavajra, 1036; Sūtra on the merit in the use of a rosary, being an extract from the Vajraśekhara-yoga). Chiu-tsa-p'i-yü-ching (trsl. Ka'ng-sêng-hui, 1359, an old version of Saṃyuktāvadāna-s°). Chüeh-ting-tsung-ch'ih-ching (trsl. Dharmarakṣa, 242; Sūtra spoken by Buddha on the determined Dhāraṇī). Daśabhūmi-vibhāṣa-śāstra (trsl. Kumārajīva, 1180). Deśāntapālapati-dhāraṇī-sūtra (trsl. Prajña, 978). Dhāraṇī-saṅgraha-s° (trsl. Atigupta, 363). Ekacūḍārya-dhāraṇī-s° (trsl. Amoghavajra, 1000). Ekadaśamukha-avalokiteśvarabodhisattva-hṛdayamantrādhyāyakalpa-s° (trsl. Amoghavajra, 1055). Ekākṣara-buddhoṣṇīṣarāja-s° (trsl. Bodhiruci, 532). Ekākṣara-hṛdaya-mantra-s° (spoken by the Buddha in the last dharma of the Great Dhāraṇī (trsl. Ratnacinta, 541). Ekakṣaroṣṇīṣacakrarāja-s° (trsl. Amoghavajra, 1024). Fa-p'u-t'i-hsin-po-chu-mo-ching (trsl. Dānapāla, 934; Sūtra on raising the thought towards Bodhi and destroying all the Māras). Gandharāja-bodhisattva-dh°-s° (trsl. I-tsing, 505). Garbha-sūtra (?) (trsl. Chu Fu-nien, 433). Ghana-vyūha-s° (trsl. Divākara, 444). Homa-kalpa (being

an abridged translation of the Mañjuśrī-samanta-dhyānadvāra-mahātantrarāja-s° (trsl. Tz'u-hsien, 1445). Hou-ch'u-a-mi-t'o-chieh-ching (translator unknown, 202 ; a later translation of the sūtra consisting of verses on Amitāyus). Jambhala-jalendra-yathālabdha-kalpa (trsl. Dharmadeva, 1045). Jātānantamukha-dhāraṇī-s° (trsl. Amoghavajra, 956). Karuṇā-puṇḍarīka-s° (trsl. Dharmarakṣa, 142). Karuṇā-puṇḍarīka-s° (translator unknown, 180). Kṣāmākāra-bodhisattva-s° (trsl. Chih-hsien, 378). Kuan-hsiang-fu-mu-po-jo-po-lo-mi-to-ching (trsl. Tien Hsi-tsai, 828 ; Sūtra spoken by Buddha on meditating and on thinking of the Bodhisattva Buddhamātṛka-prajñā-pāramitā (?). Kuan-tsü-tsai-ju-i-lun-p'u-sa-yü-chien-fa-yao- (trsl. Vajrabodhi, 538 ; the importance of the law of Yoga of the bodhisattva Avalokiteśvara-cintācakra). Kusumasañcaya-s° (trsl. Chih-chia-yeh, 402). Laṅkāvatāra-s° (trsl. Bodhiruci, 176). Laṅkāvatāra-s° (trsl. Śikṣānanda, 177). Li-kou-hui-p'u-sa-so-wen-li-fo-fa-ching (trsl. Nadi, 521 : Sūtra on the law of the worship of the Buddha, asked by the bodhisattva Vimalajñā). Mahābherī-hāraka-parivarta (trsl. Divākara, 440). Mahābhiṣeka-ṛddhi-dh°-s° (trsl. Śrīmitra, 167). Mahābuddha-uṣṇīṣa-tathāgata-guhyahetu-sākṣātkṛtaprasannārtha-sarva-bodhisattvacaryā-s° (trsl. Pāramiti and Mikaṣaya, 446). Mahādharmolkā-dh° (trsl. Fa-chung, 422). Mahājāla-mahātantra-mahāyāna-gambhīra-naya-guhya-parāśi-s° (trsl. Amoghavajra, 1022). Mahākaruṇā-puṇḍarīka-s° (trsl. Narendrayaśa, 117). Mahākāruṇikāmogha-jñāna-vajra-mahātantrarāja-kalpa-s° (trsl.Chu-fa-hu, 1060). Mahallikā-paripṛcchā (translator unknown, 225). Mahallikā-paripṛcchā (trsl. Chih-hsien, 224). Mahāmaṇi-vipulavimāna-viśva-supratiṣṭhita-guhya-paramarahasya-kalparājā-dh° (trsl. Amoghavajra, 1028). Mahāmaṇi-vipulavimāna-viśvasupratiṣṭhita-guhyaparamarahasya-kalparāja-dh° (trsl. Bodhiruci, 535). Mahāmarīcī-bodhisattva-s° (trsl. T'ien-hsi-tsai, 844). Mahāmāyūrī-vidyā-rājñī (trsl. Kumārajīva, 311). Mahāmegha-s° (trsl. Dharmakṣetra, 244). Mahāparinirvāṇa-s° (translator unknown, 119). Mahāparinirvāṇa-sūtra (trsl. Fa-hsien and Buddhabhadra, 120). Mahā-parinirvāṇa-s° (trsl. Dharmakṣetra, 113). Mahāparinirvāṇa-s° (trsl. Fa-hsien, 118). Mahāprajñāpāramitā-śāstra (trsl. Kumārajīva, 1169). Mahāprajñāpāramitā-sūtra (trsl. Hsüan-tsang, 1). Mahāpratisara-vidyārājñī (trsl. Amoghavajra, 1042). Mahāratnakūṭa-s° (trsl. Bodhiruci, 23). Mahāsahasrapramardinī (trsl. Dānapāla, 784). Mahāsaṃgīti-saddharma-s° (trsl. Dānapāla, 972). Mahāśraya-s° (trsl. Amoghavajra, 958). Mahāśrīdevī-dvādaśabandhanāṣṭaśatanāmavimala-mahāyāna-s° (trsl. Amoghavajra, 959). Mahāsukha-vajrāmoghasatyasamaya-sūtra-prajñā-pāramitā-buddhi-vyākhyā (trsl. Amoghavajra, 1407). Mahāsukha-vajrasattva-caryāsiddhi-kalpa (trsl. Amoghavajra, 1386). Mahāvaipulyabuddhāvataṃsaka-s° (Part on the practice of compassion, trsl. Devaprajñā, 94). Mahāvaipulya-mahā-sannipātād bhadrapāla-s° (trsl. Jñānagupta, 75). Mahā-vaipulya-mahā-sannipātād-bodhisattva-buddhānusmṛti-samādhi (trsl. Dharmagupta, 72). Mahā-vaipulya-mahasannipāta-s° (trsl. Dharmakṣetra, 61). Mahāvaipulyamañjuśrīsūtra-avalokiteśvara-bodhisattvādhyāyakalpa-s° (trsl. Fa-hsien, 1051). Mahā-vaipulya-tathāgata-acintyaviṣaya-s° (trsl. Śikṣānanda, 97). Mahāvairocanābhisambodhivikurvitādhiṣṭhāna-vaipulya-sūtrendrarāja-nāma-dharmaparyāya (trsl. Sabhākarasiṃha and I-tsing, 530). Mahāyānābhisamaya-s° (trsl. Jñānayaśas, 195). Mahāyānābhisamaya-s° (trsl. Divākara, 196). Mahāyāna-ratnamahārtha-śāstra (trsl. Fa-hu, 1311). Mahāyāna-saṅgīti-bodhisattva-vidyā-śāstra (trsl. Fa-hu and Sūryayaśas, 1298). Mahāyānaśraddhotpādaśāstra (trsl. Paramārtha, 1250). Mahāyānaśraddhotpādaśāstra (trsl. Śikṣānanda, 1249). Mahāyānatrirāśi-kṣamā-s° (trsl. Jñānagupta, 1090). Mahāyānavaipulya-dh°-s° (trsl. Vinītaruci, 253). Mahāyāna-yogavajra-prakṛti-sāgara-mañjuśrī-sahasrabāhu-sahasrapātra-mahātantrarāja-s° (trsl. Amoghavajra, 1044). Mahāyānottaratantra-śāstra-vyākhyā (trsl. Ratnamati, 1236). Mañjuśrī-buddha-kṣetraguṇavyūha (trsl. Dharmakṣetra, 31). Mañjuśrī-ratnagarbha-dhāraṇī-sūtra (trsl. Bodhiruci, 448). Mañjuśrī-samaguhyānuttaradhyānamukha-mahātantrarāja-s° (trsl. T'zü-hsien, 1041). Mañjuśrī-samantayogaguhya-dhyānakāyābhisambuddha-kalpa (trsl. T'zü-hsien, 1438). Mañjuśrī-satya-nāma-s° (trsl. Prajña, 1032). Māyājālamahāyoga-tantra-daśakrodha-vidyārāja-mahāvidyā-dhyāna-saṃjñānakalpa-s° (trsl. Fa-hsien, 1061). Nīlakaṇṭha (trsl. Bodhiruci, 319). Padmacintāmaṇi-dh°-s° (trsl. Śikṣānanda, 321). Padmacintāmaṇi-dh°-s° (trsl. Ratnacinta, 322). Padmacintāmaṇi-dh°-s° (trsl. I-tsing, 323). Padmacintāmaṇi-dh°-s° (trsl. Bodhiruci, 324). Pa-i-chich-yeh-chang-ken-pen-tê-shêng-ching-tu-shen-chu (a spiritual dhāraṇī for uprooting all obstacles of karma, and causing rebirth in the Pure Land, trsl. Guṇabhadra, 201). Pang-fu-ching (trsl. Bodhiruci, 243 ; Sūtra spoken by the Buddha on speaking evil of the Buddha). Parṇaśavarī-dh° (trsl. Amoghavajra, 973). Praṇāsabalamahā-dh°-s° (trsl. Fa-hsien, 888). Pratyutpanna-bhadrakalpa-sahasrabuddhanāma-s° (translator unknown, 406). Pratyutpanna-buddha-sammukhāvasthita-samādhi-s° (trsl. Lokarakṣa,

73). Pratyutpanna-buddha-sammukhāvasthita-samādhi-sūtra (trsl. Fa-chung, 421). P'u-sa-nei-chieh-ching (trsl. Guṇavarman, 1082: Sūtra on the internal śīla of the bodhisattva). P'u-sa-shou-chai-ching (trsl. Nieh-tao-chen, 1105; Sūtra on the bodhisattva's receiving or observing the Upavasatha or Upoṣadha). P'u-sa-ying-lo-ching (sūtra of the garland of the bodhisattva, trsl. Chu-fo-nien, 445). Rāṣṭrapāla-paripṛcchā (trsl. Dānapāla, 873). Rāṣṭravara-paripṛcchā-guṇaprabha-kumāra-s° (trsl. Chu-fa-hu, 518). Ratnajāli-paripṛcchā (trsl. Chu-fa-hu, 385). Ratnatārā-dh°-s° (trsl. Prabhāmitra, 84). Saddharmapuṇḍarīka-s° (trsl. Kumārajīva, 134). Saddharmapuṇḍarīka-s° (trsl. Dharmarakṣa, 138). Saddharmapuṇḍarīka-s° (trsl. Jñānagupta, 139). Saddharmapuṇḍarīka-sūtrarāja-siddhiyoga-dhyāna-jñānakalpa (trsl. Amoghavajra, 1388). (Sad)dharma-samādhi-sūtra (trsl. Chih-yen, 135). Sāgaranāgarājaparipṛcchā (trsl. Chu-fa-hu, 456). Sahasrabāhu-sahasrākṣa-avalokiteśvara-bodhisattva-mahāpūrṇāpratihata-mahākāruṇika-hṛdaya-dh°-s° (trsl. Bhagvad dharma, 320). Sahasrākṣa-sahasrabāhv-avalokiteśvara-bodhisattva-dhāraṇī-ṛddhi-mantra-s° (trsl. Chih-t'ung, 318). Samādhirāja-candrapradīpa-s° (trsl. Narendrayaśas, 191). Samantabhadra-bodhisattva-s° (trsl. Nieh-tao-chen, 1103). Samantabhadra-dh° (trsl. Chih-t'ung, 494). Samantabhadra-praṇidhāna (trsl. Buddhabhadra, 1336). Samantamukha-praveśa-raśmivimaloṣṇīṣa-prabhā-sarvatathāgatahṛdaya-samavirocana-dh° (trsl. Dānapāla, 790). Saṅghāṭī-sūtra-dharmaparyāya (trsl. Upaśūnya, 449). Saptabuddhabhāṣita-ṛddhimantra-s° (translator unknown, 447). Saptabuddhaka-s° (translator unknown, 368). Saptabuddhaka-s° (trsl. Jñānagupta, 367). Saptabuddhaka-s° (trsl. Dharmadeva, 793). Saptatathāgata-pūrvapraṇidhāna-viśeṣavistara (trsl. I-tsing, 172). Saptatathāgata-pūrvapraṇidhāna-viśeṣavistara (trsl. Dharmagupta, 170). Sarvabuddha-saṅgraha-yukta-mahātantrarāja-sūtra-avalokiteśvara-bodhisatvādhyāya-kalpa-sūtra (trsl. Fa-hsien, 1051). Sarvadharmacaryādhyāna-s° (trsl. Jñānagupta, 424). Sarvadharma-guṇavyūha-rāja (trsl. I-tsing, 498). Sarva-dharma-pravṛtti-nirdeśa-s° (trsl. Kumārajīva, 164). Sarvadharma-pravṛtti-nirdeśa-s° (trsl. Jñānagupta, 163). Sarvadurgati-pariśodhana-uṣṇīṣa-vijaya-dh° (trsl. I-tsing, 350). Sarvadurgati-pariśodhana-uṣṇīṣavijaya-dh° (trsl. Divākara, 351). Sarvadurgati-pariśodhana-uṣṇīṣavijaya-dh° (trsl. Divākara, 352). Sarvadurgatipariśodhana-uṣṇīṣavijaya-dh° (trsl. Buddhapāla, 348). Sarva-durgati-pariśodhana-uṣṇīṣavijaya-dh° (trsl. Tu-shun-i, 349). Sarvadurgati-pariśodhanoṣṇīṣa-vijaya-dh° (trsl. Dharmadeva, 871). Sarvaguhyānuttara-nāmārtha-mahātantrarāja-kalpa (trsl. Dānapāla, 1385). Sarvatathāgatādhiṣṭhāna-sattvāvalokana-buddha-kṣetrasandarśanavyūharāja-s° (trsl. I-tsing, 504). Sarvatathāgata-mahāguhyarājādbhūtānuttarapraśasta-mahāmaṇḍala-s° (trsl. T'en-hsi-tsai, 1018). Sarvatathāgatanāma-dh°-s° (trsl. Fa-hsien, 919). Saravatathāgata-satya-saṅgraha-mahāyāna-pratyutpannābhisambuddha-samādhi-mahātantra-rāja-s° (trsl. Dānapāla, 1017). Sarvavaipulya-vidyāsiddhi-s° (trsl. Fa-hu, 252). Śatabuddha-nāma-s° (trsl. Narendrayaśas, 411). Śatasahasra-gāthā-mahāsannipāta-sūtra-kṣitigarbha bodhisattva-paripṛcchā-dharmakāya-stotra (trsl. Amoghavajra, 1457). Shi-chu-tuang-chieh-ching (trsl. Fu-nien, 376; or Sūtra on the cutting of the tie of passions in the ten dwellings). Sitātapatra-dh° (trsl. Lo-mo-ming-chen-chih, 1016). Śrī-guhyasamāja-tantrarāja (trsl. Dānapāla, 1027). Ssu-wei-yao-lüeh-ching (trsl. Kumārajīva, 1373; an abridged law on the importance of thinking or meditation). Subāhu-paripṛcchā (trsl. Dharmakṣetra, 49). Subāhu-paripṛcchā (translator unknown, 50). Sukhāvatī-vyūha (trsl. Ch'ih-hsien, 26; Sūtra on Amita or Amitāyus). Sukhāvatī-vyūha (trsl. Kumārajīva, 200; Sukhāvatyamṛta-vyūha-s°). Sukhāvatī-vyūha (trsl. Lokarakṣa, 25; Sūtra on Amita-śuddha-samyak-sambuddha). Sukhāvatī-vyūha (trsl. Fa-hsien, 863; Mahāyānāmitāyur-s°). Sukhāvatī-vyūha (trsl. Hsüan-tsang, Nanjio 199; Sūtra of the favour of all Buddhas and Praise of the Pure Land). Sukhāvatī-vyūha (trsl. Bodhiruci, 23: 5; That (spoken at) an assembly on the Tathāgata Amitāyus of the Mahāratnakūṭa-s°). Sukhāvatī-vyūha (or Amitāyuṣa-vyūha, or Aparimitāyus-s° trsl. Saṅgha-varman, 27). Sukhāvatīvyūhopadeśa (trsl. Bodhiruci, 1204). Suvarṇakāya-dhāraṇī-s° (trsl. Dānapāla, 941). Suvarṇaprabhāsottama-sūtrendrarāja-s° (trsl. I-tsing, 126). Suvarṇaprabhāsottama-sūtrendrarāja-s° (compiled by Pao-kuei and others, 130). Suvarṇaprabhāsottama-sūtrendrarāja-s° (trsl. Dharmakṣetra, 127). Ta-a-mi-t'o-ching (compiled by Wang-jih-hsiu, 203; a large Amitāyus-s°). Tathāgatajñānamudrā-samādhi (trsl. Chih-hsien, 256). Tathāgatajñānamudrā-s° (translator unknown, 255). Tathāgatajñānamudrā-s° (trsl. Jñānaśrī, 1014). Tathāgatapratibimba-pratiṣṭhā-nuśaṃsā-sambadanti-nāma-dharma-paryāya (translator unknown, 289). T'o-lo-ni-men-chu-pu-yao-mu (trsl. Amoghavajra, 1452; Important names or articles of many classes of the Dhāraṇīdvāra). Tung-fang-tsui-shêng-têng-wang-ju-lai-chu-hu-ch'ih-shih-chien-shen-chou-ching (trsl. Jñānagupta, 366; or the Sūtra of the spiritual mantra

of the Tathāgata Anuttaradīparāja, who helps, protects and holds the world). Uṣṇīṣacakravarti-tantra (trsl. Amoghavajra, 1023). Utpādita-bodhicitta-s° (trsl. Jñānagupta, 450). Vaipulya-vyūhāvivartita-dharmacakra-s° (trsl. Chih-yen, 158). Vajrabhaya - sannipāta - vaipulya - kalpa - avalokiteśvara - bodhisattva - tribhāvānuttara - hṛdaya - vidyārāja-s° (trsl. Amoghavajra, 1047). Vajrarāja-bodhisattva-guhyādhyāna-kalpa (trsl. Amoghavajra, 1409). Vajraśekharānuttarayoga-samantabhadrabodhisattvādhyāya-kalpa-s° (trsl. Amoghavajra, 1410). Vajraśekhara-puṇḍarīka-varga-hṛdayādhyāya-kalpa (trsl. Amoghavajra, 1436). Vajraśekharasahasrabāhu - sahasrākṣāvalokiteśvara-bodhisattvacaryā-kalpa-s° (trsl. Amoghavajra, 1383). Vajraśekhara-sarvatathāgata-satyasaṅgraha-mahāyāna - pratyutpannābhisambuddha - mahātantrarāja-s° (trsl. Amoghavajra, 1355). Vajraśekhara-sūtra-avalokiteśvararāja-tathāgatacaryākalpa (trsl. Amoghavajra, 1431). Vajraśekhara-vimāna-sarva-yogayogi-s° (trsl. Vajrabodhi, 1039). Vajraśekhara-yoga-anuttara - samyaksambodhicittotpāda - śāstra (trsl. Amoghavajra, 1319). Vajraśekhara-yogahoma - kalpa (trsl. Amoghavajra, 1443). Vajraśekharayoga - parinirmitavaśavarti - satyatā-parṣat - samantabhadra - caryādhyāya - kalpa (trsl. Amoghavajra, 1390). Vajraśekharayoga-saptatriṃśadāryapūjā (trsl. Amoghavajra, 1453). Vikautu-(ka ?) - bodhisattva-nāmāṣṭaśataka-sūtra (trsl. Fa-t'ien, 819). Vimalakīrti-nirdeśa (trsl. Kumārajīva, 146). Vimalakīrti-nirdeśa (trsl. Ch'ih-hsien, 147). Vimalakīrti-nirdeśa (trsl. Hsüan-tsang, 149). Vimalaśuddhaprabhāsa-mahādhāraṇī-s° (trsl. Mitraśānta, 380). Viśeṣacinta-brahma-paripṛcchā (trsl. Dharmarakṣa, 197). Viśeṣacinta - brahma - paripṛcchā (trsl. Kumārajīva, 190). Viśeṣacinta-brahma-paripṛcchā (trsl. Bodhiruci, 189). Wu-ch'ang-ching-fu-lin-chung-fang-chüeh (an appendix entitled Lin-chung-fang-chüeh, or Rules for treating a dying person, which is attached to the sūtra on Impermanency or Anityatā-s° ; trsl. I-tsing, 727). Wu-ch'ien-wu-pai-fu-ming-shen-chou-chu-mieh-tsai-ching (trsl. Jñānagupta, 408 ; Sūtra spoken by the Buddha on the names of 5,500 Buddhas and spiritual Mantras which remove obstacles and destroy sin). Yogamahārthasaṅgraha-ānanda - paritrāṇa-dhāraṇī-jvalavaktra-(preta)-kalpa-s° (trsl. Amoghavajra, 985).

Besides the above, there are more than 20 works which refer to Amitābha Buddha and his Sukhāvatī, according to *Moc.* (I, p. 75 a).

S. K.

AMIDADŌ (or MIDADŌ), a Japanese name, indicating a shrine containing a statue of Amitābha Buddha. Though Amitābha worship is found not only in India but also in several countries of central Asia, no monuments or texts connected with it have been found there.

In China the first record of an Amidadō (A-mi-to-tang 阿彌陀堂) is that of Hui-yüan of Eastern Chin dynasty (317–419 A. C.), who placed a statue of Amitābha Buddha in the Prajñā-vihāra (Pan-jê-tai Ching-shê) of Mt. Lu (Lu Shan). After that many *Pratyutpanna* institutions for religious exercise were founded by Shan-tao, Cheng-yüan, Fa-chao and others. These places may also be called Amidadō, but this kind of shrine did not become popular, notwithstanding the foundation of such *Pratyutpanna* institutions.

The Japanese history of Amidadō is long and ancient. Even in the Nara period (8th cent.), we have monuments at Hōrin-ji (temple), Kyōto, and Hokke-ji (temple), Nara. After the Heian Period (794 A. C.), with the spread of the *pratyutpanna-samādhi* (*Jōgyōzammai*), many Amidadōs were built in various places in and near Kyōto.

The emperor Ninmyō (834–850) founded the Gokuraku-ji (temple) at Hukakusa village of Yamashiro Province (presently Kyōto). The dowager empress Masako built an Amidadō and five other shrines in the campus of the Kwannon temple at Iwakura village near Kyōto. In the fourth year of the Kwannin period (1020 A. C.) Hujiwara-no Michinaga built a large temple on the west bank of the river Kamo of Kyōto and named it Muryōju-in (or the temple of Amitāyus-Amidadō). In the first year of the Shōreki period (1077) the emperor Shirakawa built an Amidadō of the nine grades of Amitābha in his Hosshō-ji. In the second year of the Chōji period (1105 A. C.) the emperor Horikawa donated an Amidadō to the Sonshō-ji. Besides these, in the Takayama-dera (temple) of Kyōto, the Jingo-ji of Kyōto, the Tōshōdai-ji (temple) and the Tachibana-dera (temple) of Nara, the Kegoshi-dera (temple) of Rikuchū Province (presently Kanazawa Prefecture), the Okuno-in (or the innermost shrine) of Mt. Kōya, the Seki-dera (temple) of Ōmi Province (presently Shiga Prefecture), and the Shōbi-ji (temple) of Settsu Province (Ōsaka Prefecture) Amidadōs are preserved. Among the existing monuments, the Ōjōgokuraku-in of Ōhara, Kyōto (presently called Sanzen-in), is one of the masterpieces of this type of building. This Amidadō also contains the fresco of the two maṇḍalas on the back of the Amitābha

statues. The famous Amidadō at the Hokkai-ji (temple), Hino, was built by Hino Sukenari in the sixth year of Eishō (1051 A. C.). The Amidadōs which have been declared national treasures are the following: the Hōwōdō temple of U-ji, the Kwannon-ji of Ōmi, the Daitsū-ji of Ōmi, the Daihō-in of Ise, the Jōdo-ji of Harima, the Daisen-ji of Hōki, the Jōdō-ji of Bingo, the Hukki-ji of Bungo, the Seiren-ji of Higo, the Myōdō-ji of Higo, the Kinren-ji of Mikawa, the Saigwan-ji of Kazusa, the Hachiyō-ji of Iwashiro, the Shiramizu Amidadō temple of Iwaki, the Kōzō-ji of Iwaki, the Konjikidō (or the golden shrine) of the Chūson-ji of Rikuchū. The last one is most popular on account of its splendid decorative features.

After the establishment of the Pure Land Buddhism in Japan (after the 12th cent.), the construction of Amidadōs became very popular, and these Amidadōs are called Hondō (the main hall) or Midō (the honourable hall). The Amidadō which contains nine grades of Amitābha is especially called Kuhai-amidadō (or Amidadō of nine grades). The Jōruri-ji of Yamashiro is a good example of it. It has now been declared a national treasure. The Amidadō of the Jōshin-ji of Okuzawa, Tokyo, is also very famous under the name of *Kuhon-butsu*.

S. K.

AMIDA-JI, one of the most common names of the temples in Japan, especially those of Pure Land Buddhism. *Amida* is the Japanese transcription of the word *Amitābha* who is the primary Buddha of this sect.

There are at least five Amida-jis which are popular among the Buddhists of Japan. Only one belongs to Shingon-shū (or Mantrayāna school), while the other four belong to Jōdo-shū (or Pure Land school):

(1) The Amida-ji in Suō Prefecture (presently Yamaguchi prefecture). It is in Mure village, Saha-gun, Yamaguchi of western Japan. Its full name is Keguzan Amidaji. It belongs to the Kogi Shingon-shū (or orthodox Mantrayāna school), the main temple of which is Kōyasan. This temple shows a good example of the relation of Buddhism and the state.

The temple was founded in 1180 A. C. by Shunjōbō Chōgen who was the reconstructor of Daibutsu in Nara. When the Daibutsu was burnt in warfare, he was appointed head of the reconstruction council by the emperor's government. He was given two large prefectures (Suō and Bizen), to provide the funds for its reconstruction. He established his office in Suō Prefecture. This is the origin of the temple. After his death, for about forty-five generations the head of this temple was not a priest, but the lay governor of the prefecture.

The history of this temple during the middle ages is not quite clear. But in the Kanbun period (1661–1673 A. C.), it was reconstructed just as it is seen now, and converted to the Shingon-shū from the Jōdo-shū.

The 14th and 15th of July are the festival days of this temple, when it is visited by large crowds.

Some of the treasures possessed by the temple, such as the statue of Chōgen, were declared national treasures.

(2) The Amida-ji in Yamashiro Prefecture (presently Kyōto Prefecture). It is in Kochiya, Atago-gun, Kyōto of central Japan. It was founded by Tanzei in the early 17th century along with the other Amida-jis founded by him in many districts of Japan. Of them this is the largest and most famous; its full name is Isshinkimyōketsujō Kōmyozan. It belongs to the Jōdo sect. This is a very silent and quiet place with many old and big pine trees in its park. Some of these trees are especially famous because of their legends connected with the founder, Tanzei. The 25th of May is the festival day of this temple.

(3) The Amida-ji in Sagami Prefecture (presently Kanagawa Prefecture). It is in Tōnosawa village, Ashigara-gun, Kanagawa Prefecture of eastern Japan. This also was founded (1632 A. C.) by Tanzei and was supported by the count of Sagami. In the park there is the so-called Aśoka stūpa.

(4) The Amida-ji in Kyōto, viz., Rendaizan Amida-ji. It belongs to the Jōdo sect and was founded in the Tenmon period (1532–1555 A. C.) by Seigyoku. Formerly it was in Ōmi Prefecture (presently Shiga Prefecture) and transferred here in 1585 A. C.

(5) The Amida-ji in Nagato Prefecture. It is in Shimonoseki city, Yamaguchi Prefecture, western Japan. It was built for the delight of the young emperor Antoku, who died in the last battle between the Taira and Minamoto clans. It became popular after Lafcadio Hearn wrote about it in 'The Story of Miminashi Hoich' ('Kwaidan', or, the fairy story of Japan). It first belonged to the Tendai sect, but was later converted into Shingon and then into Jōdo. But, after the separation of Buddhism and Shintoism in 1875

A. C., the temple was forcibly converted into a Shintō shrine. Now, the name, too, has been changed into Akamanomiya, meaning the shrine in Akama city (Akama being a classical name of Shimonoseki city).

S. K.

AMIDA-JŌDO-HEN, a maṇḍala representing the Pure Land (Sukhāvatī) of Amitābha, the concept of which originated in ancient China and developed in Japan.

The word, in Japanese, literally means *Amida* (Amitābha), *Jōdo* (Pure Land), *Hen* (variety or change, which indicates the variety of Amitābha's Pure Land). Its Sanskrit equivalent is assumed to be 'maṇḍala'.

Many other expressions are used likewise: Saihō-Jōdo-Hen or Western Pure Land Maṇḍala, Gokuraku-Jōdo-Hen or Sukhāvatī Pure Land Maṇḍala, Jōdo-Mandara or Pure Land Maṇḍala, or Saihō-Jōdo-Tō or Panorama of Western Pure Land. All these mean the Pure Land of Amitābha-buddha.

It is not certain whether this kind of maṇḍala prevailed in India, too. But there is reliable evidence that the maṇḍala existed in China in the 7th cent., during the T'ang dynasty.

Shan-tao is recorded as the first man who drew the Amida-jōdo-hen (Chin. A-mi-t'o-ching-t'u-pien 阿彌陀淨土變). According to the *Wang-shêng-hsi-fang-ching-t'u-jui-ying-chuan* 往生西方淨土瑞應傳 (Selected Biographies of Saints who were born in Amitābha's Pure Land in the West), Shan-tao in his infancy saw the miracle of the maṇḍala of Amitābha, and after becoming a priest, he drew by himself more than three hundred copies of it. In his *Kuan-nien-fa-mên* 觀念法門 (the Teaching of the Invocation of Amitābha's Name), he confessed his belief in this maṇḍala as follows: If a person draws a maṇḍala of Amitābha according to the statement in the *Sukhāvatīvyūha Sūtra* and prays to it every day and night, he can emancipate himself from the world of crimes which lasts eight thousand million kalpas.

In K'uei-chi's *Hsi-fang-yao-chüeh-shih-i-t'ung-kuei* 西方要決釋疑通規 (Introductory Text on the Western Pure Land) it is stated that faith in the Buddha is no more than worship of Amitābha's Pure Land. If it is not possible to make many images of this Land, it is always better to make at least one or two than not to make any.

From Japanese sources also it is possible to see that during this time China had attained the summit of prosperity. The *Enryakuji-zasu-Enchin-den* (Biography of Enchin, the *Kanchō* of Enryaku-ji temple) by Miyoshi Kiyoyuki states that (in 635 A. C.) Tê-yüan presented a scroll of Amida-jōdo-hen to the Japanese priest Enchin. This was one of the properties of the Chinese empress Tsê-t'ien. According to him, it will be seen that among the aristocratic society of this period she, too, had faith in this maṇḍala.

Not only among the upper classes but among the middle and lower classes also there existed strong faith in it. Li-po's *Chin-yin-ni-hua-ching-t'u-pien-hsiang-tsan* 金銀泥畫淨土變相讚 (Stotra-picture of Pure Land painted with gold, silver and many other beautiful colours) states that the widow Chin of duke I, the prefect of Hu-chou, painted a maṇḍala of Amitābha's Pure Land with gold, silver and many other beautiful colours, to confer merit on her deceased husband. In the *Li-tai-ming-hua-chi* 歷代名畫記 (Famous Pictures of Various Dynasties) of Chang-yüan it is recorded that masterpieces of Amida-jōdo-hen are preserved in An-kuo-ssu temple and in Yun-hua-ssu temple of Ch'ang-an, the metropolis. A famous poet, Po-chü-i, is reported to have contributed a large sum of money in order to have the artist Tu-tsung-ching paint a picture of the Western Pure Land according to the statements of the major and minor *Amitābha-sukhāvatīvyūha-sūtra* (see fasc. 71 of *Pai-shih-wen-chi* 白氏文集 or the collected works of Pai). Its size is recorded as being nine feet in height and three feet in width.

These are all descriptions of Amidā-jōdo-hen during the T'ang dynasty (618–906 A. C.). Along with the zenith of prosperity of Pure Land Buddhism under the Sung dynasty (960–1279 A. C.), the production of this maṇḍala became very popular among the people of both lay and religious societies. In his *Kuan-ching-chiu-p'in-t'u-hou-hsü* 觀經九品圖後序 (Introductory Preface on the Illustration of Nine Degrees of Amitābha as stated in the *Sukhāvatīvyūha Sūtra*), Yüan-chao states that the priest I of the Ku-su province ordered artisans to make a gigantic picture of the nine aspects of Amitābha. It is also reported that the famous Japanese Nembutsu (or Pure Land Buddhist) priest Chōgen brought back some copies of the maṇḍala from China.

Not only in China proper, but also in the western province of Hsi-yü some examples were found by archaeologists, for instance the Tun-huang frescoes by M. A. Stein.

In Japan the most prosperous age of the use of this maṇḍala was from the seventh to the twelfth

century, which roughly corresponds to a similar period in China. In the Nara period these maṇḍalas were mainly made by the emperor's family. Some of them are still to be found in several temples in Nara; the famous fresco of Hōryūji (temple) in Nara looks too simple to be called Amida-jōdo-hen. Nevertheless, it must be admitted that this is at least one of the most primitive and early examples of the maṇḍala. Again, the Yakushi temple preserves the one that was made in the sixth year of the emperor Jitō's reign (692 A. C.); the Kōfuku temple has one belonging to the second year of the Tempyō period (730 A. C.); the Amida temple possesses a maṇḍala of the thirteenth year of the Tempyō period (741 A. C.); the Kōfuku-ji has one belonging to the fifth year of the Tempyōhō-ji era (761 A. C.).

Besides these, some are also mentioned in various historical sources in China. In the 22nd fasc. of the *Shokunihongi* (the Second Series of Japanese history) it is mentioned that the emperor Junnin ordered all local governors to make Amida-jōdo-hen to earn merit for the late empress Kōmyō in the fourth year of the Tempyōhōji era (760 A. C.). It is also known that an Indian monk, Brahma, on his deathbed asked his disciples to make Amida-jōdo-hen with the threads of clothes which had been given by the emperor. This was in the fourth year of the Tempyōhōji era (760 A. C.) and this fact is preserved in the inscription of Nantenjiku-baramonsōjō-bi. The famous Chikō-maṇḍala (maṇḍala drawn by Chikō) and Taima-maṇḍala (maṇḍala possessed by the Taima temple) are also said to be Amida-jōdo-hen of this period.

The Heian period of Japan roughly corresponds to the Sung dynasty of China. In this period Amida-jōdo-hen was mainly painted not as maṇḍala, but as fresco in the main hall. *Sanmondōshaki* (Statement on the hall and stūpas of the Enryaku temple) says that in the fifth year of the Enchō era (927 A. C.) Zōmyō ordered artisans to paint Amida-jōdo-hen on the walls of Saitōjōgyōdō and Tōtōjōgyōdō (the meditation compounds of the west and east parks of the temple). Along with the rise of *Wōjō*-worship (the worship of rebirth in Amitābha's Paradise) Amida-jōdo-hen appears to have been an indispensable necessity for these Buddhists. They sat in the hall on the walls of which Amida-jōdo-hen was painted, observing this picture with absorbing attention. Sometimes, small enclosures were built separately from the other buildings of the temple, only for the purpose of this meditation. The construction of a small enclosure in the Hōkōji by the monk Heichin is one such instance. (See *Nihonwōjōgokurakuki*, the Biographies of eminent priests who were reborn in Amitābha's Pure Land.)

In this period the maṇḍala was advanced from the point of view of artistic development. Aristocrats of this period decorated the doors and walls of their private mansions with these beautiful pictures of the Pure Land. (See the 18th fasc. of *Eigwa-monogatari*, the Diary of the prosperous Hujiwara clan.)

Briefly, the Buddhism of the Heian Period is the Buddhism of Amitābha's Pure Land. It was then that the climax was reached in the making of Amida-jōdo-hen. The union of religion and the fine arts was most perfectly obtained in this maṇḍala, and it was accepted whole-heartedly by Japanese Buddhists. In spite of the great popularity of the maṇḍala in China and Japan, examples now actually extant are rather few. But from these examples, some of which have been referred to above, it is seen that the simple ones contain only two or three bodhisattvas as attendants, besides Amitābha, whereas the more detailed ones (for example, Taima-maṇḍala) are composed of more than five hundred beings, Buddhas, bodhisattvas, devas and animals.

S. K.

AMIDA-(KYŌ-)SENBŌ. *Senbō*, in Japanese, is 'repentance' or 'confession of sins', and *Amida* is a corrupt form of the Sanskrit word *Amitābha*, the Buddha. Therefore, the word *Amida-(kyō-)senbō* means repentance made to Amitābha Buddha, or repentance based on the methods stated in the *Sukhāvatīvyūha Sūtra* (or *Amitābha Sūtra.*) The primary Buddha in this ceremony is Amitābha. Those who want to be born in his Pure Land must confess to him their sins and moral crimes.

The most remarkable feature in the history of this ceremony is that it originated as a kind of confession and later changed into a ceremony, through which alone people thought they could be born in Amida's Pure Land. In other words, first it was a strict discipline of self-reliance (or *jiriki*) and later on it was an easy way or ceremony of absolute reliance on other power (*tariki*, the power of Amida's mercy).

This ceremony originated in the Enryaku temple on Mt. Hiei, the main temple of the Japanese Tendai-shū. According to Shunshō's *Jukkai-shō*, the founder was Enchin and the first date of its performance was the first year of the Kennin

period (1201 A. C.). He states that Jikaku (or Enchin) adopted the practice of *Nembutsu* (invocation of Amida's name) for the purpose of confession to Amida of the Western Pure Land (Saihō-senbō). In his manual of confession, Shan-tao's *Li-tsan-lüeh-ch'an-hui-fa-yüan-hui-hsiang* 禮讚略懺悔發願回向 (Summary on confession, conversion and dedication) was quoted as authority. Enchin completed his manual in the eighth year of the Kenkyū period (1197 A. C.). In the first year of the Kennin period (1201 A. C.) he performed this ceremony for seven days together with his distinguished disciples, Jitsuen, Jitsuzen, Ninkei, Ryōjin and others.

The correct full name of Enchin's Manual of Confession is given as *Amida-senbō* (Confession to Amida) and is found in the *Chosairoku* (or Catalogue of the works on Pure Land Buddhism, compiled by Chōsai).

This ceremony was performed mainly by the aristocratic families of mediaeval Japan. In the *Eigamonogatari* (or the Diary of the prosperous Hujiwara clan) some of the scenes of this ceremony are described. After the twelfth century the ceremony was often held at the royal palace. But in the Edo period (17th–19th cent.) the ceremony was transferred from the Tendai-shū to some of the Pure Land sects. The Zōjō-ji (temple) and the Chion-in (temple) of the Jōdō-shū and the Hongwan-ji (temple) of the Shin-shū imitated the methods of the Tendai-shū and held the ceremony in the way performed by the latter. Thus, the ceremony was completely converted into one of *tariki* Buddhism.

S. K.

ĀMISA, generally used to mean food, both hard and soft (*khādanīyaṃ-bhojanīyaṃ*). The word is derived from the Vedic term *āma*, meaning raw or unbaked. In Pali literature the terms *āmaka* (raw), *āmagandha* (smell of raw flesh), *āmagiddha* (greed after flesh) and the Vedic *āma* have a related meaning.

Āmisa originally meant 'raw meat'. It also means 'fleshy' or 'of the flesh' as opposed to 'mind' or 'spirit'. *Āmisa* has, thus, come to mean material goods or gains such as the four kinds of requisites (*āmisanti khādanīyabhojanīyaṃ* : *J.* IV, 58). The same meaning is attributed to *āmisa* in the *Aṅguttara Nikāya* (I, 91) where it is said that *āmisa* is one of the two kinds of giving (*dāna*), the other being *dhammadāna* (gift of the truth).

The Buddha does not approve of the attachment of monks to material things (*āmisa*). In the *Majjhima Nikāya* (I, 12 ff.) he says that monks should not become heirs of material things, but they should become heirs of the Dhamma (*dhamma-dāyādā*). If they become heirs of material things people would speak ill of them. On another occasion the Buddha says, "Monks, even a teacher (of another religion) who sets store on material things (*āmisa*), is an heir to material things and lives in association with material things. The Buddha lives dissociated from material things" (*M.* I, 480). Similarly, on yet another occasion the Buddha speaks of monks being engaged in material things and also of their being unstained by any material things (*M.* I, 319). A person who rejects the enjoyment of material goods is called *vantalokāmiso*.

The storing up by monks of material goods (*āmisa-sannidhi*) has been denounced by the Buddha. Such monks were called shaven-headed landlords (*muṇḍakuṭumbika-jīvakā* : *DA.* I, 83). It is prohibited for monks to give to nuns food that was given for their own use and similarly nuns are prohibited from giving to monks any food given for their own use. But when food was abundant (*āmisaṃ ussannaṃ*) they were permitted to distribute it after they themselves had enjoyed it (*Vin. II*, 269).

Āmisa also means some little gain. *Āmisa kiñcikkhahetu* meaning 'for some material gain' is an oft-repeated term. Short sermons, where reference is made to people who knowingly tell lies for some material gain or other, occur at various places in the canon, e.g., *M.* I, 286; III, 48; *A.* I, 128.

Āmisa is also used to mean 'bait' in the Pali canon, e.g. *S.* I, 67; IV, 158; *J.* III, 201; IV, 57; VI, 416.

H. R. P.

ĀMISAKIÑCIKKHA SUTTA, the eighth sutta of the second vagga of the *Lābhasakkāra Saṃyutta* of the *Saṃyutta Nikāya* (II, 234). It is one of ten suttas following the same pattern and form and dealing with the danger of gain, honour and fame. In turn they cite instances of a person who would not deliberately lie for the sake of some valuable object, but would do so when overpowered by gain, honour and fame. In this sutta it is said that a person who would not deliberately lie for anything worldly (*āmisa-kiñcikkha hetu pi*), would still at another time be found lying when overwhelmed with gain, honour and fame.

In the *uddāna* the sutta is called *Kiñcikkha*.

L. R. G.

AMITA (1), a transcendental Buddha, idealised from the historical Śākyamuni ; a pre-eminent figure in the developed form of the Buddhist pantheon. In the list of Dhyānibuddhas (q.v.), also called Jinas, his name occurs third, after those of Vairocana and Akṣobhya and before Amoghasiddhi and Ratnasambhava. In this group, Vairocana is generally regarded as the central and highest personage, with each of the other four occupying a particular point of the compass. In this description Amita is mentioned as the Buddha of the Western Quarter. He is also often referred to as Amitābha and as Amitāyus. It is said that the Buddha as eternal or uncreated Light is called 'Amitābha' and as eternal Life 'Amitāyus'. 'Amida' is used in Japan and is the shortened form of both names.

In Tibet, where the Panch'en Lamas are regarded as being the incarnations of Amitābha, images of him are to be found in nearly every temple. They are also sometimes carved on rocks on the wayside, worn as amulets and found in prayer flags.

In China and Japan and in other countries of the Far East he came to be worshipped as the supreme personification of the *Dharmakāya* itself, absorbing within him all the attributes of perfection. He thus became not *one* among many Buddhas but Buddhahood itself, the manifestation of the world of the highest enlightenment.

Neither Amitābha nor Amitāyus occurs in Pali literature or in such Sanskrit Buddhist works as the *Lalitavistara*, nor, as far as we know, in the Āgamas translated into Chinese. It is true that Amitābha is mentioned in the older parts of the *Saddharmapuṇḍarīka*, but as only *one* of the Buddhas of the West, and no special importance was attached to him.

There is evidence to show that the worship of Amita was present in India in the Middle Ages. Visiting Chinese pilgrims, such as Hsüan-tsang and I-tsing, make mention of temples dedicated to him. Authors like Nāgārjuna and Asaṅga speak of his worship as something worthy of praise, as do texts like *Suhṛllekha* and the *Śraddhotpāda Sūtra* though it is not their main teaching.

In the Far East, particularly in Japan, Amitābha ultimately became the Buddha and lord of a Paradise called the Land of Bliss (*Sukhāvatī*) or the Pure Land (*Jōdo*, corresponding to Chinese *Ching-t'u*). With this development, the historical Buddha, Śākyamuni, gradually lost his importance till eventually he became only a proclaimer of the power of Amitābha, of the greatness of his merits and of his unparalleled compassion.

There are three texts which are the chief sources of our information on Amita: the *Larger* (*or Greater*) *Sukhāvatīvyūha*, the *Smaller* (*or Lesser*) *Sukhāvatī-vyūha* and the *Amitāyurdhyāna Sūtra* [1].

Of these, the *Larger Sukhāvatī-vyūha* is set forth as an answer by the Śākyamuni to a question from Ānanda who, having noticed that the Buddha is in a state of spiritual exaltation, asks him what he is seeing or thinking about. Thereupon, the Buddha relates how there was a line of eighty-one Tathāgatas, beginning with Dīpaṅkara and ending with Lokeśvararāja [2]. In the period of this last Tathāgata, a monk named Dharmākara [3] forms the resolve of himself becoming a Buddha and asks the Tathāgata to become his teacher and to describe to him what a Buddha and a Buddha-country (*buddhakṣetra*) ought to be. The Tathāgata tells him not only of one but of all the Buddha-countries and the Buddhas presiding over them.

Having heard these descriptions, Dharmākara spends five *kalpas* revolving in his mind all their perfections and excellences and in the end resolves that they should all be concentrated in his own kṣetra when he becomes a Buddha. He then reappears before Lokeśvararāja and describes at length what his wishes are and what he wants his Buddha-country to be. These are contained in a list of 48 vows (*praṇidhāna*) [4]. It is these vows that form the nucleus of the sūtra and they constitute a kind of prophecy of what, according to Dharmākara's ideas, Sukhāvatī or the Land of Bliss ought to be. Dharmākara then becomes a bodhisattva and, having developed the qualities of a bodhisattva for one hundred thousand niyutas of koṭis of years, he ultimately attains supreme enlightenment.

All this is related by the Śākyamuni to Ānanda as a sort of vision of what, in fact, had happened ten kalpas earlier. When Ānanda asks the Śākyamuni where Dharmākara is at present, the answer is that he is now reigning in Sukhāvatī as the Buddha Amitābha. The Śākyamuni then proceeds

1 All these texts have been translated in *SBE*. Vol. 49.

2 In Japanese, Sejizaiō Butsu. In Chinese, Shih-tsü-tsai-wang-fu..

3 In Japanese, Hōzō. In Chinese, Fa-tsang.

4 This is the number found in the Chinese version; the Sanskrit text has only 46 vows.

to describe Sukhāvatī, as a place of unparalleled magnificence and splendour, in every way what Dharmākara had resolved it should be.

Ānanda expresses a desire to see Amitābha, whereupon that Buddha sends a ray of light from the palm of his hand, so that not only Ānanda but every living being could see Amitābha and his retinue of bodhisattvas in Sukhāvatī, while the inhabitants of Sukhāvatī could see the Śākyamuni and the whole of this, our world of Sahā (tribulation). The sūtra ends with the Śākyamuni exhorting the bodhisattva Ajita (who is in the audience and whose conversation with the Śākyamuni forms the concluding portion of the discourse) to preach the *Sukhāvatī-vyūha* to all beings and promising great rewards to all who will learn it, copy it, teach and explain it.

The most significant part of the *Larger Sukhāvatī-vyūha* is the vows already mentioned and, of these, the most noteworthy, for the present purpose, are vow number 18 (which has been described as "the king of the Vows") and vow number 20. They are given below, from Nanjio's rendering of Saṅghavarman's Chinese translation of the sūtra [5]:

18. "When I have obtained Buddhahood, if those beings who are in the ten directions should believe in me with serene thoughts, and should wish to be born in my country, and should have, say, ten times thought of me (or repeated my name),—if they should not be born there, may I not obtain the perfect knowledge;—barring only those beings who have committed the five deadly sins, and who have spoken evil of the good Law."

20. "When I have obtained Buddhahood, if those beings who are in the ten directions, after they have heard my name, should direct their thoughts towards my country and should plant their roots of merit (or prepare their stock of merit) and should bring them to maturity with their serene thoughts, and wish to be born in my country,—if they should not accomplish (their desire), may I not obtain the perfect knowledge."

In this connection two things merit special attention. The first is that in making his vows Dharmākara did not pray to any supreme being comparable to God in theistic religions. He relied entirely on his own efforts to accumulate merit, which he wished to share with others. The second is that by refusing Buddhahood, except on his own conditions, he established a new kind of karma. It has to be recalled that Sumedha, too, who later became the Śākyamuni, did something similar. When he met the Buddha Dīpaṅkara, Sumedha was quite ripe for Nirvāṇa but he renounced Nirvāṇa to go back to saṃsāra again in order to win enlightenment and save many others besides himself.

The *Smaller Sukhāvatī-vyūha*, which is only one-eighth of the larger text, is an address delivered at Jetavana in Śrāvastī by the Śākyamuni to his chief arhat disciple, Śāriputra. It is again a description of Sukhāvatī, here called the Buddha-country of Amitāyus, but much less elaborate and ornate than that found in the larger sūtra. Both descriptions are similar and somewhat reminiscent of the *Mahāsudassana Sutta* of the Pali *Dīgha Nikāya*. But, the beauties and joys of Sukhāvatī are mainly delightful sights and sounds and perfumes and do not include actual eating and drinking or sexual enjoyments, whereas king Mahāsudassana of the Pali sutta enjoyed these and other pleasures as well. It would appear that there are no women at all in Sukhāvatī. It was one of Amitābha's vows that women calling upon him by name should be born in his Buddha-country, but, as men [6]. The *Saddharmapuṇḍarīka* also says (xxiv, *v*.31) that no women are to be found in the realm of Amitābha and Avalokiteśvara.

Doctrinally, too, there are great differences between the *Mahāsudassana Sutta* and the *Sukhāvatī Sūtras*. King Mahāsudassana's happiness, his power and glory are entirely the result of his past good deeds. The *Larger Sukhāvatī Sūtra* does not wholly reject good works. It teaches that rebirth in the Land of Bliss is, at least partially, dependent upon the accumulation of a store of merit. Anyone who wishes to be born there "must raise his thoughts on to the highest perfect knowledge; he must direct his thoughts with perseverance and excessive desire towards that Buddha-country and *direct the stock of his good works* towards being born there" (§ 27). Beings born there are always constant in absolute truth (§ 24). Those who have committed any of the five deadly sins, which bring immediate retribution after death, or have caused obstruction and abuse of the 'Good Law', i.e., have provoked schism, are excluded from Sukhāvatī (§ 19). Those who are filled with faith are born there miraculously, sitting cross-legged on the petals of a lotus. Doubters

5 *SBE*. XLIX Pt. II, p. 73.

6 *Sukhāvatīvyūha*, § 8, 34. The Theravādins also believe that there are no women in their deva-worlds. The *apsarases* (nymphs) found there are not real persons but merely ministrants to the devas produced by the latter's good karma.

have to spend 500 years in the interior of the flower till they are freed of their doubts (§§ 40, 41) [7].

The *Smaller Sukhāvatī-vyūha*, on the other hand, says that men and women who bear in mind the name of Amitāyus for seven nights (or even one), will find him, surrounded by a band of disciples, standing before them at their hour of death and they will be born in the Land of Bliss. Beings are not born in that Buddha-country of the Tathāgata Amitāyus, declares the sūtra (§ 10), as a reward and result of good works performed in this present life.

The *Amitāyurdhyāna Sūtra* takes the doctrine of salvation through Amitābha (or Amitāyus) much further. Its special teaching is contained in a series of sixteen meditations. These are various kinds of visualisations which are elaborated at great length. The last three meditations are to help the devotee to perceive the three grades to Buddha-hood into which beings are born in Sukhāvatī [8]. Even those guilty of the most heinous sins will be born there, though in the lowest grade, if they would only repeat ten times before death the formula : *Namo'mitāyuṣe Buddhāya* (Adoration to the Buddha Amitāyus).

It must be mentioned, however, that earlier in the sūtra (§ 7) those who wish to practise these meditations are told that they should cultivate a threefold goodness. Firstly, they should support their parents ; serve and respect their teachers and elders ; be of compassionate mind, abstaining from doing any injury and perf rm the ten vir uous actions. Secondly, they should take refuge in the Buddha, the Dharma and the Saṅgha, fulfil all moral precepts and not lower their dignity or neglect any ceremonial observance. Thirdly, they should give their whole mind to the attainment of enlightenment, deeply believe in the law of cause and effect, study and recite the Mahāyāna doctrine and encourage others to do the same.

Paradoxically enough, it was the school of the Mādhyamikas, who upheld the supremacy of wisdom, who are also historically associated with upholding the supremacy of simple faith in a whole-hearted devotion to the person of the Buddha. Nāgārjuna, the founder of the Mādhyamika school, recognised, in the *Daśabhūmi Sūtra*, two paths to Nirvāṇa, the difficult one of personal effort and self-reliance and the easier one of dependence on the compassion of the Tathāgatas [9]. The easier path was further described as simply being the worship of the Buddhas, Amitābha and Maitreya [10]. Vasubandhu, in his commentary on Nāgārjuna's work, proposed another division—which was later also adopted by Tao-ch'o (Dōshaku) of China (c. 645)—that is the way of self-power and the way of another's power but this doctrine did not develop into a separate school.

The worship of Amitābha was introduced into China at an early period and Chinese tradition credits a Parthian prince, An-Shih-Kao, with having preached the doctrine and translated the *Sukhāvatī-vyūha* about the middle of the first century A.C. [11] It was Hui-yüan (333–418), however, who is generally regarded as having made of the doctrine a separate sector school [12]. This proved most successful and produced several renowned scholars of whom Shan-tao (Sendo) was the most celebrated. He is regarded in Japan as an incarnation of Amida himself and his works are considered sacred texts. By about the ninth century, the worship of Amitābha had become so popular in China that it ceased to be the tenet of any particular sect and became instead an aspect of all schools. The explanation seems to be that the doctrine of salvation by faith was so easy that no section of Buddhists could afford to neglect it.

As for Japan, it is recorded that the *Sukhāvatī-vyūha* was recited in the Japanese Court in 640 A.C. and Amida worship seems to have developed as a separate sect fairly early. Other sects, too, particularly the Tendai, approved of it and helped to spread it. Because it was an easy doctrine to follow, it soon became very popular. There was no notion at this period, however, that it was the one and only form of religion practicable in the present "decadent age". Meditation on Amida was only one method of salvation. Besides, mere invocation or recitation of the name was not enough ; concentration of mind was regarded as essential.

7 Later Japanese writings speak of a place called Kemankai (lit. the Realm of Laxiness) a kind of annex to the Pure Land, outside it and nearer to this world. It, too, is a place of probation for doubters.

8 The rulers of Sukhāvatī, as given in this sūtra, are not one but three, the two others being the bodhisattvas Mahāsthāma and Avalokiteśvara who stand to the right and left respectively of Amitāyus.

9 This corresponds to the doctrine which later came to be called Jiriki (reliance on one's own strength) and Tariki (reliance on the strength of another).

10 It is only by anticipation that Maitreya could be called a Buddha, because he is yet only a bodhisattva. Incidentally, he is the only bodhisattva venerated by Theravādins.

11 The various theories regarding the origin of the worship of Amitābha will be found in the next article.

12 The Chinese called Amitābha's Paradise Ch'ing-tu, corresponding to the Japanese Jōdo, meaning Pure Land.

The formation in Japan of a distinct sect, having as its cardinal principle the worship of Amida, is attributed to Ryōnin (1072–1132), pupil of Genshin (also called Eshin). Ryōnin called his school the Yūzū Nembutsu [13] (All-Permeating Faith of the Buddha). Its teaching was a compromise between the doctrines of the *Sukhāvatī Sūtras* and those of the *Saddharmapuṇḍarīka* : " one in all, all in one ; one acts for all, all act for one. " It is the idea of salvation by another's power, mutual help being the basic principle ; thus, an act of adoration of Buddha done by one will be of help to others as well. The Nembutsu is infinitely more meritorious if repeated on behalf of others than if it is done for one's own selfish ends. It brings salvation not only to him who utters it but to the whole human race. If a man teaches others to repeat it, their merit, too, will become his own. The value of one's faith in Amida is transferable to another and *vice versa*.

The sect founded by Ryōnin still exists in Japan though small in the number of its adherents. The real founder of Japanese Amidism, however, was Hōnen, born in 1133, a year after Ryōnin's death. Hōnen called his school Jōdo, the religion of the Pure Land, and said he founded it to show the ordinary man how to obtain birth in Amida's Buddha-country. Hōnen divided religious practices into two categories, the Shōdō (Holy Path) and the Jōdo (Pure Land) [14]. Since the Holy Path, preached by the Śākyamuni, has become impracticable in this decadent age [15], the only hope for mankind is to endeavour to reach the Paradise, called Pure Land. This is to be done not by accumulating merit but by trusting simply and solely to the compassion of Amida, who had vowed to save humanity. It was to explain Amida's vows that the Śākyamuni came into this world and innumerable Buddhas have testified to the correctness of these vows.

Rebirth in Amida's Paradise is commonly called in Japanese Ōjō. Hōnen held the view that one who has attained Ōjō could, if he so desired, return to earth and work for the salvation of others. Later accounts of the Pure Land seem to regard it as a permanent residence for all eternity. Earlier sūtras, however, describe it rather as being a blissful and peaceful sojourn where one can be certain of obtaining Nirvāṇa or even of becoming a Buddha.

Hōnen's complete belief and trust in Amida did not result in neglect of the teachings of the Śākyamuni. In fact, the Jōdo sect is sometimes known as the Ni-son Ikkyo or one religion with two deities, Śākyamuni and Amida. Hōnen actually encouraged honour being paid to other Buddhas and bodhisattvas though salvation is best and most easily obtained by invoking Amida's name. He attached special importance to the *Amitāyurdhyāna Sūtra*. But, according to him, nothing is required for birth in the Pure Land except repetition of the Nembutsu with faith [16].

Meditation on Amida, considered necessary by the older sects and prescribed by the *Amitāyurdhyāna Sūtra* is, according to Hōnen, superfluous. But, repetition of the Nembutsu must form the main work of one's life. Hōnen himself is said to have repeated it 60,000 times a day. The repetition must not, however, be mechanical. It should be done with a sincere heart, a deep-believing heart, a longing heart. A sincere heart is one in which every thought is full of genuine devotion. A deep-believing heart is self-explanatory. A longing heart is one which wishes all the merits acquired in this or previous existences to be dedicated to Amida with the sole object of attaining birth in the Pure Land.

Hōnen vigorously affirms the need for good conduct, for though Amida is full of compassion, he dislikes sin, because he knows that sin is the cause of misery. Nowhere in the sūtras, says Hōnen, is Amida spoken of as encouraging evil. It is futile to expect union with Amida in the Pure Land unless the devotee possesses qualities similar to those of Amida [17]. The repetition of the Nembutsu with faith implies repentance for past sins and the desire to avoid evil in the future. It is also a preventive of temptation ; it will leave no room for passion or pride.

In course of time sects developed which maintained that it was not necessary to repeat the Nembutsu many times. One " calling " was considered enough but such invocation must be

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13 Nembutsu is the shortened form of Namu Amida Butsu which, in turn, goes back to Sanskrit Namo Amitābhāya Buddhāya. The Chinese equivalent is Nan-wu A-mi-t'o-fu.

14 The Chinese Patriarch Tao-Ch'o seems to have been the first to use the terms Holy Path and Pure Land.

15 In the *Mahāsannipāta Sūtra* (*Nanjio*, 60 ; *Taishō*, 397) the Śākyamuni himself is quoted as saying this.

16 The six characters which make up the formula are said to comprise all the gods, Buddhas, bodhisattvas, everything good and every good work.

17 cf. The teaching of the Theravādins that the four brahma-vihāras should be cultivated to secure birth in the Brahma-worlds.

a solemn act of faith in which the devotee becomes one with Amida in spiritual union. Mere recitation without such deep faith is of no avail.

The most important of Hōnen's disciples was Shinran (1173–1262) who founded the sect known as the Jōdo Shinshū or True Sect of the Pure Land. It is now the largest Buddhist denomination in Japan. Shinran was a supporter of the "once calling" view and gave permission for Jōdo priests to marry. He himself married a lady called Tamahi no Miya (Princess Burning Crystal) and they had six children. Thus, in Shinshū there is no real monasticism. The eating of non-vegetarian food was also allowed. It is said that Hōnen did not approve of these practices but he did not publicly denounce them.

Though, in Shinshū, worship is offered to Amida only, the Śākyamuni and other Buddhas are also invoked, especially in funeral ceremonies. The reason given for no special worship of the Śākyamuni is that he and Amida are regarded as one and the same. The Śākyamuni is the teacher of the world and Amida its saviour. The Śākyamuni is sometimes also considered an incarnation of Amida although Amidist sūtras contain no such hint.

For Hōnen, the essential part of religion is the repetition of the Nembutsu, not as a side-activity but as the main business of life. For Shinran, faith is the essential, though faith itself is not due to one's own efforts but is the gift of Amida. This faith finds expression in the Nembutsu and subsequent utterances are tokens of gratitude. Salvation already begins in this world as soon as faith is manifested by the devotee.

In Shinshū, the Nembutsu is often treated not as an invocation but as the name of Amita Buddha. "The Buddha-essence and the Buddha-name are one and the same thing." Not only the recitation of the Nembutsu but all our other activities also must be regarded as expressions of gratitude. Life itself must be considered as being a service which Amida demands of us. In this way, the devotee, because he is helping Amida in the fulfilment of his vows, becomes free from selfishness and pride.

The follower of Shinshū is strictly forbidden to make any prayers for private interests or anything connected with temporal welfare. When a man has full faith in Amida, he commits all to the Buddha's power.

Besides those already mentioned, there exists in Japan another, small Amida Sect, called Ji, founded by Ippen (1238–1289). Its followers believe that the mere sound of Amida's name, even when uttered by an unbeliever, is efficacious. They also hold that faith itself is useless because it is an activity of the human mind. The repetition of the sacred name is all that is necessary. "When I repeat the Nembutsu there is neither myself nor the Buddha but the invocation". The sect was called Ji or Time because Ippen maintained that it was the proper religion for the time in which he lived.

Buddhist art characteristically shows Amitābha Buddha seated in meditative pose (*dhyāna-āsana*) wearing monk's robes, having the *uṣṇīṣa, ūrṇā* and long ear-lobes. In Tibetan and all Lama Buddhist art this is almost invariable, and the body colour is red, hands resting in lap in meditative pose (*dhyāna-mudrā*) holding the almsbowl (*pātra*). However, when Tibetan art shows Amitābha as a Yi-dam divinity, he sometimes stands, assumes a wrathful aspect, and always holds his feminine partner (*prajñā*) in close embrace, in the pose called *yab-yum* (father-mother).[18]

In China and Japan, poses and gestures show considerable diversity. The body colour is usually gold. In the case of the great Buddha of Kamakura, hands rest in lap, index fingers touching thumbs. According to some scholars, the index fingers represent man, and the thumbs mean lack of all separateness, so that this attitude symbolises the identity of man with the ultimate.

In China and Japan Amitāyus takes the same form as Amitābha, but in Tibet, and in all Lama Buddhist art, he is differentiated. Although similar to Amitābha in colour and pose, he wears the crown, jewelry and garments of a bodhisattva or royal prince, and holds in his lap the 'vase of life' (Tib. *tse-bum*) instead of the almsbowl[19].

It is, indeed, a far cry from the teachings of the Śākyamuni to those that came to be centered round Amida Buddha but the course of development from the one to the other has been gradual and is not difficult to trace. There are certain facts which need special mention. The devotees of Amida have never been called anything other than Buddhists. Amida has never been described as an omnipotent god or as having been offered as an atoning sacrifice, so that thereby mankind might be saved. He was a man who became a Buddha in the traditional manner.

18 For further details see J. Hackin's ***Asiatic Mythology*** pp. 160 f. Alice Getty's ***The Gods of Northern Buddhism*** pp. 36 ff. and Antoinette Gordon's ***Iconography of Tibetan Lamaism*** pp. 83-100 may also be consulted.

19 See L. A. Waddell, ***The Buddhism of Tibet*** (ed. 1939), pp. 348 and 352.

During countless aeons he acquired all the virtues, in order to accumulate a vast store of merit on which all who so desired could draw for their own salvation. The motive for this was his boundless compassion. In principle, his vows bear much resemblance to those which inspired Sumedha to become a bodhisattva and ultimately attain Buddhahood as the Śākyamuni, so that he might help mankind cross the ocean of *saṃsāra*. In Śāntideva's *Bodhicaryāvatāra*, the man who aspires to be a bodhisattva has to make over to others whatever merit he may now have or may acquire in the future, for the salvation of all beings.

As Takakusu has pointed out [20], the idea of being 'saved' is at least as old as the *Milinda-pañha*. There, when Milinda asks Nāgasena whether a man of bad conduct could be saved if he believed in the Buddha on the eve of his death, Nāgasena's reply was: "A stone however small, will sink in the water, but even a very heavy stone will float if put on a ship." But nowhere in the older teachings is it stated that a bodhisattva having attained Buddhahood may return to this world in order to help other beings.

Belief in the transference of merit and of being able to share in another's merit by rejoicing in his good deeds (*anumodanā*) is not by any means new. It is to be found, quite plainly stated, for instance in the *Tirokuḍḍa Sutta* (No. 7) of the *Khuddakapāṭha*. In Theravāda lands the ceremony of transference of merit, not only to the dead but to all beings living in various planes of existence, forms a regular feature of their religious observances. There are many well-known folk-tales among Theravādins of people uttering the name of the Buddha in times of emergency, sometimes even unconsciously, and being rescued from perils, as a result thereof. It must be added, however, that it is not the Buddha himself who intervenes but some deity who is himself a devotee of the Buddha.

The early Buddhists, too, had their Paradises of various kinds, the lowest being the deva-worlds. Sometimes, a man can be born in one of these deva-worlds by a single act of faith in the Buddha, as in the case of Maṭṭakuṇḍalī (*VvuA*. 332 ff.). As he lay seriously ill, Maṭṭakuṇḍalī happened to see the Buddha pass by his door and his heart was full of joy at the sight. He died soon after and was born among the devas in a golden mansion, 30 leagues in extent. Life in these worlds lasts only until the exhaustion of the merit which had secured birth there, but such merit could be renewed in various ways, including transfer of merit from this world.

The nearest approximation in Theravāda to Amida's Paradise are the Suddhāvāsā or Pure Abodes where anāgāmins are born, there to pass away into Nibbāna without any further births. According to strict doctrine, though not according to popular belief, the Pure Land itself is not a place of eternal bliss. It is, rather, a pleasant place where one can win Nirvāṇa easily and even become a Buddha.

Faith in Amida, as Takakusu points out [21], is simply the outcome of a far-reaching contemplation of the Buddha-nature. Amita represents the ideal of Buddhahood, depicted on the basis of perfect enlightenment. "If the Buddha is purely idealized he will be simply the Infinite in principle. The Infinite will then be identical with Thus-ness. The Infinite, if depicted in reference to space, will be Infinite Light, and if depicted in reference to time, will be Infinite Life." [22]

And, again, [23] "When the ideal of Nirvāṇa which is spaceless and timeless, birthless and deathless, changeless or waveless, is realized, it will be nothing but the Infinite (Amita or Amitābha). The description of the Land of Bliss, the name of unbounded Light and Life, and the illumined person of limitless wisdom and benevolence, are simply interpretations given to the Infinite."

It is very probable that in the growth of the Amida cult Indian ideas exerted much influence. Worshippers of Viṣṇu, for instance, approach him with great faith and love, repeatedly calling his name and receiving in return a promise of grace, admission to his Paradise and even union with him. In the *Bhagavad Gītā* (xviii, 65, 66) Kṛṣṇa is said to come straight to those who make him their sole desire. In the case of Amida, however, there is an additional element in that he offers to save from death and suffering all who will but believe in him and call him by name. It is not surprising, therefore, that he has a special appeal. "To worshippers Amitābha is not one Buddha among many, not even *primus inter pares*, but Buddhahood itself in the most beautiful and adorable form conceivable by the

20 J. Takakusu, *The Essentials of Buddhist Philosophy* (ed. 1956), p. 174.

21 ibid. p. 175.
22 ibid. p. 180.
23 ibid. p. 175. In this connection see Eliot's *Japanese Buddhism*, p. 392. The whole of chapter XVI of this book contains a comprehensive account o the growth and spread of "Amidism"

heart of man. He is Wisdom and Compassion not only in their fulness but in their overflowingness. He is the most lightly transcendent and the most deeply immanent. In him absolute Reality manifests as the Supreme Beauty out of Infinite Love. Upon him, therefore, gradually centered all those rays of devotion which had hitherto been dispersed over a multitude of Buddhas and bodhisattvas until he had become the dazzling focus of the love and adoration of millions of Far Eastern Buddhist hearts." Since the heart is moved much more powerfully by a myth than by an argument, a myth had to be invented. "The substances of the myth, however, is nothing less than the Dharma itself in all its plenitude and in all its integrity............ Buddhism being the eternal and universal truth, this myth was of cosmic dimensions. Not this world alone, but the whole universe was its background. Only infinite space and infinite time could provide a stage vast enough and setting sufficiently magnificent for the presentation of the drama of universal emancipation." [24]

G. P. M.

AMITA* (2). **Appellations** : A-mi-t'o-fu (阿彌陀佛), which is the Chinese transliteration of Amita Buddha, appears as early as in the *Pan-chou-san-mei-ching* (般舟三昧經, *Pratyutpanna-buddha-sammukhāvasthita-samādhi Sūtra*), translated by Lokarakṣa in the second year of Kuang-ho (179 A.C.) in the regnal period of Ling-ti of the Later Han dynasty. Still earlier, this transliteration is used in the *Pa-p'i-p'u-sa-ching* (拔陂菩薩經, *Bhadrapāla-bodhisattva Sūtra*), or another translation of the same sūtra. Later Chinese translators, too, as a rule, used the same transliteration, e.g., Chih-ch'ien of the Wu dynasty in the *Ta-a-mi-t'o-ching* (大阿彌陀經 : Larger Sukhāvatī-vyūha Sūtra) translated early in the third century, and also Kumārajīva of the later Ch'in dynasty when he rendered into Chinese the Smaller Sukhāvatī-vyūha Sūtra, or the *A-mi-t'o-ching* (阿彌陀經), in the early fifth century.

The original Sanskrit name in full is assumed to have been 'Amitāyus-buddha', or 'Buddha of the Infinite Life'. The Tibetan word as found in the Tibetan translation of the *Pratyutpanna-buddha-sammukhāvasthita-samādhi Sūtra* is *Tshe dpag med*, meaning 'immeasurable life'. Both the Sanskrit original and Tibetan version of the Larger Sukhāvatī-vyūha Sūtra describe this Buddha as possessed of 'infinite life'. The popular use of 'Wu-liang-chuang-fu' for 'Amita-buddha' is indicated by the titles of the following Chinese translations: (1) the *Wu-liang-shou-ching* (無量壽經) which is another translation of the Larger Sukhāvatī-vyūha Sūtra by Saṅghavarman of Wei in the middle of the 3rd century, or (according to some), by Dharmarakṣa of Western Chin in the early 4th century, (2) the *Wu-liang-shou-ju-lai-hui* (無量壽如來會) in the fifth chapter of the *Ta-pao-chi-ching* (大寶積經 *Amitābhavyūha Sūtra*), translated by Bodhiruci of the T'ang dynasty in 713 A.C., and (3) the *Ta-wu-liang-shou-chuang-yen-ching* (大無量壽莊嚴經), translated by Fa-hsien of the Chao-sung dynasty in the 2nd year of Ch'un-hua (991 A.C.). Again, Hsüan-tsang of T'ang used this Chinese transcription of Amita Buddha in the *Ch'êng-tsan-ching-t'u-fu-shê-shou-ching* (稱讚淨土佛攝受經), which is another Chinese translation of the Smaller Sukhāvatī-vyūha Sūtra, made in 650 A.C. *Amita* was, therefore, presumably the simpler form for *Amitāyus*.

However, in the *Wu-liang-ch'ing-ching-p'ing-têng-chiao-ching* (無量清淨平等覺經), which is another translation of the Larger Sukhāvatī-vyūha Sūtra made by Po-yen of Ts'ao-wei in the 3rd year of Kan-lu (258 A.C.) at the Pai-ma temple in Lo-yang, the Buddha is described as *Wu-liang-ch'ing-ching* (無量清淨, which in Sanskrit would be 'Amita- buddha of immeasurable purity'), with several exceptions where the Chinese transliteration *A-mi-t'o* (阿彌陀) is used. In a very few cases only, the Buddha's name is given as *Wu-liang-ch'ing-ching-a-mi-t'o-fu* (無量清淨阿彌陀佛), meaning, Amita Buddha of immeasurable purity. Again, in the Gāthā of the Bodhisattvas' Visit from the Ten Directions in this and in later translations of the Larger Sukhāvatī Sūtra, Amita Buddha is translated *Wu-liang-chiao* (無量覺, 'the Immeasurably Enlightened One') and *Wu-liang-tsun* (無量尊, 'the Immeasurably Honoured One'); while *Wu-liang-shou-fu* (無量壽佛, *Amitāyus Buddha*) is used in the Sanskrit original, T'ang, Sung, and Tibetan texts.

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24 The quotations are from the section on the Scriptures of Devotional Buddhism in Bhikshu Saṅghrakṣita's *Survey of Buddhism*, pp. 350 f.

* This second part of the article on Amita deals in greater detail with several of the topics contained in the first part. Some repetition has been unavoidable in order to make the account more coherent.—Ed.-in-C.



Detail of **Amida Raigō,** " Amida coming (to save) ". Fujiwara Period, Kōyasan. Attributed to Eshin Sōzu whose proper name is Genshin (942–1017).

The picture shows Amida coming down, with the 2 bodhisattvas, Avalokiteśvara and Mahāsthāmaprāpta, to meet the dying person and escort him into the Pure Land. Such paintings, sometimes in the form of screens, are brought to the deathbed to facilitate the dying man's translation into the Pure Land.

In paintings like these, the central figure is in the technique of *kirigane* or " cut gold ". Gold leaf is cut with a bamboo knife into a lace work pattern and applied to the silk, sometimes over an underlayer of gold leaf, to symbolise the radiant golden glory of Amida.

PLATE XL.



BUDDHA AMIDA, from the wall painting in the Kondō, Hōryū-ji, Nara, destroyed by fire in 1949. Hakuhō Period, 8th century. The image is a fine example of the translation of the serene and massively impressive Indian ideal into Far Eastern terms.

As Amita Buddha's light in particular outshines that of other Buddhas, many epithets and titles are given which have to do with light. The *Wu-liang-shou-ching* (無量壽經) describes him as follows "For this reason, the Buddha of Infinite Life is called 'the Buddha of Infinite Light' (無量光佛, 'Wu-liang-kuang-fu'), 'the Buddha of Boundless Light' (無邊光佛, 'Wu-pien-kuang-fu'), 'the Buddha of All-pervasive Light (無礙光佛, 'Wu-ai-kuang-fu'), 'the Buddha of Incomparable Light' (無對光佛 'Wu-tui-kuang-fu'), 'the Buddha of the Light of the Flame's King' (燄王光佛, 'Yen-wang-kuang-fu'), 'the Buddha of Pure Light' (清淨光佛, 'Ch'ing-ching-kuang-fu'), 'the Buddha of Joyful Light' (歡喜光佛, 'Huan-hsi-kuang-fu'), 'the Buddha of Wisdom's Light' (智慧光佛, 'Chih-hui-kuang-fu'), 'the Buddha of Unceasing Light' (不斷光佛, 'Pu-tuan-kuang-fu'), 'the Buddha of Unthinkable Light' (難思光佛, 'Nan-ssŭ-kuang-fu'), 'the Buddha of Inexpressible Light' (無稱光佛, 'Wu-ch'eng-kuang-fu'), and 'the Buddha of the Light which outshines the Sun and the Moon' (超日月光佛, 'Ch'ao-jih-yüeh-kuang-fu')." Because the Buddha is thus associated with lights in twelve ways he is called the 'Buddha of the Twelve Lights'.

The T'ang text, *Wu-liang-shou-ju-lai-hui* (無量壽如來會), reads: "For this reason, the Buddha of Infinite Light has various names, that is, 'Infinite Light' (無量光, 'Wu-liang-kuang'), 'Boundless Light' (無邊光, 'Wu-pien-kuang'), 'Unattached Light' (無著光, 'Wu-cho-kuang'), 'All-pervasive Light' (無礙光, 'Wu-ai-kuang'), 'King of shining Light' (光照王, 'Kuang-chao-wang'), 'Light of Dignity' (端嚴光, 'Tuan-yen-kuang'), 'Light of Love' (愛光, 'Ai-kuang'), 'Light of Joy' (喜光, 'Hsi-kuang'), 'Visible Light' (可觀光, 'K'o-kuan-kuang'), 'Inconceivable Light' (不思議光, 'Pu-ssŭ-i-kuang'), 'Unequalled Light' (無等光, 'Wu-têng-kuang'), 'Immeasurable Light' (不可稱量光, 'Pu-k'o-ch'êng-liang-kuang'), 'Light which outshines the Sun' (映蔽日光, 'Yin-pi-jih-kuang'), 'Light which outshines the Moon' (映蔽月光, 'Yin-pi-yüeh-kuang'), and 'Light which outshines the Sun and the Moon' (掩奪日月光, 'Yen-to-jih-yüeh-kuang')."

The Sung text, the *Ta-wu-liang-shou-chuang-yen-ching* (大無量壽莊嚴經), enumerates thirteen lights, and the Sanskrit text eighteen. Again, the Tibetan text distinguishes nineteen lights which are included in the general title 'Amitābha Buddha', or the 'Buddha of Infinite Light'. Indeed, both the Sanskrit and the Tibetan texts of this sūtra are titled, in abbreviated form, as 'Adornments of the Infinite Light'.

It will be seen that 'Infinite Life' and 'Infinite Light' are used as synonymous epithets of Amita Buddha. As a matter of fact, these two are indiscriminately employed in the Gāthā of the Bodhisattvas' Visit from the Ten Directions. Also the Sanskrit word for 'Infinite Life' is sometimes translated 'Infinite Light' in Tibetan; similarly, 'Infinite Light' is rendered 'Infinite Life'. Furthermore, these epithets were simply translated as *wu-liang* (無量, 'Infinite') by Po-yen and Lokarakṣa. In this way, 'Amita', 'Infinite Life' and 'Infinite Light' have been taken as different titles of the same Buddha. The different usage between 'Infinite Life' and 'Infinite Light', if any, seems to be that the former expression is older than the latter. This is suggested by a chronological consideration of Chinese and Tibetan texts.

The tenth stanza of the Gāthā of the Bodhisattvas' Visit from the Ten Directions, according to the Sanskrit and the Tibetan texts and the *P'ing-têng-chiao-ching*, praises Amita Buddha as follows:

> "The light is infinite, and the glory is infinite;
> The life is infinite, and the assembly is infinite."
>
> (Skt. *amitāsya ābhā amitā ca tejā*
> *amitaṃ ca āyur, amitaś ca saṃghaḥ.*)

Here, four infinite qualities of Amita Buddha, i.e., light, glory, life and assembly, are enumerated, which are all comprised in the general title 'Amita'. The *Ch'êng-tsan-ching-t'u-fu-shê-shou-ching* (稱讚淨土佛攝受經), translated by Hsüan-tsang, reads: "O Śāriputra, do you know or do you not? From here westward, passing over a hundred thousand koṭis of Buddha-fields, there is a world called 'Extreme Happiness' (Skt. 'Sukhāvatī'). The Buddha in it is called 'Tathāgata, Arhat, Samyaksambuddha of Infinite Life and Infinite Light'." The sūtra further explains the reason why he is called 'Infinite Life': "It is because the life of that Tathāgata and various sentient beings (in that land) is as long as immeasurable and innumerable great kalpas." Again, the sūtra states in explaining the reason for using the epithet 'Infinite Light': "It is because that Tathāgata is unhindered in emitting always the immeasurable and boundless, supreme light which, shining universally upon all the Buddha-fields in the ten directions, performs the activities pertaining to the Buddha".

Kumārajīva's translation of the Smaller Sukhāvatī-vyūha Sūtra simply uses *A-mi-t'o* as the transcription of the Sanskrit terms for 'Infinite

Life' and 'Infinite Light'. This translator made no distinction in rendering the two terms into Chinese, because they are merely two ways of referring to the same Buddha. In fact, in China and Japan, the term *A-mi-t'o* has been traditionally held as indicating these two connotations. Hence, the opening remark of the Sanskrit Gāthā of the Tathāgata Amita (阿彌陀如來梵讚 *A-mi-t'o-ju-lai-fan-tsan*) says: "Adoration to the Infinite Light; adoration to the Infinite Life:" (Skt. *namo 'mitābhāya namo 'mitāyuṣe*).

In the *Amitāyus-sūtra-upadeśa*, Vasubandhu (c. 5th century) calls Amita Buddha 'Tathāgata of the Light unhindered in the Ten Directions (盡十方無礙光如來, 'Chin-shih-fang-wu-ai-kuang-ju-lai'); while T'an-luan (476-542 A.C.) calls him 'Inconceivable Light' (不可思議光, 'Pu-k'o-ssŭ-i-kuang') in the *Tsan-a-mi-t'o-fu-chi* (讚阿彌陀佛偈, Hymn of Praise to Amita Buddha).

In accordance with traditional usage, the Jōdo-shin sect especially uses the following three sacred names: (1) the name of six characters, i.e., in Japanese *Namo-amidabutsu* (南無阿彌陀佛, Nan-wu-a-mi-t'o-fu, 'Adoration to Amita Buddha'), (2) the name of ten characters, i.e., in Japanese *Kimyō jinjip-pōmugekōnyorai* (歸命盡十方無礙光如來, Kuei-ming-chin-shih-jang-wu-ai-kuang-ju-lai, 'Adoration to the Tathāgata of the Light unhindered in the Ten Directions'), and (3) the name of nine characters, i.e., *Namo-fukashigikōnyorai* (南無不可思議光佛, Nan-wu-pu-k'o-ssŭ-i-kuang-ju-lai 'Adoration to the Tathāgata of Inconceivable Light'). These three names embody the glory and power with which Amita Buddha saves all sentient beings.

The *Daśa-bhūmi-vaibhāṣika* of Nāgārjuna praises Amita Buddha with such epithets as 'Sovereign Person' (自在人, 'Tsŭ-tsai-jên'), 'Pure and Clean Person' (清淨人, 'Ch'ing-ching-jên'), and 'Immeasurable Virtue' (無量德, 'Wu-liang-tê'). Again, T'an-luan gives him thirty-seven titles in the Hymn of praise to Amita Buddha, such as, 'Brilliance of Truth' (眞實明, 'Chên-shih-ming'), 'Impartial Enlightenment' (平等覺, 'P'ing-têng-chiao'), 'Incomprehensible' (難思議, 'Nan-ssŭ-i'), 'Final Refuge' (畢竟依, 'Pi-ching-i'), 'Great Arhat' (大應供, 'Ta-ying-kung'), 'Great Consolement' (大安慰, 'Ta-an-wei'), 'Equal with the Unequalled' (無等等, 'Wu-têng-têng'), 'Centre of Vast Virtues' (廣大會, 'Kuang-ta-hui'), 'Great Ocean of Mind' (大心海, 'Ta-hsin-hai'), 'Peerless Honoured One' (無上尊, 'Wu-shang-tsun'), 'Impartial Power' (平等力, 'P'ing-têng-li'), 'Great Power of Mind' (大心力, 'Ta-hsin-li'), 'Inexpressible Buddha' (無稱佛, 'Wu-ch'êng-fu'), 'Inconceivable Honoured One' (不可思議尊, 'Pu-k'o-ssŭ-i-tsun'), 'Immeasurable Truth' (眞無量, 'Chên-wu-liang'), 'Pure Music' (清淨樂, 'Ch'ing-ching-lo'), 'Unblemished Glory' (清淨勳, 'Ch'ing-ching-hsün'), 'Store of Merits' (功德藏, 'Kung-tê-ts'ang'), 'Limitless Honoured One' (無極尊, 'Wu-chi-tsun'). Using these titles, Shinran (1173-1262) praises Amita Buddha in a hymn in his *Jōdo-wasan* (淨土和讚, Ching-t'u-ho-tsan, Hymn on the Pure Land), composed around 1248 A.C.

From ancient days Amita's dhāraṇī has been circulating in China. It was first introduced by Guṇabhadra (468 A.C.) of Liu-sung with the title of *Pa-i-ch'ieh-yeh-chang-kên-pên-tê-shêng-ching-t'u-shên-chou* (拔一切業障根本得生淨土神呪). Several translations were made of this dhāraṇī in the T'ang dynasty. Amita's dhāraṇī is also called "Shih-kan-lu-chou" (十甘露呪, "Ten-Ambrosia dhāraṇī"), as it consists of ten phrases containing the term 'ambrosia', or *amṛta* in Sanskrit. It reads, *amṛta, amṛtodbhava, amṛta-sambhava, amṛta-garbha, amṛta-siddha, amṛta-tejas, amṛta-vihṛmta, amṛta-vihṛmtagamina, amṛta-gaganakīrttikara, amṛta-dum-dubhi-svara* (*Moc.* I, p. 71). This dhāraṇī is important as it is the principal dhāraṇī of the Tathāgata of Infinite Life. Its abridged form is *oṁ amṛta teje kara hūṃ*. It is because of the similarity of pronunciation that *amṛta* came to be identified with *amita*, and finally Amita Buddha was called Amṛta-tejo-rāja-tathāgata, meaning 'Tathāgata of the King of Ambrosia', that is, in the *Hizōki* (祕藏記) by Kūkai (774-835), which reads, "The Tathāgata of the King of Ambrosia is the Buddha of Infinite Life in the western quarter."

Again, esoteric Buddhism considers Amita and Avalokiteśvara (and sometimes Lokeśvararāja) as different titles of the same Buddha. There is indeed a close relation between Amita and Avalokiteśvara; the latter is commonly known as an attendant bodhisattva, hence a disciple, of Amita Buddha, who will succeed to the Buddha's position after Amita Buddha passes into Nirvāṇa. Thus declare the *Ta-a-mi-t'o-ching* (大阿彌陀經) and the *P'ing-têng-chiao-ching* (平等覺經). It is also said that Avalokiteśvara always wears a crown with an image of Amita Buddha. Again, there is an intimate relationship between Lokeśvararāja and Amita. When Amita was called Dharmākara in the causative position of bodhisattvahood, Lokeśvararāja was his teacher. Furthermore, the

Sanskrit word 'Avalokiteśvara' bears a similarity to 'Lokeśvararāja', and this probably accounts for the identification of the two[1].

K. TS.

Origin of the Amita Cult. Western scholars have proposed theories asserting that the cult of Amita Buddha originated outside India, perhaps in Persia. According to L. A. Waddell, it developed under the influence of the Persian religion, as a symbolic expression of the solar myth; J. Edkins seeks its origin in the worship of Ormz in Persia; S. Beal considers that Amitābha came from the god of fire, Mithras, in Persian myth and Amitāyus from "Tervan Akarana", a Persian god; while P. Pelliot and Sylvain Lévi point out its possible reference to the *Avesta* in Iran. These are mere theories or suggestions as to the origin of the Amita cult. They lack historical evidence.

H. Kern and Bunzaburō Matsumoto agree that Yama in the Veda is the origin of this Buddhist cult. The latter further insists that Amita is connected with king Mahāsudarśana, or the Sun. Unrai Ogiwara considers that Amita originated from Viṣṇu, a god greatly worshipped by the Indian people since the days of the Ṛgveda. This theory may be summarised as follows :

Viṣṇu is another name of the sun. On the highest abode of the heaven called *padaṃ paramaṃ* there is a spring of *amṛta* (ambrosia), the wine extracted from the *soma* tree. This wine is offered to the gods, who thereby attain immortality. It was Yama who was born for the first time in this heavenly abode. The *padaṃ paramaṃ* is the realm of eternity, with immeasurable light and life. Now, Amita Buddha has two Sanskrit names, Amitāyus and Amitābha. Again, in old Sanskrit he is called Amida and Amita, which may be synonymous with amṛta. For this reason, he was at first called Amitāyus, or 'Infinite Life'. Later, as he came to be considered in connection with the worship of the sun which is closely related to the *soma* wine, he was given another title Amitābha, or 'Infinite Light'. Thus, Amita has its origin in Viṣṇu whose mythological history developed from the Veda through the *Bhagavadgītā*.

This theory is based upon detailed linguistic evidence. Chizen Akanuma supports it, but many scholars hesitate to adopt it. Although it has to be admitted that Indian mythology is employed in presenting this personal Buddha in the sūtras, the ideological background of Amita should rightly be understood according to Buddhist thoughts proper.

As regard the relationship between Amita Buddha and Śākyamuni and other Buddhas, it was already commented above that it is not right to ascribe the origin of the Amita cult to heretical beliefs or to Indian mythology. Many scholars of Buddhism conceive Amita Buddha as a historical development of the concept of the Buddha. The theory proposed by Keiki Yabuki, who is representative of this group of scholars, is here summarised.

The concept of Amita Buddha is looked upon as a product of natural necessity in the course of the ideological development of Buddhism. Besides Amita, numerous Buddhas and bodhisattvas are conceived in Mahāyāna Buddhism, but their conceptual basis lies in the one human Buddha, Śākyamuni. Now, the proclamation made to Upaka by Śākyamuni, soon after his realisation of Buddhahood, reveals the profundity of his self-realisation and conviction as to the ultimate truth; while at the same time his enthusiasm to enlighten others is shown in his proclamation to disseminate the Dharma which was given to his sixty disciples three months after his enlightenment (*Vin*. I, 21). Out of the wisdom of self-realisation and the compassion of enlightening others proceeded all the sermons given in his life-time. Again the method of his teaching is characterised by his gentle and unbiased attitude even to the heretical brāhmans. Recognising the equality of all personalities in the social division of the four castes (brāhmaṇa, kṣatriya, vaiśya, and śūdra), he maintained towards the people of the lower classes the very same attitude as towards the nobility.

Such was his pure leadership, with unqualified compassion and impartiality, that he was worshipped by all, disciples and laymen. When the human Buddha passed away into Nirvāṇa, his disciples recorded his biographical and Jātaka stories. It was not long after, that 'past Buddhas' came to be spoken of; their existence was already confirmed by Śākyamuni himself when he realised the eternal Dharma; and the stories composed about them were based upon Śākyamuni's 'biography'. At the same time, the appearance

1 Cp. also the pertinent comments (as relating to Ceylon) by S. Paranavitana (CJSc. II, 35 ff., 52 ff. 66 ff.) and Wilhelm Geiger (*Culture of Ceylon in Mediaeval Times*, paras. 92-159). — G. P. M.

of a new Buddha was sincerely desired by those disciples who missed their great leader; that is to say, they long expected the reincarnation of the actual saviour. The future Buddha, Maitreya, was thus conceived in the minds of the disciples; this being was, so to speak, to embody Śākyamuni's compassionate longing to enlighten others, while the past Buddhas represented the wisdom of his self-realisation.

Suggested by the allegorical stories employed by Śākyamuni in expounding the Dharma, the Jātaka stories were composed to explain the Buddha's previous lives. The materials of the Jātaka stories, though indeed derived from Indian mythology or ancient folk-lore, aim at revealing the Buddha's virtues, namely, the wisdom of his self-realisation and his compassion in enlightening others, in terms of the bodhisattva's discipline in the formative period before attaining Buddhahood. In other words, these stories symbolically express the fundamental ideas of Mahāyāna Buddhism; that is, they gave rise to the concepts of 'bodhisattva' and the 'original vow' (*pūrva-praṇidhāna*).

It is especially important to note the emphatic description of 'compassionate actions' (*maitreya-karuṇā*) in the Jātakas; it should be further noted that compassionate actions to save physical suffering gradually developed into actions for spiritual emancipation, and the temporary alleviation of pain was superseded by eternal liberation. In this developmental process were created the fundamental concepts of Amita's 'original vows' and his actions during his career as bodhisattva were created.

The following is a summary of Shimkyō Mochizuki's theory of the origin of the Amita cult:

Śākyamuni had such excellent virtues that, after his passing away, the disciples idealised his human body; that is, they deified him and attributed to his physical body the thirty-two marks of a superman (*dvātriṃśat-mahāpuruṣa-lakṣaṇa*), the eighty minor distinctions (*aśītya-nuvyañjanāni*) and miraculous power (*abhijñā*). Even the most conservative school, the Sarvāstivāda, conceived him as such. The progressive Mahāśāṅghika went a step further and asserted that the Buddha's body is 'undefiled' (*anāśrava*). The *Samayabhedoparacana-cakra-śāstra* states: "The Tathāgata's form and body is indeed boundless; the Tathāgata's power is also boundless; again, the life of various Buddhas is boundless."

In course of time the idealisation of Śākyamuni's physical body crystallised into the theory of *sambhogakāya* (Body of Bliss) in Mahāyāna Buddhism. This new concept of Buddhahood may be taken as the product of substantial descriptions of Śākyamuni whose extraordinary personality was praised in mythological and allegorical terms by the pious disciples soon after his parinirvāṇa.

The gradual idealisation of Śākyamuni's physical body was accompanied by the deification of his Teaching. According to a later theory, the right Dharma (*saddharma*) propounded by Śākyamuni is the Buddha's 'Law-Body' (*dharmakāya*), for it ever exists and guides his disciples. Again, in the Sarvāstivāda, the designation 'Law-Body' is given to the eighteen exclusive attributes (*aṣṭādaśa āveṇikadharmā*), possessed only by Śākyamuni.

In the days of the emperor Aśoka, some 300 years after the Buddha's passing away, the worship of the seven past Buddhas was evidently in existence, and, as the Jātakas developed, Dīpaṅkara came to be conceived as the master Buddha who made the prediction (*vyākaraṇa*), assuring Śākyamuni of the attainment of Buddhahood. Again, the concept of Maitreya as the future Buddha was formed as the personification of 'compassionate action' which was then considered the cause of Buddhahood. The concept of Maitreya's existence is the belief in the appearance of a future Buddha like Śākyamuni. It may be considered that Mahāyāna Buddhism took its root in this belief.

Theravāda as well as Mahāyāna admits the existence of these past and future Buddhas, but the doctrine that numerous Buddhas exist at present simultaneously is peculiarly Mahāyānistic. The concept of 'present Buddhas in the ten directions' is admittedly based upon the view of Śākyamuni as 'Bliss-Body'. This view, needless to say, is a product of the development of the Jātaka.

With the rise of Mahāyāna Buddhism, the bodhisattva ideal developed until the Buddha's body, endowed with extraordinary marks, was conceived as the veritable Bliss-Body. Thus, the worship of Akṣobhya and Amita Buddha appeared in the earliest period. These two Buddhas were considered by Mahāyānists as the embodiments of their ideal. It was imagined that Buddhas with the same 'Bliss-Body' as Śākyamuni's must exist in other worlds, too.

Indeed, some of the various Buddhas and bodhisattvas are Buddhist transformations of deities, found in the Vedic Brāhmanas or in Persian religion.

But, the Amita cult did not come from a heretical origin ; it was born during the developmental process of the Śākyamuni concept.

According to Yabuki and Mochizuki, Amita is, therefore, a product of the theoretical development of the concept of Śākyamuni. In other words, the disciples idealised their Master's body after his passing away and, finally, the Mahāyānists personified as Amita the Buddha's virtues of self-realisation and of enlightening others.

Upon examination, however, this theory fails to clarify the relationship between Śākyamuni's supreme enlightenment (*sambodhi*) and the character of Amita Buddha.

There are various theories which, in short, contend that Amita-Buddha is the Dharma itself recollected by Śākyamuni in his perfect enlightenment. The Dharma realised by Śākyamuni is known as 'dependent origination' (*paṭicca-samuppāda*, Pali ; *pratītya-samutpāda*, Skt.). This is the eternal Law, irrevocable throughout the three periods of time, and its validity is not dependent on the Buddha's appearance in the world. As Śākyamuni's realisation of the Dharma was made possible by the Dharma itself, he held this Law of Dependent Origination in profound respect. This eternal and unchangeable Dharma, valid in the three periods of time, cannot be attributed to Śākyamuni alone. It must be recognised that there existed in the past, and there will exist in the future, those Buddhas who attained or will attain the realisation of the Dharma. Śākyamuni himself recognised the existence of past Buddhas when he proclaimed his discovery of the 'ancient way' or the 'ancient path'. The Law of Dependent Origination is the 'path' upon which Śākyamuni walked. It is to be noted that the realisation of this Dharma is not distinct from the realisation of the 'Void' or 'Emptiness' (*Śūnyatā*) and of 'Non-ego' (*anātman*). What is more, those who have realised the Dharma have the spiritual knowledge that it is the Dharma that has enlightened them ; hence, they naturally respect it. Viewed as such the Dharma is distinguished from a static principle ; it is a dynamic potentiality which must necessarily be expressed as a personal Buddha.

The Law of Dependent Origination, as the eternal and unalterable Dharma which exists irrespective of the Buddha's appearance in the world, developed into the concept of the Buddha of Law-body, while the Law of Dependent Origination held in high respect by Śākyamuni was personified as the Bliss-Body. Hence, the Dharma which revealed itself in Śākyamuni's enlightened mind may be expressed as the Buddha 'truly void, yet transcendentally existing'. In other words, the Dharma, realised by Śākyamuni in his perfect enlightenment, is truly 'Void' and 'Non-ego'. At the same time, this Dharma is the Buddha, perceived and revered in the profound experience of the true Void and Non-ego.

This concept of the Dharma must be applied when we try to understand the meaning of the term *dhamma* in the frequently quoted sentence, "Whoever sees the Dhamma sees me ; whoever sees me sees the Dhamma" (*yo kho dhammaṃ passati so maṃ passati, yo maṃ passati so dhammaṃ passati*). Again, in the Buddha's last words addressed to the disciples just before his passing away, "You should live with yourself and be as an island, depend on yourself, and not on others; make the Dhamma your island, depend on the Dhamma, and not on anything else" (*attadīpā viharatha attasaraṇā anaññasaraṇā, dhammadīpā dhammasaraṇā anaññasaraṇā*). The Dharma, or Dhamma, is not the individual law of the Śākyamuni, but it is something that all the disciples should "see", hold as an island or refuge, and depend upon. The Dharma is the eternal truth, unaltering in the three periods of time. Again it is the universal law valid in the 'ten directions', for, nothing exists independently of others. The concept that the Dharma is above time and space suggests the existence of past and future Buddhas and also present Buddhas in other worlds, who embody this Dharma.

Seeing that many disciples depended on the Master and not on the Dharma realised by him, Śākyamuni exhorted them (as mentioned above), to see the Dhamma, to depend upon the Dhamma. In spite of these exhortations, however, disciples bereft of their Master became reminiscent of him and began to narrate the Buddha's biography, while on the other hand they were engaged in the collection (*saṅgīti*) and exposition of his teachings. That is to say, they depended on the deceased Buddha and not on the Dharma which he had realised. While yet alive, Śākyamuni was looked upon as the object of faith and worship ; after his passing away, he was considered more as a deity than as a man, and his personality became more and more idealised and mystical. Especially those who earnestly practised the teaching to attain enlightenment came to realise the difficulty of the way, and as a result of their inability they worshipped Śākyamuni and held him as a superman, for he became enlightened without a teacher's guidance.

According to the theory of karma (law of causation) in the traditional Buddhist schools, Śākyamuni had practised the Way for many lives before he appeared in this world and attained Buddhahood after six years' discipline. The Jātakas indeed were composed to explain his practice in former births. It is here noted that in accordance with the development of the Jātakas, the idea of the bodhisattva grew and that of the Buddha of the Bliss-body developed into maturity.

In this way the Buddha was described as an idealised personage in exaggerated biographies and in the Jātakas, but the religious aspiration of the disciple was not satisfied with this alone, for Śākyamuni existed only in their memory; he was already a Buddha of by-gone days. Hence, Maitreya Buddha came to be conceived as the future Buddha; but this also failed to satisfy their minds fully. It may well be imagined that those Buddhists who practised the Way with effort (*vīrya*), only to find the difficulty of final attainment, should have longed for a present Buddha. However, in order to establish the concept of a present Buddha, the Jātakas could not be confined to tales of a single Buddha and a single bodhisattva, namely Śākyamuni.

The Jātaka stories were compiled to depict Śākyamuni's practice in former lives after the fashion of the Nidāna and Avadāna tales told by the Master in admonishing his disciples. The Jātakas later placed greater emphasis upon the 'practice for the benefit of others' by the bodhisattva than the 'practice for self-benefit'. With this development his 'prayer' or 'original vow' (*pūrva-praṇidhāna*) came into prominence. Now, the Buddha is described as the leader or the saviour of beings, who is able to carry to the other shore all those followers of his, devoted to the discipline, for he attained perfect Buddhahood through difficult practices and austerities which none of the disciples could perform. The bodhisattva's practice for the benefit of others is most clearly shown in the *Samayabhedoparacanacakra-śāstra*, which says, in revealing the view of the Buddha according to the Mahāsāṅghikas: "With a desire to benefit sentient beings, the bodhisattva takes a vow to be born in evil realms and is able to go there according to his wish." It is noted that the bodhisattva's practice for the sake of others is based upon his vow (*praṇidhāna*). As the bodhisattva's practice is motivated by the vow, whosoever makes the vow in his mind becomes a bodhisattva and performs the bodhisattva-practice.

The Jātakas, designed at first for describing Śākyamuni's practices in former lives, developed until the idea of the vow was formed—the vow as the requisite of Mahāyāna bodhisattvahood. This, indeed, marks the starting-point of Mahāyāna Buddhism, which admits the existence of many Buddhas and many bodhisattvas, as distinguished from original Hīnayāna Buddhism which speaks of only one Buddha and one bodhisattva. It was thus that Amita, as one of many Buddhas, came to be conceived. It is, therefore, not possible properly to understand the earliest sūtras pertaining to this Buddha, e.g., the *Sukhāvatīvyūha Sūtra* in its primitive form, unless the developmental history of the Jātaka stories is reviewed. In short, the most acceptable theory of Amita for those Mahāyānists who seek the revival of 'basic' Buddhism seems to be that Amita is the 'transcendentally existing Buddha' conceived of by Śākyamuni in his enlightened mind, and that sūtras were composed to describe Amita in the form of the Jātakas.

According to Yūki, the bodhisattva ideal and the Jātaka were promulgated, after the passing away of the Buddha, by lay devotees, such as men of letters and artists. They conceived a view of the Buddha opposed to that of the monks of the traditional Buddhist schools who did not admit the existence of personality in the deceased Buddha. These laymen maintained that "whoever sees Amita Buddha in the *Sukhāvatīvyūha Sūtra* sees Śākyamuni truly".

Akashi seeks the origin of Amita directly in the enlightenment of Śākyamuni; that is, he thinks that Amita Buddha cannot exist outside Śākyamuni's enlightenment. After the Buddha's passing away, his enlightenment, consummated through wisdom and mercy, was expressed by and embodied in Amita in accordance with the law of causality which regulates religious thinking and practices.

To sum up: we have the theories of Western scholars who propose the origin of Amita in foreign sources; next there is the relationship suggested between Amita and Indian mythology. Then there are the theories which seek the origin of the cult of Amita in the natural development of Buddhist ideologies, and those which conceive of Amita as the idealised personality of Śākyamuni, and, finally, we have the concept of Amita, current in the Buddhist academic circles, according to which his origin has to be sought in the enlightenment of Śākyamuni.

Amita's Character and Function. The most widely-known of the stories about Amita's former births is that of Dharmākara bhikṣu, described in various texts of the *Sukhāvatīvyūha Sūtra*. Besides this, many other sūtras contain stories about his previous lives. There are as many as 32 such sūtras

and 15 varieties of stories about Amita—so many that not all of them can be presented here. Considering the ideologies and the dates of composition of such sūtras, the story of Dharmākara bhikṣu is by far the most important.

In the canon of Theravāda Buddhism his story appears only once, that is, in the *Jātaka* translated into Chinese by Dharmarakṣa. We cannot, however, conclude that this is the earliest of the sūtras containing stories of Amita, for, the sūtra mentions Amita's former life, in explaining Śākyamuni's Jātaka as an exceptional case, and this does not supply sufficient material.

Again, in other sūtras, not primarily designed to depict Amita's former career, not much importance is attached to him in the text. Chronologically, these sūtras were composed later than the *Sukhāvatīvyūha Sūtra*, so it may be assumed that the Amita-story had become so famous that it was utilised in other sūtras, too. Many references to Amita in the sūtras of esoteric Buddhism and the story in the *Saddharmapuṇḍarīka Sūtra* are some of these examples. Again, in the *Karuṇāpuṇḍarīka Sūtra* king Araṇemi, one of Amita's former births, is described as inferior to the Tathāgata Ratnagarbha, or Śākyamuni in one of his former births. This sūtra was evidently composed later than the *Sukhāvatīvyūha Sūtra* by the devotees of Śākyamuni in an attempt to defend their own view against the Amita cult. Thus, it may be said that of all sūtras containing the story of Amita, the *Sukhāvatīvyūha Sūtra* is the earliest which deals with Dharmākara bhikṣu as the main subject-matter.

The general idea of the story, though slight differences exist in various texts of the sūtra, is as follows:

In days gone by, immeasurable years ago, there appeared in the world a Buddha named Dīpaṅkara whose Dharma was transmitted from one Buddha to another (33 in the Wu text, 36 in the Han text, 55 in the Wei text) until lastly it came to Lokeśvararāja. In other texts, many Buddhas (41 in the T'ang text, 37 in the Sung text, 80 in Sanskrit and Tibetan texts) appeared before Dīpaṅkara Buddha, and in the beginning there appeared in the world Lokeśvararāja.

It should be noted that earlier texts of the sūtra describe Lokeśvararāja as the latest of these Buddhas, while later texts describe him as the earliest. This difference is due to two distinct views of Amita. As Dīpaṅkara is the teacher of Śākyamuni and Lokeśvararāja is the teacher of Amita, the date of the appearance of the master Buddha decides which is older, Śākyamuni or Amita. Following the view of traditional Buddhist schools in which Śākyamuni was held as the central Buddha, earlier sūtras presented Amita as younger than Śākyamuni, while later, developed, sūtras depicted Amita as the older and even superior Buddha, so as favourably to conform to Amita-worship. By so doing, the compilers of Amita literature tried to show that Amita is the 'transcendentally existing Buddha', meditated upon with profound reverence by Śākyamuni in his enlightened mind.

According to the Wu, Han and Wei texts, a king, having heard the preaching of Lokeśvararāja, abandoned his kingdom and throne to become a monk, called Dharmākara—or (according to the T'ang, Sung, Sanskrit and Tibetan texts) at the time of the Buddha's preaching there was in the assembly a wise and assiduous monk named Dharmākara. (The story of a king renouncing the world and becoming a monk is in imitation of Śākyamuni's life history in this and former births. It is clear from this fact that earlier *Sukhāvatīvyūha* texts utilised Śākyamuni's biographical and Jātaka stories.)

In the presence of the master Buddha, the bhikṣu Dharmākara extolled in verses the Buddha's superior light (*prabhā*), figure (*rūpa*), voice (*svara*), moral conduct (*śīla*), meditation (*samādhi*), wisdom (*prajñā*) and assiduity (*vīrya*). Then he expressed his own desire to become himself a Buddha, or lord of Dharma (*dharma-svāmin*), to liberate all sentient beings, and to practise the virtues of charity (*dāna*), self-restraint (*damatha*), moral conduct (*śīla*), forbearance (*kṣānti*), assiduity (*vīrya*), meditation and concentration (*dhyānasamādhi*) and the highest wisdom (*prajñā*), in order to become a Buddha, the saviour of all beings. He further said to the Buddha that he would worship many Buddhas, innumerable as the sands of the Gaṅgā, and send out light over innumerable countries, similar in number to the sands of the Gaṅgā, and also make his country the noblest and most excellent, where sentient beings (*sattva*) coming from the ten directions might rest in peace. He declared that the Buddha was his witness and the Buddhas in the ten directions knew his thought and that he would not abandon his vow (*praṇidhi*), even if he should go to the Avīci hell. (This gāthā, sung in praise of the master Buddha, contains the archetype of the original vow (*pūrva-praṇidhāna*) which will be dealt with later. It is to be noted that the praise of the master Buddha exhibits the quality of unselfishness (*anātman*) with which the bhikṣu made the original vow.)

Then, Dharmākara told the master Buddha that he had set his mind on realising the highest perfect knowledge (*anuttarasamyaksambodhi*), and he entreated the Buddha to teach him the Dharma, that he might realise his aim and become a Tathāgata without equal, that he might conceive (*parigraḥ*) the Buddha-field (*buddha-kṣetra*) of 'pure adornments' (*vyūha*). In response, the master Buddha told him to do so by his own efforts. The bhikṣu replied that he could not do it and asked the Buddha to explain the various excellences of Buddha-fields. Thereupon, Lokeśvararāja taught him for many years the excellences of merits (*guṇa*) in innumerable Buddha-fields. And, afterwards, Dharmākara conceived these excellences for as long as five kalpas, until they were all comprised in the scope of one Buddha-field, which he was about to create. Taking the vows and reporting to the Buddha, he was told to proclaim the vows, so that many bodhisattvas, hearing them, might perform practices for glorifying the Buddha-field. Then Dharmākara said, "These are my particular vows (*viśeṣa-praṇidhāna*) ; when I shall be fully enlightened, my Buddha-field will be endowed with such excellences and good qualities." Having said so, he proclaimed his particular vows [1].

Dharmākara disciplined himself in the bodhisattva-practices (*bodhisattva-caryā*) for an immeasurably long period to fulfil his superior vows. During this period he never conceived the thought of lust (*kāma*), malevolence (*vyāpāda*) and cruelty (*vihiṃsā*), and the idea of form (*rūpa*), sound (*śabda*), smell (*gandha*), taste (*rasa*) and touch (*sparśa*) ; he was gentle, patient, not evil, nor foolish, not crooked, nor wicked, nor deceitful, always zealous in search for the pure Dharma (*śukladharma*). For the good of all beings he fulfilled the great vows, showing respect to the Buddha, Dharma and Saṅgha, girded with the armour and helmet of vows, a leader (*pūrvaṅgama*) who roused others to perform all good, dwelling in the thoughts of emptiness (*śūnyatā*), no-characteristic (*animitta*), no-purpose (*apraṇihita*), no-making (*anabhisaṃskāra*), and no-becoming (*anutpāda*), free from haughtiness (*māna*), and well guarded in his speech. Performing the practices of a bodhisattva, he gave up such speaking (*vāk-karma*) as serves to injure one's self and others, and employed such speech as served the benefit and pleasure of himself and others. He himself walked in the highest perfections (*pāramitā*) of moral conduct (*śīla*), forbearance (*kṣānti*), assiduity (*vīrya*), meditation (*dhyāna*) and wisdom (*prajñā*), and roused others also to walk in the same. While he was performing the practices of a bodhisattva, innumerable beings were established by him in the highest, perfect knowledge. He revered and worshipped innumerable Buddhas and world-honoured Ones (*bhagavat*). Again, innumerable sentient beings were established by him in the noble families of chiefs of merchants (*śreṣṭhin*), householders (*gṛhapati*), ministers and members of the ruling class (*kṣatriya*) and brāhmans. He revered and worshipped immeasurable Buddhas, requesting them to turn the wheel of the Law (*dharmacakra*). While performing the practices of a bodhisattva for immeasurable and innumerable kalpas, out of his mouth issued the fragrance of sandalwood, the scent of blue lotus from all the pores of his body. His body was adorned with excellent signs and marks, and there sprang all kinds of treasures from the palms of his hands. After thus performing the practices of a bodhisattva in his former births, the bhikṣu Dharmākara obtained the command of all necessaries.

Bhikṣu Dharmākara, having attained the highest perfect knowledge (*anuttarasamyaksambodhi*), now resides in the Buddha-field, distant from here westward by a hundred thousand niyutas of koṭis of Buddha-fields, called *Sukhāvatī-loka* (Land of Bliss or Happiness), and preaches the Dharma. He became a Tathāgata called Amitābha (Immeasurable Light) and also Amitāyus (Immeasurable Life) ; he is surrounded and attended by innumerable bodhisattvas and śrāvakas. [2]

It has been already mentioned that the idea of the 'original vow' sprang out of the developed thought of the Jātaka and that the original vow is a requisite for a bodhisattva in Mahāyāna Buddhism. Now, Amita's original vows are variously described in different *Sukhāvatīvyūha* texts : 24 vows in the Wu and the Han texts, 36 in the Sung text, 48 in the Wei and the T'ang texts, and 49 in the Sanskrit and Tibetan texts. Besides, Amita's vows are described also in the *Karuṇāpuṇḍarika Sūtra* and their number may be reckoned as 48. This difference in number suggests that the vows went

1 This fact reveals how Dharmākara was humble and respectful of his teacher and other Buddhas when he entreated the master Buddha to expound to him the excellent merits of various Buddha-fields and conceived all these excellences in one Buddha-field. It also indicates that the excellent adornments as stated in his particular vows are veritable and truthful, possessed of universality and transcendentality.

2 Similar to the account in Śākyamuni's Jātaka, Amita's practices as a bodhisattva for the benefit of himself (*svārtha*) and others (*parārtha*) contain not only the six *pāramitās* (charity, morality, forbearance, assiduity, meditation and wisdom), but also worldly good actions, such as establishing innumerable persons in the noble families of merchants, householders, ministers, brāhmans, etc. This story was originally based on the idea of causality, to show how a long span of time is required for the superior fruition of Buddhahood.



AMITĀBHA in the Paradise of Sukhāvatī. Cave 146, Tun-huang. T'ang period.

PLATE XLII.



AMIDA GOSON: Amitābha with bodhisattvas Avalokiteśvara and Mahāsthāmaprāpta and the arhants Ānanda and Kāśyapa. Kamakura Period. Collection Benjamin Rowland. The presence of the chief disciples of Śākyamuni is perhaps to be explained by the fact that in many sūtras devoted to Amitābha and his Paradise, it is the Śākyamuni who describes these mysteries. The delicacy and gentle tenderness of the figures are typical of Fujiwara art.

through a process of development. Scholars are not yet agreed as to how and in what order they developed.

Taiken Kimura, seeking a possible relation between the six *pāramitās* and the original vows, conceived the following numerical development: in the beginning, 6 vows appeared in the *Aṣṭasāhasrikā-prajñāpāramitā Sūtra*, then 12 and 18 vows in the *Akṣobhya-tathāgatasya-vyūha Sūtra*, 24 in the Han and the Wu texts of *Sukhāvatīvyūha*, 30 in the *Prajñāpāramitāpañcaviṃśati-sāhasrikā*, 36 in the Sung text and 48 in the Wei and the T'ang texts. This theory, reducing the numerical development of vows to multiplications of six, appears to have disregarded their ideological import. Shinko Mochizuki was not so particular about the rate of numerical increase; according to him, the vow of purifying the Buddha-field first appeared in the *Aṣṭasāhasrikā-prajñāpāramitā Sūtra*, then 20 vows of Akṣobhya Buddha, then 24 vows in the Wu and the Han texts of the *Sukhāvatīvyūha*, 24 vows in the *Prajñāpāramitā-pañcaviṃśati-sāhasrikā*, 36 vows in the Sung text, and lastly 48 vows in the Wei, T'ang Sanskrit and Tibetan texts. He noted the the difficulty in determining which is older, the idea of 36 vows in the Sung text or that of 48 vows due to the probable incompleteness of the Sanskrit original of the Sung text. His theory requires more careful investigation, for, the problems which appeared earlier still remain: 36 vows or 48 vows, and how to determine the order of the several texts containing 48 vows. These problems are not easily solved. Unrai Ogiwara, after a comparative investigation of vows in various texts, containing the cause of rebirth in the Pure Land, reached the following conclusion: the Wu and the Han texts (24 vows) were composed in the earliest period, the Sanskrit text belongs to the second, and the T'ang and the Wei texts to the third. Etatsu Akashi contends that the Wu and the Han texts are oldest (A), next the Sung text (B), the Sanskrit (C), and the T'ang and the Wei (D). Kunkō Sonoda placed the texts in the following order: Wu text, Han text, Sung text, Sanskrit text, T'ang text, Wei text. On a consideration of the various viewpoints, however, it is probable that the *Sukhāvatīvyūha* texts developed in the following order: Wu text, Han text, Wei text, T'ang text, Sanskrit text; and the Sung text may belong to another type of *Sukhāvatīvyūha*.

The particular vows of Amita are divisible into three groups: vows about Buddha's virtues, about the Pure Land, and about sentient beings. Of these three groups, vows about sentient beings are more numerous than the other two. The most important vows in this group are those in which the cause of rebirth in the Pure Land is expounded; they are variously described in different texts. The Wu text distinguishes three; rebirth of the high class of people (the 7th vow), rebirth of the middle class of people (the 6th vow), and rebirth of the low class of people (the 5th vow). The distinction of these three classes is made so that people may gain rebirth by performing good actions according to their own capacity. The Han text, which is similar to the Wu text, describes the rebirth of high class people (the 18th vow) and that of low class people (the 19th vow), but that of middle class people is lacking. The Wei text contains three vows of rebirth, i.e., the 18th vow which promises rebirth for those who believe in Amita's name (*nāmadheya*) and desire to be born in his realm, the 19th vow which promises his appearance before those dying persons who have developed the bodhi-mind and performed various meritorious acts with aspiration for rebirth, and the 20th vow which promises rebirth for those who, having heard the Buddha's name, desire to be born in his realm by transferring (*pariṇāma*) the 'good roots' (*kuśalamūla*) or good actions for this purpose. This text further states that those following the 18th vow are believers in the Buddha's wisdom with clear insight, while those practising the 19th and the 20th vows are still in doubt of the Buddha's wisdom. The T'ang text resembles the Wei text, presenting three vows of rebirth: the 18th vow promising rebirth for those who, having heard the Buddha's name, transfer 'good roots', and desire to be born in his realm, the 19th vow promising the Buddha's appearance before those dying persons who, having developed the bodhi-mind, aspire to rebirth by transferring good merits, and the 20th vow promising rebirth for those who, having heard the Buddha's name, transfer good actions toward the Land of Bliss (*Sukhāvatī*). What distinguishes these vows in this text from those in the Wei text is that all three vows in the T'ang text contain the 'transference of good actions' without discrimination. In the Sanskrit text, the 18th vow promises that on the eve of death, Amita will appear before those persons who have directed their thought towards the highest, perfect knowledge and who, having heard Amita's name, have meditated (*anusmṛ*) on him; the 19th vow promises rebirth for those who, after having heard his name, direct their thoughts to be born in his Buddha-field and transfer their good actions for the purpose. The

Sanskrit text thus contains only two vows of rebirth, in contrast to the three in the Wei and the T'ang texts. Again, the Sung text has two such vows, i.e., the 13th vow in which at the moment of death Amita's appearance is promised before those persons, who, desiring to be born in his realm, have meditated on his name with firm and sincere mind, and the 14th vow which promises the rebirth for those who, after hearing his name, raise the bodhi-mind and plant good roots for gaining rebirth in his realm. Though the number of vows is the same in the Sung and the Sanskrit texts, the context is different.

Judging from the variety of vows of rebirth, composers of *Sukhāvatīvyūha* texts seem to have paid minute attention as to how to express the cause of rebirth as appropriate to the original intention of Amita Buddha. Again, it is assumed that the worshippers of Amita had different notions according as the time, place and religious experiences differed.

The central idea of all the particular vows, 48 in number in their most developed form, is revealed in the gāthā contained in the Wei, T'ang, Sanskrit and Sung texts. The beginning of this gāthā, according to the Wei text, reads, "I have made the most excellent vows. If these vows should not be fulfilled, may I not become a supremely Enlightened One. If I should not become a great giver for eternity, a saviour of all needy and suffering beings, may I not become a supremely Enlightened One. When I have obtained *bodhi*, if my name should not be heard in the ten directions, may I not become a supremely Enlightened One." The various texts agree in two respects, namely, that Amita will save needy and suffering beings, and that his name will be heard in the ten directions. It may be noted as a characteristic of his vows the fact that many of his particular vows promise various benefits to those who hear his name. Hence, the most important point in the particular vows is that Amita saves those needy and suffering beings, i.e., the ignorant and the wicked, by causing them to hear his name.

Amita is described in *Sukhāvatīvyūha* texts as a Buddha of Bliss-body (*sambhoga-kāya*), who, having taken the original vows in his career as a bodhisattva, named Dharmākara, performed during innumerable kalpas various practices beneficial to himself and others and obtained the reward of Buddhahood some ten kalpas ago. As various texts explain, this Buddha has immeasurable light (*amitābha*) and immeasurable life (*amitāyus*). As his light is immeasurable, shining upon innumerable Buddha-fields in the ten directions, he is called by many names, such as Immeasurable Light (*Amitābha*), Immeasurable Splendour (*Amitaprabhā*), Immeasurable Brilliancy (*Amita-prabhāsa*), Boundless Light (*Asamāptaprabhā*), All-pervasive Light (*Asaṅgata-prabhā*). These lights produce pleasure and happiness in all sentient beings.

His life is also immeasurable and immense; hence he is called Amitāyus. Explaining this, the 8th chapter of the Smaller Sukhāvatīvyūha says, "The length of life, O Śāriputra, of that Tathāgata and of those men there is immeasurable. Therefore is that Tathāgata called Amitāyus". Again, the 9th chapter reads, "The light, O Śāriputra, of that Tathāgata is unimpeded over all Buddha-fields. Therefore is that Tathāgata called Amitābha".

The Wu and the Han texts, while describing Amita's life as infinite, explain that, after Amita has entered into Nirvāṇa, Avalokiteśvara and Mahāsthāmaprāpta bodhisattvas will take his place. This is an early view of Amita's Bliss-body. But, in later texts of the *Sukhāvatīvyūha*, no description is made of Amita's passing into Nirvāṇa. Generally, a Buddha of Law-body (*Dharmakāya*) has neither a beginning nor an end, a Buddha of Bliss-body (*Sambhoga-kāya*) has a beginning but no end, and a Buddha of Realisation-body (*Nirmāṇakāya*) has both a beginning and an end. According to this definition, the Wu and the Han texts describe Amita as a Buddha of Realisation-body. The Wei text treats Amita as Bliss-body, as it does not mention his passing away. The T'ang and the Sanskrit texts are a little different from the Wei text; by presenting Lokeśvararāja as the oldest of all past Buddhas, these two texts depict Amita as an endless and almost beginningless Buddha. The Sung text, further clarifying the eternity of his body, says, "That Buddha, coming from nowhere and going to nowhere, unproduced and imperishable, dwells not in the past, present and future; his vows fulfilled, he now lives in the western quarter, for the purpose of saving sentient beings." This text admits the two bodies of Amita: the Law-body and the Bliss-body. Thus, the concept of Amita's body went through various stages of change and development.

Hui-yüan (523–92), Chi-ts'ang (549–623) and some other scholars in China contended that it is not that Amita's life is actually immeasurable but that it is not measured by śrāvakas, pratyekabuddhas

and ordinary men, hence Amita is a Buddha of Realisation-body, destined to pass away in the end. Opposed to this view were Tao-cho (562–645) and Shan-tao (613–82), who maintained that Amita is a Buddha of Bliss-body, and not Realisation-body. Tao-cho's explanation to Amita's passing into Nirvāṇa is that it is not real death but is simply a manifestation; while Shan-tao contended, from the point of view of universal emptiness of Mahāyāna Buddhism, that the state of Nirvāṇa as well as passing into Nirvāṇa are simply appearances (*nirmita*). This controversy is based on different expositions of Amita in various sūtras. Amita's passing into Nirvāṇa is also described in the *Avalokiteśvara-bodhisattva-mahāsthāmaprāpta-bodhisattva-vyākaraṇa Sūtra* (觀世音菩薩授記經 *Kuan-shih-yin-p'u-sa-shou-chi-ching*); obviously the sūtra borrowed this concept from the Wu and the Han texts of the *Sukhāvatīvyūha*. Hence, this view is naive and primitive, while Tao-cho and Shan-tao conceived a developed notion of Amita.

The most philosophical of all views on Amita is that of T'an-luan (476–550). He distinguishes Amita's body into two, the Law-body of Dharma-nature and the Law-body of Expediency (*upāya*). He further contends that these two are neither the same nor different, explaining that the relation between the two bodies originates from the relation between the wisdom of emptiness (*prajñā*), and expediency (*upāya*), in other words, the wisdom (*prajñā*) of realising the Dharma nature (*dharmatā*) and the compassion (*maitreya-karuṇā*) activated from that wisdom towards sentient beings. The exposition in the *Sukhāvatīvyūha* of Dharmākara's vows and practices, and of his enlightenment about ten kalpas ago seeks to reveal the Law-body of expediency; and the Law-body of Dharma-nature is described in the Sung text as the eternal Buddha, transcending the past, the present and the future. As in the *Sukhāvatīvyūha*, Amita is usually shown in the aspect of Law-body of expediency. T'an-luan again subdivides this into two, Body of reality and Body for the benefit of beings; and shows that Amita is the Buddha in whom self-benefit and benefit for others are fully realised.

'Pure Land', an antonym of 'defiled land', means 'Pure Buddha-field' (*buddhakṣetra*). In the Pure Land, no defiled or evil things exist, exquisite and pure adornments abound everywhere, and the Right Dharma is always enjoyed by its nhabitants. By this description alone one is apt to identify the Pure Land with the Paradise of other religions. The difference, however is that other religions consider Paradise to exist from the beginning as the only realm of God, while the Pure Land in Buddhism comes into being as the reward of the vows and practices of bodhisattvas. Since the vows of bodhisattvas differ, so do the manifestations of Pure Lands. As the concept of the Pure Land did not exist in early Buddhism, some scholars hold erroneously the origin of the Pure Land to be outside India or Indian mythology. Even if the descriptions of the Pure Land retain influences from the Utopias of the Indian people, such as Uttarakuru, or the world of Trāyastriṃśa, Yāma, Tuṣita and Paranirmitavaśavartins, the essential nature of the Buddhist Pure Land vastly differs from these and others like them.

In various sūtras describing Amita's Pure Land, the designation of the land is transcribed in Chinese as *Hsü-mo-t'i* (須摩提), *Hsü-ho-mo-t'i* (須呵摩提), etc., and translated as *An-lo* (安樂), *Chi-lo* (極樂), etc. Hence the Sanskrit word for it was *Sukhāvatī*, or *Sukhāmatī*, *Suhāmatī*, *Sudhāmatī*.

Amita's Pure Land is located to the west from this world (*saha-loka*)—the west signifying sunset, hence death, and, according to some, the future. The distance thereto is described as being 'one hundred billion', 'one hundred trillion', or a 'hundred thousand niyutas of koṭis'. The land is vast, the soil being composed of gold, silver, beryl, crystal, coral, red pearls and agate. There are no hells (*naraka*), hungry demons (*preta*) and animals (*tiryagyoni*) and the temperature is neither too cold nor too hot throughout the four seasons of the year. Trees made of the seven kinds of gems, when fanned by the breeze, produce excellent melody. There are audience halls, residential places, palaces and towers also decorated with the seven kinds of gems. Jewelled ponds are filled with water possessing eight qualities and the waves raise exquisite sounds. People there are automatically provided with clothes and food whenever they want them. Such descriptions are commonly found in various texts of the *Sukhāvatīvyūha*. However, some traces of ideological development can be detected in these descriptions. For example, the Wu and the Han texts admit the existence of the sun, moon, stars, day and night, while the Wei, T'ang and Sanskrit text deny it,—a development and description from a world like ours to the world of eternity. Again, the Wu and the Han texts describe actual eating and drinking, while in the Wei, T'ang and Sanskrit texts the inhabitants are satisfied with only the sight of the food and the flavour of its fragrance—a development from sensual and sensitive pleasures to a higher state of contentment. In the two earlier texts, arhants in the Pure Land and even Amita are

said to pass away into Nirvāṇa, but not in the three later texts. Thus their immortality has been established. Again, the two earlier texts describe that the waves in the treasure-ponds, the jewelled trees and the wind equally produce excellent melodies, while the three later texts explain these melodious sounds as being the voice of the Buddha (*buddha-śabda*), the Dharma (*dharma-śabda*), and the Saṅgha (*saṅgha-śabda*); they are nothing but the Buddha's preaching.

In the Smaller Sukhāvatīvyūha (vi and vii), the songs of the birds and the sounds of the trees are explained as the Buddha's preaching, proclaiming the five faculties (*pañcendriyāṇi*), the five powers (*pañca-balāni*) and the seven bodhi-paths (*sapta sambodhyaṅgāni*) and rousing in those who hear them the thought of the Buddha (*buddhamanasi-kāra*), the thought of the Dharma (*dharmamanasi-kāra*) and the thought of the Saṅgha (*saṅghamanasi-kāra*). In explaining these sounds as the Buddha's preaching, the sūtra shows an advanced conception of the Pure Land.

The earlier versions of the *Sukhāvatīvyūha*, i.e., the Wu and the Han texts, describe the Pure Land as a place for practising the Buddhist way of life, where the saints born, having heard Amita's preaching, enter according to their own spiritual capacity, the stages of *śrotāpanna, sakṛdāgāmin, anāgāmin, arhat* or *avaivartiya-bodhisattva*. The T'ang and the Sanskrit texts, however, make no mention of Amita's preaching, and explain that those born in the Pure Land all dwell in the right established state (*samyaktvaniyatarāśih*) and become bodhisattvas who in one more life will awaken into Buddhahood (*ekajāti-pratibuddha*). In this way, the Pure Land came to be depicted as the highest, ideal realm of Nirvāṇa. Following this conception of the later *Sukhāvatīvyūha*, Vasubandhu (circa 5th cent.) clearly showed in his Discourse on the Pure Land that the Pure Land is the realm of Nirvāṇa.

In more than 200 sūtras and śāstras now existent, Amita is variously described, but mostly as a living Buddha of the present age. In the course of the gradual development of the concept of the Buddha after Śākyamuni's death, as has already been observed, the Buddha of the present came to be conceived after the conception of past and future Buddhas. It is stated that a present Buddha now lives in the Pure Land, preaching the Dharma for the salvation of sentient beings. As Amita is such a Buddha, he has been worshipped by many a devotee in India, China and Japan for over 2,000 years.

Amita as Buddha-body. In accordance with the distinction of the three bodies of a Buddha, i.e., Law-body, Bliss-body and Realisation-body, Amita is usually presented as a Buddha of Bliss-body. This Buddha is not a noumenal Buddha who embodies the Dharma-nature (*dharmatā*) and the reality (*tathatā*), but a phenomenal one. He is a personal, phenomenal Buddha, manifesting himself in accordance with the category of causality and time. As a bhikṣu, called Dharmākara, he made the vows and performed the practices of a bodhisattva for a long period in order to fulfil the vows, and attained Buddhahood about ten kalpas ago. Amita as such can be made an object of faith and worship. Though the appearance of Amita is that of a relatively conditioned phenomenal Buddha, his inner nature is the absolute eternity of a noumenal Buddha.

The Cult of Amita. The cult of Amita chiefly consists in hearing and reciting his name with a faithful mind, but it does not exclude meditation (*dhyāna*) and insight (*vipaśyanā*) through which one can visualise the Buddha. Obviously, meditation and insight are mainly practised by monks, particularly by gifted persons, while hearing and reciting the name with faith are easily practised even by laymen. Exposition of the higher practices of Amita worship, it is assumed, first appeared in the *Pratyutpannasamādhi Sūtra*. Later, Vasubandhu propounded the contemplation of Amita by *śamatha* practices. This, however, does not involve the concept of Amita as a meditation-Buddha. In Nepal and Tibet, Amita is held as the Buddha of Five Wisdoms (*pañca-jñānāni-buddha*); this view is influenced by mystical Buddhism and is not authentic.

Esoteric Buddhism, the origin of which is not clearly known, suddenly became popular about the 7th and 8th centuries. This development symbolically expresses the ideal state of Buddhism by utilising *vidyādhara* (words of mystic wisdom), *dhāraṇī* (magical formulas) and *mudrā* (manual signs). When esoteric Buddhism gained popularity, other schools and sects were influenced and turned towards esotericism. In this general tendency Amita Buddha, long held in worship from the outset of Mahāyāna Buddhism and given a peculiar status in the entire set-up of Buddhism, naturally found a new position in esoteric Buddhism, namely, as the embodiment of the wisdom of wonderful insight (*pratyavekṣaṇā-jñāna*), or one of five wisdoms of the Tathāgata Mahāvairocana. In the *vajra-dhātu-maṇḍala*, he is depicted, in yellow or gold, at the centre of the moon in the western quarter, with the

title of 'Tathāgata Amita, Wisdom body of Enjoyment', sitting with the manual sign of samādhi; the *bīja* (seed) is *uḥ* (𑖄𑖾) and the mystic title is 'Pure Diamond'. In the *garbhakośadhātu-maṇḍala*, he is called Tathāgata of Immeasurable Life (*Amitāyus-tathāgata*), drawn in whitish yellow or gold in the western quarter of the eight petals in the middle, with the eyes half closed and hands in the sign of meditation; the *bīja* is *saḥ* (𑖭𑖾) and the mystic title is 'Pure Diamond'. There are two kinds of formulas (*mantra, dhāraṇī*): (1) the minor spell of the Tathāgata Avalokiteśvara in the *vajra-dhātu-maṇḍala* is *Oṃ lokeśvararāja hrīḥ*, and that of the Tathāgata Amitāyus in the Realm of Matrix Repository is *Namaḥ samanta-buddhānāṃ saṃsaḥ svāhā* — which appear in the *Mahāvairocana-abhisambodhi Sūtra* and the *Vajra-śekhara Sūtra*, (2) the major spell is called 'basic dhāraṇī of the Buddha of Immeasurable Life' and also 'basic dhāraṇī of the Tathāgata'.

Of all present Buddhas, Akṣobhya is held to be the oldest. According to the *Akṣobhya-tathāgatasya-vyūha Sūtra*, in by-gone days when the Tathāgata 'Great Eye' appeared in the eastern world called Abhirati, Akṣobhya as a monk took a vow to destroy anger (*dveṣa*) and, after performing practices, attained Buddhahood in the Abhirati world, where he now preaches the Dharma. That his vows and adornments in his paradise are more primitive than Amita's, indicates undoubtedly the fact that the Amita cult was established under the influence of the worship and concept of Akṣobhya. Though the developed Mahāyāna doctrine admits the existence of many present Buddhas in the ten directions, the earliest Mahāyāna sūtras, such as *Pratyutpanna-samādhi Sūtra* and *Aṣṭasāhasrikā-prajñāpāramitā Sūtra* (*Smaller Prajñāpāramitā Sūtra*), do not mention any present Buddhas other than Amita and Akṣobhya. It is evident from this that these two are the oldest of all present Buddhas. Some sūtras composed in later periods depict relationships between Amita and Akṣobhya.

As to the master Buddha of Amita, there are several different theories. Various texts of the *Sukhāvatīvyūha* and the Sanskrit text of the *Saddharma-puṇḍarīka* speak of Lokeśvararāja as Amita's teacher, while the Wu and the Han texts of the *Sukhāvatīvyūha* present the master Buddha as Lou-i-kêng-lo (樓夷亘羅). Unrai Ogiwara, after investigating the original Sanskrit words, concludes that Lokeśvararāja and Avalokiteśvara are one and the same — which theory, however, admits some room for doubt when examined in connection with the origin of the Amita cult.

Avalokiteśvara and Mahāsthāmaprāpta are closely related to Amita. In the Wu and the Han texts, these two bodhisattvas are the most distinguished in brilliance and wisdom among all bodhisattvas in the Pure Land, and are described as sitting always on the right and left sides of Amita, respectively. Furthermore, when Amita passes into Nirvāṇa, Avalokiteśvara will succeed to the Buddha's position, and after Avalokiteśvara's passing away Mahāsthāmaprāpta will become the next Buddha. Other texts of the *Sukhāvatīvyūha*, instead of mentioning this, describe these two bodhisattvas as having been reborn in the Pure Land from this world, and as being particularly distinguished in brilliance. Still later, in a sūtra of esoteric Buddhism, Amita and Avalokiteśvara are dealt with as being the same Buddha; while another sūtra speaks of Avalokiteśvara as the teacher of Amita during his formative period as bodhisattva.

History of the Amita Cult. The origin of the Amita cult in India is traceable before the Christian era, for the earliest form of the *Sukhāvatīvyūha* text is presumed to have been completed, at the latest, in the second half of the first century. Obviously, there were many votaries of Amita Buddha, among them some very eminent historical characters in India, Nāgārjuna (circa 150–250) and Vasubandhu (circa 5th cent.). They were known as Amita worshippers and great authorities of Mahāyāna Buddhism as well. Distinguished as they were in the abstruse philosophy of Mahāyāna, they wrote, it must be noted, books on Amita or mentioned this Buddha in their writings. In the chapter entitled Commentary of Vows of the *Daśabhūmi-vibhāṣaśāstra*, Nāgārjuna explains the nature of the Pure Land, undoubtedly basing his explanation upon the *Sukhāvatīvyūha Sūtra*. The text employed by Nāgārjuna is, according to some, the earliest one containing the 24 vows, but, according to others, it was the most developed text in which 48 vows are introduced. The chapter entitled 'On the Easy Path' of the same text had an important influence upon the Pure Land ideology in later periods, for it propounds the Path of Easy Practice. According to this the 'state of non-retrogression' (*avinivartanīya*) is quickly obtained by the 'easy practice', which involves faith as the means (*upāya*). Otherwise, bodhisattvas have to discipline themselves in the long and hard way of practice before attaining this state, subject to the fear of falling into the states of śrāvaka and pratyekabuddha. The easy practice of faith consists in purifying one's mind by hearing the Buddha's name and performing the bodily, oral

and mental practices, i.e., worship, recitation of the name and meditation on the Buddha. The Buddha mentioned by Nāgārjuna as being the most representative one is Amita, whom he praises with a poem consisting of 32 stanzas. Hence, it is evident that he took refuge in Amita.

Next, Vasubandhu was a scholar of Yoga and Vijñapti-mātratā ('Mind Only'). He composed a discourse (*upadeśa*) "On the Pure Land" on the basis of the *Sukhāvatīvyūha Sūtra*. This discourse is divided into two parts, 24 verses and their commentary. The opening stanzas of the poem profess his devotion to the Buddha, saying "I single-heartedly take refuge in Amita and pray to be reborn in his Pure Land." Explaining the reason of his devotion to Amita, Vasubandhu says that there are in Amita's Pure Land 29 meritorious adornments, 17 of the Pure Land, 8 of the Buddha and 4 of the bodhisattvas. The 29 adornments are in essence Amita's merit : after having comprehended the absolute reality (*bhūtatathatā*) or Dharma-nature (*dharmatā*), Amita exhibited his merit in manifold ways out of compassion towards sentient beings. Hence, the meaning of so many adornments is Amita's merit beneficial both to himself and others. In the commentary of the poem, the fivefold practices for rebirth in the Pure Land are expounded, i.e., worship, praise, concentration, meditation and transference. The first four are practices for self-benefit and the last one for the benefit of others. Of the practices for self-benefit, concentration (*śamatha* or pacification) and meditation (*vipaśyanā*) are the most essential. By these practices one gains the wisdom with which one obtains true insight (*yathābhūta-darśana*) into the aspects of the Pure Land. This wisdom, when perfected, gives rise to compassion toward suffering beings, which causes one to perform for others' sake the practice of transference of merit (*pariṇāma*). These practices for gaining rebirth in Amita's Land are, therefore, essentially the same as those performed by a bodhisattva. As the cause of rebirth is thus transcendental, so is the Pure Land transcendental and even harmonious with the absolute truth (*paramārtha-satya*).

The Pure Land is, as Vasubandhu explains, in perfect union with 'thusness' or the Dharma-nature, and the Buddha, having comprehended reality, manifests these excellent adornments for the benefit of beings in saṃsāra. In other words, the Pure Land is the 'transcendental realm harmonious with true emptiness' or the ideal realm of Nirvāṇa. In short, the two Indian authorities on Buddhism sought refuge in Amita ; one revealed the universality of the 'easy practice' and the other clarified the transcendental nature of the practices of the Pure Land Buddhism by showing that they are in themselves the same as the practices of bodhisattvas.

There is no knowing for certain how popular this school of Buddhism was in central Asia, owing to the lack of writings by scholarly monks. However, we may assume that the Amita cult was quite popular from an early period, seeing that sūtras on Amita Buddha were translated into Chinese by Saṅghavarman, a monk from Iran who lived near Khotan, Kumārajīva from Kucha, Chih-chi'ien from Kuṣāṇa, and so on.

In China, the *Pratyutpanna-buddha-sammukhāvasthita-samādhi Sūtra* was rendered into Chinese by Lokarakṣa in 179 A.C., and the Wei text of the *Sukhāvatīvyūha* was translated by Chih-ch'ien (222–53). After that, translations were made of other texts of the *Sukhāvatīvyūha*. In the early 5th century the *Smaller Sukhāvatīvyūha Sūtra* was translated by Kumārajīva, and the Meditation on the Buddha of Eternal Life Sūtra by Kālayaśas (424–42). Nāgārjuna's *Daśabhūmi-vibhāṣā-śāstra* was translated by Kumārajīva, and in the earlier half of the 6th century Bodhiruci rendered into Chinese the Discourse on the Pure Land by Vasubandhu.

The Amita Cult in China. The main sūtras and discourses on Amita worship having been transmitted to China, the Pure Land faith gradually spread in China from the later half of the 3rd century. The progenitor of this cult is Hui-yüan (334 416); in 402 he formed a religious group called Pai-lien-shê (白蓮社) on Mt. Lu and practised meditation on Buddha Amita (*buddhānusmṛti-samādhi*) together with the members of the group. This practice, known as the "Lu-shan school of meditation on Buddha", had no small influence upon the later development of this sect of Buddhism. The practice of meditation, based on the *Pratyutpanna-buddha-sammukhāvasthita-samādhi Sūtra*, consists first in taking a meal before the image of the Buddhas and then concentrating and calming the mind thereby visualising the real Buddha and his realm. This way of Amita worship is different from the one expounded in the *Sukhāvatīvyūha*, but was welcomed by the Chinese people in an earlier period because of its similarity to their native religion of Lao-tzu and Chuang-tzu.

Then appeared a monk named T'an-luan (476–542). He wrote several books on Amita worship: (1) Commentary to the Discourse on the Pure Land,

2 vols., (2) Hymn of Praising Amita Buddha, 1 vol., and (3) Brief Commentary on the Significance of the Pure Land of Peace and Bliss, 1 vol., of which the first is dogmatically the most important. Commenting on Vasubandhu's Discourse on the Pure Land, he revealed in this commentary his faith and ideology. In T'an-luan's ideology, the emphasis upon the power of Amita's Vow (Other's Power) is most noteworthy. In the beginning of the commentary, he explains Nāgārjuna's terms 'difficult practice' and 'easy practice', by saying that Buddhist practices are difficult if self-power is employed, while they are easy if the devotees avail themselves of the power of Amita's Vow by which rebirth in the Pure Land is gained and the state of non-retrogression (*avinivartanīya*) attained. The vow here mentioned refers specially to the 11th, 18th and 22nd of the 48 vows of Amita. According to Vasubandhu, rebirth in the Pure Land and the ultimate attainment of Buddhahood are gained by the merits, beneficial both to one's own self and to others, accruing from the fivefold practices, i.e., worship, praise, concentration, meditation and transference. T'an-luan further explains that the perfection of the merits are made possible by the 'upheaving cause' (*adhipati-pratyaya*) of the power of Amita's vow. This means that Amita's vows, having been fulfilled, are accompanied by active power capable of carrying our own fivefold practices on to the realisation of Buddhahood; otherwise we have to depend on our self-power. He distinguishes vow-power into three categories: : (1) by the power of the 18th vow one obtains birth in the Pure Land, (2) by the power of the 11th vow one is established in the state of 'non-retrogression' in the Pure Land, and (3) by the power of the 22nd, one gains the fruition of becoming a Buddha. Thus he emphasises vow-power. As a result, the main cause of rebirth in the Pure Land is sought in faith and the recitation of Amita's name (or praising his merits), and not in the practice of concentration and meditation. With this commentary, the Pure Land doctrine was for the first time established in China on the right understanding of the teaching of the *Larger Sukhāvatīvyūha Sūtra*

Later, in the most flourishing period of Chinese Buddhism, famous monks, such as Hui-yüan (523–92) of the San-lun sect, Chih-i (538–97), the patriarch of the T'ien-tai sect, and Chi-ts'ang (549–623) who revived the San-lun sect, all showed a deep interest in Pure Land Buddhism. Their views, however, are not orthodox. According to Hui-yüan, Amita is a transformed Buddha and his land a transformed land, for, in a sūtra, his life is described as limited. But he notes that, besides the transformed Body and Land, Amita must have another real Body and Land. Chih-i observed that Amita is a transformed Buddha and his land a "realm where ordinary men and saints live together", for even ordinary men can gain birth in his Pure Land. Chi-ts'ang had nearly the same opinion as the two mentioned above. In short, they considered Amita's Body and his Pure Land as inferior. The practices which they thought as necessary for gaining birth in his Land chiefly include meditation (or wisdom) like those generally required in Buddhism as the conditions for attaining final enlightenment. The practices peculiar to Pure Land Buddhism are reckoned by them as ineffective for this purpose.

Tao-cho (562–645) appeared a little later. In the year following his birth, Paramārtha (Chên-ti) translated the *Mahāyāna-saṅgraha-bhāṣya-śāstra*, and the She-lun sect, established upon this discourse, flourished in Tao-cho's days. This sect insists that, as Amita's Pure Land is a Bliss–land, rebirth there is only gained through the 'wisdom of non-discrimination' (*nirvikalpa-jñāna*) and various practices. It regards the single practice of the recitation of Amita's name by ordinary men, as being expounded only provisionally in the Sūtra of Meditation on the Buddha of Eternal Life (*Amitāyur-dhyāna Sūtra*) and as being insufficient for certain rebirth in his Land.

In those days when the Pure Land teaching was thus misunderstood, Tao-cho, examining T'an-luan's standpoint, clarified the truth of its doctrine. In his book, Collection of Passages concerning the Land of Peace and Happiness, 2 vols., he notes that the year 611 A.C. was the 1501st year after Śākyamuni's death or the first year of the 'decadent age' and that the time to understand, man's faculty to understand and the teaching must accord with each other so that the Buddhist way might be practised fruitfully. He then clarifies the basic standpoint of the Pure Land Buddhism by distinguishing the Pure Land Path from the Holy Path, explaining that the teaching which accords with the time and man's faculty was the Pure Land Path by which a devotee calling his name obtains birth in the Pure Land, and that men in the 'decadent age' could not follow the Holy Path which seeks to destroy defiling passions and thus reach the state of Buddhahood. According to his view, Amita is a Buddha of Bliss-body and his Land a Bliss-land. In this respect he was opposed to the above-mentioned scholars of other schools. As to the passing away of Amita in the future, Tao-cho explains it as a mere manifestation of inactivity and disappearance of the Bliss-body and not a real

death. As the Pure Land teaching was not yet ripe in his days, he admitted in a compromising way that the practice of meditation on the Buddha and that of recitation of his name were equally effective for rebirth in his Land.

His ideology was accepted by his successor Shan-tao (613–82), who clarified the standpoint and logic of orthodox Pure Land Buddhism. He wrote books on Amita worship, including four commentaries of the Meditation Sūtra : (1) " Work on the Deep Meaning ", (2) " Prefatorial Part ", (3) " Work on the Good of Meditation " and (4) " Work on the Good of Morality ". His largest contribution to the Pure Land teaching is that he revealed the reasoning by which an ordinary man, performing the single practice of reciting Amita's name, could be born in the transcendental Bliss-land of Amita Buddha, through the 'lifting cause' of the power of the Buddha's vow. Depending upon the teaching of the *Larger Sukhāvatīvyūha Sūtra*, which is the primary source of the Pure Land teaching, Shan-tao presented his concept of Amita's Pure Land and the cause of rebirth there in opposition to (1) those who considered his Land as an inferior transformed Land in which ordinary men can be born and (2) those belonging to the Shê-lun sect who considered his Land as a superior and transcendental Land, entry into which is closed for ordinary men. Shan-tao pointed out that Amita's Body and Land are the rewards of the vows and the practices of Dharmākara bhikṣu, and that the Pure Land Path was primarily revealed to ordinary men, as is clear from the fact that Śākyamuni preached the Meditation Sūtra, one of the Pure Land Sūtras, to save Vaidehī from ignorance and suffering. Rebirth in Amita's Bliss-land is obtainable by ordinary men through the power of the Buddha's vow, i.e., the strength of the 18th vow. To take refuge in Amita's vow is to put trust in salvation by his vow, and those who have given themselves up to the vow have nothing to do but to recite his name. Thus, Shan-tao established the practice of calling Amita's name as the cause for the rightly established state, and other practices, such as meditation, were excluded by him. After showing that the cause for rebirth lies in the vow, and not in the practice of a devotee, Shan-tao determined the act of reciting his name as the sole practice which accords with the vow. His theory is that the cause for the rightly established state, as revealed in the original vow, consists in the recitation of Amita's name which contains the vow and practice required for instantaneous rebirth in the Pure Land. In this theory he refutes those monks of the Shê-lun sect who, proposing the theory of 'the recitation of his name being effective at a different time', insisted that recitation of his name by ordinary men contains only the vow and is incapable of gaining prompt rebirth in Amita's Land.

After Shan-tao, the doctrine of Pure Land Buddhism was studied by scholars of various sects, and even practised by many devotees such as Hui-jih (680–748), the founder of the Ts'u-min school of Nembutsu, and Fa-chao (circa 822). However, they failed to reveal the peculiarities of the Pure Land teaching as clearly as Shan-tao did; rather, their stand-point was closer to that of Zen (*dhyāna*).

In Korea Buddhism flourished most in the Hsin-lo era contemporary with the early T'ang dynasty in China when Chinese Buddhism was in its golden age. In this period there were a number of students of Pure Land Buddhism, of whom the most prominent figures were Yüan-hsiao, Fa-wei, I-chi and Kung-hsing. Their ideologies were, to a considerable degree, under the influence of Chinese scholars, and they did not understand the stand-point of the Pure Land teaching as unmistakably as T'an-luan and Shan-tao did.

Amita Worship in Japan. Buddhism was for the first time introduced into Japan in the middle of the 6th century; about one hundred years later, or exactly in 639 A. C., Eon lectured on the *Larger Sukhāvatīvyūha Sūtra* in the imperial palace. Images of Amita Buddha were constructed about this time, too. It is known from these facts that Amita worship began to prevail in Japan in the later half of the 7th century. According to the *Shōsōin-monjo*, by the middle of the 8th century the main sūtras, śāstras and commentaries of the Pure Land Buddhism had already been transmitted to Japan. In the later half of the same century Chikō made public the ***Muryōjukyōronshaku***, a commentary on Vasubandhu's Discourse on the Pure Land, in which he expounded the practices of the Pure Land teaching. Then, Dengyō (762–822), founder of the Japanese Tendai sect, adopted the recitation of the Nembutsu as a means to accomplish concentration (*śamatha*) and meditation (***vipaśyanā***), in accordance with the teaching of the ***Pratyutpanna-buddha-sammukhāvasthita-samādhi Sūtra***. The 'Samādhi of Constant Practice', as his way of practising Nembutsu was termed, laid the foundation for Japanese Pure Land teaching. Dengyō's disciple Ennin (794–864) studied in China the Shan-tao



AMITA BUDDHA. 11th century wooden statue (295 cm. high) by Jōchō in the Phoenix Hall of the Byōdō-in, Uji, Kyōto. (Reproduced from Pageant of Japanese Art, III, Pl. 36.). Note the benevolent face, small nose and mouth, the slender arms with tiny, almost feminine hands, the robe with its flowing, parallel curves of drapery, characteristic of Jōchō's work.

and Fa-chao schools of Nembutsu and, after returning to Japan, constructed a meditation hall for constant practice in which he enshrined an image of Amita and devoted himself to the uninterrupted recitation of the Nembutsu. After that, many such halls were built throughout Japan. Influenced by this Nembutsu practice, Ryōgen (912–985) wrote the *Gokurakujōdo-kubon-ōjōgi*, proclaiming that even a wicked person, who, having heard the Buddha's name, recites it, can be born in his Pure Land by the power of his original vow.

Genshin (942–1017) composed the *Ōjōyōshū*, 3 vols., in which he, quoting from many sūtras, śāstras and commentaries, propounded, with fervent devotion to Amita, that the Amita Nembutsu is most suitable for the 'decadent age' and easy to be practised by the ignorant and the wicked, like himself. Two ways of Nembutsu were distinguished, meditation and recitation, of which the latter was given greater emphasis. The influence of the *Ōjōyōshū* upon Genshin's own and later generations was very great. The most eminent of all nobles of the day, Michinaga Fujiwara, built the Hōshōji (temple) and enshrined in it an image of Amita Buddha in 1019. Again, in 1052, his eldest son Yorimichi constructed the Byōdō-in at Uji and placed an image of Amita in the Amita Hall there. By so doing, these persons tried to reproduce on earth the glorious adornments of the Pure Land. According to six records of Amita worshippers, including the *Nihon-ōjōgokuraku-ki*, composed about this time, a large number of persons aspired to gain birth in the Pure Land; and the worship of Amita Buddha prevailed among various classes of people throughout the country. Behind this tendency there was a strong awareness that with the commencement of the 'decadent age' in 1052 those practices that were based upon self-power were hard to perform.

Nembutsu of a different kind from that of Genshin and his followers was promulgated by Eikan (1033–1111) and Chinkai (1092–1152), who wrote books and also formed groups for the Nembutsu practice. Among the scholars of the Shingon sect there were earnest devotees of Amita, such as Kakuban (1095–1143) and Jitsuhan (circa 1144).

In spite of the growing prevalence of Amita worship, the Nembutsu was not yet practised independently of traditional Buddhist sects. The Amita cult as such could not be called a separate one. Hōnen (1133–1212), revealing the pure faith in Amita, established for the first time in Japan an independent sect of Pure Land Buddhism. At the age of 43, Hōnen gained faith in Amita's power while he was perusing the "Work on the Good of Morality" by Shan-tao. He took refuge in the 18th vow by which the good and the wicked, the wise and the ignorant, with the practice of Nembutsu, are to be saved equally. The salvation by a single practice of the Nembutsu is not distinct from the salvation by the original vow. This faith in Amita's power is systematically expounded in his *Senjakuhongan-nembutsu-shū*. In its conclusion, he exhorted that one should leave the Holy Path and enter the Path of Pure Land, then on the Path of Pure Land one should give up miscellaneous practices and take up right practices, and lastly in the right practices one should put aside subsidiary actions and exclusively practise the right established action. The right established action is to call the name of Amita Buddha. By this action one surely gains rebirth in the Pure Land in accordance with the Buddha's original vow.

In asserting this doctrine, Hōnen clarified the orthodox concept of Amita worship as transmitted from Tao-cho and Shan-tao; and this, indeed, marks the independence of Pure Land Buddhism from schools of the Holy Path. By his exclusion of other practices, he incurred accusation and political persecution by the monks of other sects, and also severe criticisms of the Nembutsu were raised by Jōkei, Nichiren, Kōben and others. Disciples of Hōnen had to defend the Nembutsu against them. Shōkō (1169–1238) and Chōsai (1184–1266) tried to develop the doctrine of the Nembutsu by recognising other practices as efficient for rebirth in the Pure Land. However, they showed other practices as alien, difficult and inferior as compared with the intimate, easy and superior practice of the Nembutsu. Shōkū (1177-1247) abandoned other practices as inefficient for such rebirth, but admitted them as embodied in the Nembutsu. In recognising the value of various religious practices and various kinds of moral conduct, he failed to grasp the true meaning of Hōnen's Nembutsu. Seikaku (1167-1235), Ryūkan (1148-1227), Shinran (1173-1262) and Kōsai (1163-1247) accepted Hōnen's standpoint in which the Nembutsu was esteemed to the exclusion of all other practices. In their effort to present the master's doctrine more clearly and logically, they paid attention to vow-power and Buddha's Power, and, as a rule, placed greater emphasis upon faith than upon practice of the Nembutsu. Then, other practices were looked upon as only effective in the introductory phase of the Nembutsu and the development of faith.

Though different in their respective views, these persons all alike practised, with awareness of their helplessness, the Nembutsu as included in Amita's original vow.

The following sects of the Nembutsu still prevail in Japan : (1) the Chinzei-ha school of the Jōdo sect whose founder is Shōkō, (2) the Seizan-ha school of the same founded by Shōkū, and (3) the Jōdo-shin sect of which the originator is Shinran. Besides these, there is in Japan the Ji sect founded by Ippen (1239–89) of the Seizan-ha school.

Amita Buddha is mentioned extensively in Mahāyāna literature, and various sects belonging to the Holy Path have distinct views on Amita. In the Hosso-shū (Dharma-lakṣaṇa sect), Amita is conceived as being manifested to men in various forms according to their spiritual capacity ; in other words, various bodies of Amita are manifested in the mind of men devoted to meditation, with the real body of Amita as the 'lifting cause'. Hence, the bodhisattvas above the first stage perceive the Bliss-body for the enjoyment of others and those below the first stage merely perceive the Transformed-bodies. In the Kegon-shū (Avataṃsaka sect), Amita is viewed in the same way as Vairocana Buddha in the *Gaṇḍavyūha Sūtra*. According to the doctrine of the Tendai-shū (T'ien-tai sect), Amita is a transformed Buddha and his land a transformed land ; hence, Amita is an inferior Buddha, but his land is superior to the other Buddha-lands where saints and ordinary people live together. In the Shingon-shū or sect of mystical Buddhism, Amita is explained in four ways: (1) as a Buddha of inferior nature as expounded in the *Sukhāvatīvyūha Sūtra*, (2) one of the Buddhas in the *vajra-dhātu-maṇḍala* and the *garbhakośa-dhātu-maṇḍala*, as expounded in the esoteric sūtras as representing virtues of the Tathāgata Mahāvairocana, (3) as being the same as Mahāvairocana Buddha, and (4) as the very essence of the minds of sentient beings. In these four varieties of Amita, the grade of mystery and subtlety becomes higher as the number increases. In short, in various sects of the Holy Path, Amita is looked upon as essentially the ultimate reality or the Dharma-nature, and men perceive distinct forms of his body according to their capacity.

In the Pure Land school Amita is explained, according to the *Larger* and *Smaller Sukhāvatīvyūha Sūtra* and the *Amitāyur-dhyāna Sūtra*, as a personal Buddha who, having made the original vows in his career as a bodhisattva named Dharmākara and practised them for a long period, attained to the fruition of Buddhahood ten kalpas ago and is now preaching the Dharma in the western Pure Lans to save sentient beings. The fundamental conce pt of this Buddha in various Pure Land sects are derived from T'an-luan's exposition of the twofold Dharma-body and from the emphasis of Tao-cho and Shan-tao upon the Bliss-body of Amita. In minute points, however, each sect holds different views.

In the Chinzei-ha school, Amita's vows, or the cause of his Bliss-body, are divided into two : general and particular. Amita's particular vows, 48 in number, are revealed in the *Larger Sukhāvatīvyūha Sūtra*, while his general vows are the same as those of other Buddhas. By distinguishing his vows in this way, the Chinzei-ha school seeks to prove that other practices as well as the Nembutsu are effective as the cause for rebirth ; that is to say, both the Nembutsu and other practices are effective, the former originating from the particular vows and the latter from the general vows. As evidence of this doctrine a passage is quoted from the *Dhyāna Sūtra*, which says that the three virtues, namely, morality, discipline and practice, are the right causes for birth in all the Buddha-lands in the past, present and future. This school holds Amita as a Buddha of Bliss-body, resulting from practices rather than vows. Thus, Amita is here interpreted as one of many Buddhas, without being given a special status. The height of his body is, as the *Dhyāna Sūtra* describes, " six billion nayutas of yojanas, as innumerable as the sands of the river Ganges ". The Bliss-body is further distinguished into two, one for self-enjoyment and one for the enjoyment of others, of which the latter is held as more important, for the 48 vows and the excellent adornments of the Pure Land, located in the western quarter some one billion Buddha-fields away, are all for the benefit of others. As regards the time of Amita's enlightenment, the Chinzei-ha school admit with minor differences in the interpretations of scholars, the sūtra's exposition of his becoming a Buddha some ten kalpas ago. In other sūtras, it must be added, the time of his enlightenment is differently explained.

In the Seizan-ha school, the general and the particular vows of Amita are given specific meaning ; firstly, it is by fulfilling the general vows that all Buddhas attain to the perfection of wisdom (or self-realisation), and secondly, Amita made the particular vows, besides the general ones, by which he perfected his compassion (or the desire to enlighten others). As ordinary, unenlightened souls must depend on compassion rather than wisdom for reaching the other shore, other Buddhas praise

Amita and encourage sentient beings to take refuge in him. The distinguishing merit of Amita, therefore, lies in his particular vows, all of which, 48 in number, are comprised in the 18th vow. Interpreting the Bliss-body, this school puts greater stress upon the effect of vows than that of practices, so that his peculiar character may be understood more clearly. The central vow, or the 18th, promises rebirth to those who practise the Nembutsu; hence the *Dhyāna Sūtra* says, "his light, luminous in the ten directions, embraces those beings who meditate on the Buddha, and forsakes them not." As to the line in the same sūtra, "Every Buddha and Tathāgata is the embodiment of the Dharma-realm", this sect has a peculiar interpretation: Amita is described in this line, for Dharmākara bhikṣu manifested himself from the ocean of 'thusness', and Amita, having realised the truth of the Dharma-realm (*dharmadhātu*), embodies the Dharma-realm with mind and body, causing all sentient beings in it to take refuge (*namas*) in him. His name, "Namo Amita Buddha", therefore, is not distinct from his body, or the embodiment of the Dharma-realm. As regards the time of his enlightenment, the Seizan-ha sect maintains that "ten kalpas ago" in the sūtras means "without either beginning or end", for every Buddha in the three periods of time declares to all alike that he attained enlightenment ten kalpas ago—ten being a full number. Again, in his primordial state of self-realisation or wisdom are comprised both the primordial and the incarnate states of other Buddhas, and his incarnate state (for enlightening others, or compassion) is established upon the primordial state. According to this construction, his becoming a Buddha in the incarnate state some ten kalpas ago is not distinct from the eternal presence of Amita in the primordial state.

Next, in the doctrine of the Shin sect, Amita is a Buddha of Bliss-body, that is, derived from his particular vows. The Bliss-body is divided into two: true Bliss-body and Realisation-body (*nirmāṇa-kāya*). The true Bliss-body was caused by the 18th vow in which Amita promised that he would not attain self-realisation, if a devotee who hears and puts trust in his name should not be born in the Pure Land. On the other hand, Amita has obtained the immeasurable light and life as the result of the 12th and the 13th vows. Hence, the true Bliss–body contains both the merit of infinite light and life and the virtue of causing sentient beings to believe in and recite his name in order to be born in the Pure Land and become Buddhas of infinite light and life. The Realisation-body is for those born in the transformed Buddha-land as the result of transferring merits, accruing from various practices and from the recitation of the Nembutsu in order to be born in the Pure Land; for such persons attached to their self-power, the 19th and the 20th vows are provided. A Realisation-body can be measured as, for example in the *Amitāyur-dhyāna Sūtra*, "six billion nayutas of yojanas as innumerable as the sands of the river Ganges". Hence, a transformed Buddha is a limited and relatively conditioned Buddha; whereas, the true Bliss body is beyond measurement, absolute and infinite.

T'an-luan's theory of the twofold Dharma-body forms the basic concept of the true Bliss-body in the Shinshū doctrine. Shinran interpreted this theory in his own way: "The Dharma-body of the Dharma-nature is colourless and shapeless, hence inconceivable and ineffable. Manifesting himself out of the 'thusness' as the Dharma-body of expediency, Amita appeared as a monk called Dharmākara and made the great 48 vows which are beyond our comprehension." Shinran understood the twofold Dharma-body in the dimension of time; that is to say, the Dharma-body of Dharma-nature, or the transcendental reality undifferentiated from 'thusness', is the eternal presence, beyond the dimension of time, without either beginning or end. From this 'thusness' the Dharma-body of expediency took shape ten kalpas ago, so that men might perceive and worship it as an object of devotion. As the two bodies of the Dharma are neither united nor seperated, one cannot exist without the other, and these two co-exist at the same time. From another viewpoint, the Dharma-body of Dharma-nature represents not only the Dharma-nature (*dharmatā*) which Amita realised, but also the wisdom with which he realised it, and the Dharma-body of expediency embodies his compassion, or the activity of his wisdom towards sentient beings. Therefore, Amita Buddha, decribed in the sūtra as having attained enlightenment ten kalpas ago, is in essence the permanent Buddha in whom wisdom and mercy are co-related in the eternal activity of destroying our delusions. In the *Wasan*, or 'Hymns', Shinran says that in describing Amita's attaining enligntenment ten kalpas ago, the *Larger Sukhāvatīvyūha Sūtra* tries to show that he is the beginningless Buddha. Again, he observes that various Buddhas in the three periods of time, including Śakyamuni, are incarnations of the eternal Buddha Amita.

Lastly, according to the doctrine of the Ji sect, Amita, while he was a bodhisattva, made a

vow that be would enable all sentient beings to realise *bodhi* by means of meditation on the Buddha. This vow having been fulfilled, he became a Buddha some ten kalpas ago. Therefore, our re-birth in his Land was already determined ten kalpas ago when he formulated the words: *Namo'mita Buddhāya.* The enlightenment of Amita is the enlightenment of all sentient beings. Our re-birth is realised in Amita, and his bodhi is realised in us—thus Amita and sentient beings are inseparable. To explain more logically, when the activity of the power of the vow is generated from the substance of Amita's *bodhi,* all beings influenced by this power are destined to be born in his Pure Land. In this way, the Ji sect emphasises the Buddha's power or the power of his vow. But, too much emphasis upon Amita's power leads to the doctrine that a person, devoted single-heartedly to the recitation of his name, becomes, without losing his human body, united with Amita's body for self-enjoyment. This doctrine, however, is more like the ideology of the Noble Path.

J. I.

Art in the Amita Cult. As regards Amita statues built before the Heian period, nothing remains worthy of notice. However, we may mention the "Tathāgata of Zenkōji", which, according to the *Zenkōji-engi,* is a statue of Amita sent as a gift from Kudara, or Korea, in the 13th year of emperor Kimmei (522 A.C.). This is supposed to be the first Amita statue in Japan, notwithstanding the fact that the *Zenkōji-engi* is a work of a later period and no artist's name is attached to the statue. There are a number of imitations of this statue, constructed in the Fujiwara period (877–1086) in the prevailing tendency of Amita worship. They all retain the characteristics of the art of the Asuka period—in the halo, shaped like a boat, behind the images of Amita, Avalokiteśvara and Mahāsthāmaprāpta. After Genshin's (942-1017) composition of the *Ōjōyōshū* exerted a great influence on the worship of Amita in Japan, Amita statues were constructed at frequent intervals. This tendency reached its peak when Michinaga Fujiwara (966–1027) built the Amida-dō, Muryōju-in and Kutaibutsu-dō in the compounds of the Hōshō temple. Popular in those days was the construction of many Amita statues in one temple. An old record shows that the number of statues in a single temple increased from 49 to 61 and to 100; and in the end, the number reached 1000 in 1159. Though there remains no such temple now, one can imagine the grandiose sight of a number of statues installed in an Amita hall. As the Amita statue in the Fujiwara period is marked by round cheeks and full arms, a collection within one hall of 100 or even 1000 such statues must have effectively reproduced on earth the excellent adornments of the western Pure Land. In this artistic expression we find the characteristics of Amita worship, as exemplified by nobles in the Fujiwara period. As to the paintings of Amita Buddha, a record tells us that fifty pictures were placed in a certain hall in 1138.

As another type of Amita statue may be mentioned here the Ninefold Amita, or the nine transformed bodies of Amita which manifest themselves before the nine classes of Amita-worshippers, i.e., superior birth in the superior grade, middle birth in the superior grade, lower birth in the superior grade, superior birth in the middle grade, middle birth in the middle grade, lower birth in the middle grade, superior birth in the lower grade, middle birth in the lower grade and lower birth in the lower grade. What distinguishes one form of Amita from the others is the shape of the fingers. According to one record, in the year 866, nine paintings of Amita Buddha were drawn for the first time in Japan. The prevalence of building statues of the Ninefold Amita in the Fujiwara period is indicated by diaries and legends of the nobles. The only building of this kind which remains today is the Jōruri temple in Kyoto; the Kutaidō (the Hall of the Ninefold Amita) is said to have been built in 1047, and a statue of a seated Amita of the Superior Birth in the Superior Grade is enshrined at the centre of the hall, with four other statues placed on either side. This well-proportioned image with round cheeks is a superb example of Fujiwara craftsmanship.

There is another type of painting used in Amita worship; it is the transformed portrayal of Amita's Pure Land, or popularly called the Pure Land maṇḍala. Designs of the picture vary: (1) Amita with two attendants, Avalokiteśvara and Mahāsthāmaprāpta, (2) these three persons surrounded by many bodhisattvas and heavenly beings, (3) or attended by hosts of saints, and (4) besides them, jewelled towers, ponds and trees are added. The most representative pictures of this kind are the Taima maṇḍala, the Chikō maṇḍala and the Seigai maṇḍala. The designation of the Taima maṇḍala comes from the name of the temple which owns it. The detailed story about the origin of this maṇḍala is described in the *Taima-maṇḍala-engi.*

A daughter of Yokohagi Dainagon was a devout follower of Buddhism. She renounced the worldly life in the year 763 and prayed Amita to appear before her. Then a nun came to her and wove for her a replica of the Pure Land out of 100 stalks of lotus flowers. The nun was an incarnation of Amita, so says the *Engi*.

Because of too much mutilation and repair, the original condition of this maṇḍala is not easily defined. It is not decided yet whether this is a woven material, an embroidery or a painting. So far as we know from a copy, the design of the maṇḍala is Amita with Avalokiteśvara and Mahāsthāmaprāpta on either side, surrounded with various phases of Amita's Pure Land. It is said that as many as 599 persons and animals are depicted, including Śākyamuni on the right, other Buddhas, bodhisattvas and śrāvakas. On the right, left and lower parts of the maṇḍala the various images appearing in the Sūtra of Meditation on the Buddha of Eternal Life are depicted, viz., 11 drawings on the left express the introductory part of the sūtra, 13 on the right represent the thirteen meditations, and the lower part is divided into ten sections, in which, except in the central section, are drawn nine phases of Amita's appearance before nine classes of worshippers.

The Chikō maṇḍala is a replica of the Pure Land which Chikō of the Gangō temple in Nara perceived in a vision. The *Nihonōjōgokurakuki* gives the full details of its history. There are so many copies of this maṇḍala that one cannot tell which is the original. A record says that Yūyo saw one at the Gokurakubō of the Gangō temple in the 34th year of Ōei (1427). This is a small maṇḍala, 36·5 cm. square, and cannot be compared with the Taima maṇḍala which measures more than 3 metres. Yet, there is a strong resemblance between the two in design—Amita in the centre, with an attendant bodhisattva on either side, jewelled ponds, trees, towers, pagodas, etc. At present a Pure Land maṇḍala, measuring 51.5 cm. in length and 48.5 cm. in width, is preserved by the Gokurakubō of the Gangō temple. The date of its composition is placed between the late Kamakura period and the Nambokucho period. This maṇḍala is a coloured painting on rough silk attached to a board. Three honoured ones, other saints, ponds made of precious substances, jewelled trees and towers are painted, but they are few in number and simple as compared with the Taima maṇḍala. The *Chikōmandaragassan*, explaining the design, says that there are 1 Buddha, 4 transformed Buddhas, 32 bodhisattvas, 2 bhikṣus, 8 boys and 6 birds. The smallness of size and its scope are probably derived from the story of the *Nihonōjōgokurakuki* that Amita manifested his Pure Land on his palm.

The Seigai maṇḍala has, like the other two, a history shrouded with mysticism. A priest, Seigai of the Chōshō temple, in the Nara Prefecture, wanted to have a copy of the Taima maṇḍala for daily worship. He started for Kyoto with silk for painting; on the way he met a white-bearded old man, who painted for him during the night a replica of the Pure Land and maṇḍalas of the two realms. Seigai brought back the painting to the Chōshō temple and placed it in the hall for worship. The old man in the story was an incarnation of the bodhisattva Avalokiteśvara enshrined as the principal image at the Kiyomizu-dera (temple) in Kyoto, so says the *Taimamandarachū*, vol. V. From this legend came the name, Seigai maṇḍala or Chōshōji maṇḍala. The design is more complex than that of the Chikō maṇḍala, but simpler than that of the Taima maṇḍala. The characteristic feature of this maṇḍala lies in the abundant use of gold and silver dust on the dark blue silk material. This suggests an influence from the method of painting of the mystic school of Buddhism in which maṇḍalas are sometimes painted with gold and silver dust on dark blue silk. As to the original of the Seigai maṇḍala handed down and now preserved at the Chōshōji (temple,) nothing is definitely known. But, judging from a record that Yūyo visited this temple and saw the maṇḍala in the 34th year of Ōei (1427), the maṇḍala was already kept by the Chōshōji (temple) in the early Ashikaga period. The design of the replica of the Pure Land of this kind of maṇḍala is: Amita at the centre, 99 Buddhas and bodhisattvas, many boys, birds, jewelled trees, and 16 lotus-seats on which are written the verses of the 16 meditations in the Sūtra of Meditation on the Buddha of Eternal Life (*Amitāyur-dhyāna Sūtra*)

Besides these three most famous maṇḍalas of the Pure Land, there is another painting of the Pure Land drawn on a wall of the Kondō in the Hōryūji (temple) in the Nara Prefecture. This is ascribed to the Hakuhō or the early Nara period. There are in the Hōryū temple 12 wall-paintings—some are big and some are small. Of these, four are painted on the big walls, which represent four Pure Lands. Scholars vary in their opinions as to whose Pure Lands they are, except for the west wall on which Amita's Land is portrayed, more magnificently than the rest. In this picture Amita sits in a cross-legged posture on the central lotus-seat

and preaches the Buddha's Law, with Avalokiteśvara and Mahāsthāmaprāpta standing on either side. These three saints are surrounded by men and women borne on lotus flowers.

Again, the Hōryū temple preserves a statue of Amita, with two bodhisattvas made of gold and copper, which is commonly called the 'guardian Buddha of Lady Tachibana'. In a simple composition depicting the Pure Land, Amita and two attendant bodhisattvas sit on three lotus-seats which are raised above the water by three stalks in a pond made of gold and copper: waves and lotus-leaves are seen on the surface of the pond. The screen of the same material at the back is embossed with the images of transformed Buddhas and worshipping heavenly beings.

There exist no artistic remains of Amita worship belonging to the middle of the Nara period. However, a documental investigation reveals that an embroidery work of Amita's Pure Land was hung in the auditorium of the Yakushi temple. The *Zoku-nihonki* records that in the year 760 many paintings of Amita's Pure Land were composed to pray for the blessing of the deceased empress Kōmyō. According to the *Genkōshakusho* an embroidery work depicting Amita's Pure Land was enshrined in the To-in of the Yamashina-dera (temple) in the year 761. Again, the *Shōsōin-monjo* records the composition of a portrayal of the Pure Land on a fine cloth, measuring 6 M. 30 cm. long, in 762 A.C. From these documents one can imagine how the reproduction of Amita's Pure Land in artistic works was conducted enthusiastically in this period.

During the Hakuhō and Nara periods, the portrayal of the Pure Land gained popularity, but no independent Amita hall had been built as yet. The first temple ever constructed in Japan with the aim of installing an Amita statue was the Jogyōzammai-dō, i.e., the Hall for the Samādhi of Constant Practice. Saichō (767–822) originally planned to build a hall for practising the Samādhi of Constant Practice, one of the four samādhis expounded in Tien-t'ai's *Mo-ho-chih-kuan* (摩訶止觀 Mahāyānistic Contemplation and Meditation), wherein Amita was to be enshrined as the principal image. But he did not live to see its completion. Ennin (794–864), successor of Saichō, built the hall at Tātō on Mt. Hiei in 848. This hall is, according to the *Sammondōshaki*, 9 metres square and roofed with the bark of the Japanese cypress, with a *maṇi* (ornament) made of gold and copper placed on top of the roof. Inside the hall, statues of a seated Amita and four all-embracing bodhisattvas are enshrined at the centre. On the walls of all four sides are painted pictures of the ninefold Pure Land and portraits of patriarchs. In a later period a number of temples were built after the fashion of the Jōgyōzammai-dō. The Amita Hall constructed later is a developed type of this hall. None of these buildings which belong to the Heian period, however, remains today—the early hall built by Ennin is no exception; only documental information on it is available. The oldest halls for the Samādhi of Constant Practice and Amita halls which have survived until today belong to the Fujiwara period, of which the most representative ones are as follows:—

1. Jōgyōdō of the Kakurin temple (Hyōgo Prefecture)
2. Amidadō of the Hokkai temple (Kyōto City)
3. Hakusui Amidadō (Fukushima Prefecture)
4. Main Hall of the Ōjōgokurakuin in the Sanzenin (Kyōto Pref.)
5. Amidadō of the Kōzō temple (Miyagi Pref.)
6. Daidō of the Fūki temple (Ōita Pref.)
7. Konjikidō of the Chūson temple (Iwate Pref.)

These are of the same category as the Jōgyōzammaidō built by Ennin; but some differences are found in the structure of girders, beams and roofs. Inside the hall there are found, without exception, the principal statue of Amita seated at the centre and pictures of various phases of the Pure Land painted on the walls on four sides, pillars, ceiling, lintels, and so on. The hall is decorated with mother-of-pearl canopies, crown-ornaments, flowery hair-accessories, a raised Sumeru-altar—all serving to visualise the perfect adornments of the Pure Land as stated in the sūtras. These glorious ornaments inside form a contrast to the simple and plain outward appearance; this contrast may be explained as indicative of the distinction between the quality of our world and that of the Pure Land.

Next, should be noted the Hōōdō of the Byōdō temple in Uji (Kyōto Prefecture), as architectural remains of the Fujiwara period. As the Hōōdō is mentioned in an old record as 'Byōdōin Amidadō', it must be a kind of Amita hall, but it is not proved to be a developed form of the Jōgyōzammaidō. Some scholars maintain that this belongs to a developed type of 'Shinden-zukuri' construction

which was in vogue in the Fujiwara period, while others hold that this building was constructed after the example of treasure-ponds, jewelled towers, etc., painted in the artistic works of portrayals of the Pure Land, with a view to manifesting in reality the tower in Amita's Pure Land

Besides the temples and halls whose principal statue is Amita, as mentioned above, there is another type of temple, called 'Kutaidō', in which are enshrined statues of nine forms of Amita for nine classes of devotees constructed according to the description in the Sūtra of Meditation on the Buddha of Eternal Life. Many Kutaidōs appear to have been built during the Fujiwara period. But, as the scale is bigger than the Jōgyōzammaidō and the construction is more difficult, Kutaidōs ceased to be built after the middle of the Kamakura period. The only remaining building of this kind of temple is the main hall of the Jōruri temple, in the Kyōto Prefecture.

R. Ts.

Bibliographical Notes. There is a great number of sūtras and śāstras on Amita and his Pure Land. As many as 200 books are enumerated in the ***Amidabutsu-setsurin*** composed by Keijō in 1770. At the end of the "Study on Amita Buddha" by Keiki Yabuki is given a detailed list of books based on the abridged edition of the Tripiṭaka, in which he enumerates 254 copies of such sūtras and śāstras. The number will be even greater, if Sanskrit and Tibetan books are taken into account. The following is a list of books which are of special importance.

I. Sūtras : *Fu-shuo-a-mi-t'o-san-yeh-san-fu-sa-lou-fu-t'an-kuo-tu-jên-tao-ching* (佛說阿彌陀三耶三佛薩樓佛檀過度人道經), 2 vols., trsl. by Chih-ch'ien of Wu. *Fu-shuo-wu-liang-ch'ing-ching-p'ing-têng-chüeh-ching* (佛說無量清淨平等覺經), 4 vols., translation ascribed to Lokaraksa of Later Han. ***Fu-shuo-wu-liang-shou-ching*** (佛說無量壽經), 2 vols., translation ascribed to Saṅghavarman of Ts'ao-wei. ***Wu-liang-shou-ju-lai-hui*** (無量壽如來會), 2 vols., (Vols. XVII, XVIII of the *Ta-pao-chi-ching* 大寶積經), translation by Bodhiruci of T'ang. *Fu-shuo-ta-ch'eng-wu-liang-shou-chuang-yen-ching* (佛說大乘無量壽莊嚴經), 3 vols., trsl. by Fa-hsien of Sung. *Sukhāvatīvyūha*, 47 chapters. Tibetan text of the same. *Fu-shuo-kuan-wu-liang-shou-ching* (佛說觀無量壽經), 1 vol., trsl. by Kālayaśas of Liu-sung. ***Fu-shuo-a-mi-t'o-ching*** (佛說阿彌陀經) 1 vol., trsl. by Kumārajīva of Yao-ch'in. *Ch'êng-tsan-ching-t'u-fu-shê-shou-ching* (稱讚淨土佛攝受經), 1 vol., trsl. by Hsüan-tsang. *Sukhāvatīvyūha*, 20 chapters. *Pan-chou-san-mei-ching* (般舟三昧經), 3 vols., trsl. by Lokaraksa. *Miao-fa-lien-hua-ching* (妙法蓮華經) 8 vols., trsl. by Kumārajīva. *Pei-hua-ching* (悲華經) 10 vols., trsl. by Dharmaraksa. *Kuan-shih-yin-p'u-sa-shou-chi-ching* (觀世音菩薩授記經), 1 vol., trsl. by Dharmodgata. *A-mi-t'o-ku-yin-shêng-wang-t'o-lo-ni-ching* (阿彌陀鼓音聲王陀羅尼經), 1 vol., translator unknown.

II. Śāstras : *Daśabhūmi-vibhāṣā-śāstra* (十住毘婆沙論, *Shih-chu-p'i-p'o-so-lun*). *Mahāprajñāpāramitā-śāstra* (大智度論, *Ta-chih-tu-lun*). *Amitāyus-sūtropadeśa* (無量壽經優婆提舍願生偈, *Wu-liang-shou-ching-yu-p'o-t'i-shê yüan-shêng-chi*, Discourse on the Pure Land with Hymn of Desire for Rebirth). *Mahāyāna-śraddhotpāda-śāstra* (大乘起信論, *Ta-ch'êng-ch'i-hsin-lun*, Discourse on the Awakening of Faith in the Mahāyāna).

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J. I.

AMITA (3), name of Aggapupphiya (*Ency. Bsm.* I, p. 260) thera in a previous birth as a king.

AMITĀ (1), one of the two chief women-disciples (*agga-sāvikā*) of Padumuttara Buddha, the other being Asamā (*J.* I, 37 ; *SA.* II, 68 ; *DA.* II, 489 ; *AA*, I, 287).

AMITĀ (2), one of the two daughters of Sīhahanu. She had a sister, named Pamitā, and five brothers, Amitodana, Suddhodana, Dhotodana, Sakka and Sukka. Being the sister of Suddhodana, she was the paternal aunt of the Buddha. Amitā married Suppabuddha the Sakiya, and had two children, Bhaddakaccānā and Devadatta. She was the granddaughter of Devadaha Sakka (*Mhv.* II, 16. 22).

According to Buddhaghosa she was the mother of Tissa thera (*MA.* II, 61).

AMITĀBHA (1), a transcendent Buddha (Dhyāni buddha, i.e., Buddha produced by meditation). See AMITA (1).

AMITĀBHA (2), a bodhisattva whose name occurs in a long list of future Tathāgathas (*Gvyū.* 442.22) and is, therefore, hardly to be identified with the Buddha Amitābha (*BHS.* s.v.). For details see MĀYĀDEVĪ.

AMITĀBHA (3), name of Ekasaññaka (q.v.) thera in a previous birth as a king.

AMITĀBHAGARBHATANTRE BHAGATATYĀ ĀRYA-TĀRĀYĀḤ KALPODDEŚA, a Sanskrit work of the *Sādhana-śataka*, extant in its Tibetan translation, the *Ḥod-dpag-med-kyi sñiṅ-poḥi rgyud-las bcom-ldan-ḥdas-ma ḥphags-ma sgrol-maḥi rtog-pa gsuṅs-pa*, in the Rgyud-ḥgrel (tantra commentary) section of the Tengyur. Its author's name is not recorded. Grags-pa rgyal-mtshan (Kīrtidhvaja), Deśāntariyogi grags-pa and others translated the work into Tibetan. *TM.* does not give its Sanskrit title (*Cordier*, III, p. 39, No. 197; *TM.* 3501).

AMITĀBHA-HṚDAYARĀGAYAMĀRI-SĀDHANA, a Sanskrit work in the cycle of Yamāri group of Kṛṣṇa-Yamāri, extant in its Tibetan translation, the *Ḥod-dpag-tu-med-paḥi sñin-po ḥdod-chags gśin-rje-gśed sgrub-paḥi thabs shes-bya-ba*, in the Rgyud (tantra) section of the Tengyur. Its author was Marme-mdsad ye-śes (or Dīpaṅkara-śrījñāna) and Prajñāśrījñānakīrti translated the work into Tibetan. But in Cordier the translator's name is not given (*Cordier*, II, p. 163, No. 19; *TM.* No. 1939).

AMITĀBHA-VYŪHA or *Aparimitāyuḥ Sūtra* (*Wu-liang-shou-ching*, *Taishō*, No, 360), 2 fascicles, according to the *K'ai-yüan Catalogue* (開元釋教錄), was translated by Saṅghavarman of the Earlier Wei dynasty, in the 4th year of Chia-ping period (252 A.C.). It is one of the three basic sūtras of the Pure Land sect, relating Amitābha's original activities, describing the excellence and adornments of the Land of Bliss (Sukhāvatī) created by him, and giving an account of the practices of living beings of this world who wish to be born there. This sūtra is better known as the *Larger Sukhāvatī-vyūha* (*SBE.* XLIX).

On this sūtra, twelve Chinese translations are said to have been produced at different times. Besides the one mentioned already which is ascribed to the Wei dynasty, the following four are extant: (1) *Wu-liang-ch'ing-ching-p'ing-têng-chiao-ching* (無量清淨平等覺經), 2 fasc. by Chi-lou-chia-ch'an of the Later Han dynasty (*Taishō*, No. 361); *A-mi-t'o-san-yeh-san-fu-sa-lou-fu-t'an-kuo-tu-jên-tao-ching* (阿彌陀三耶三佛薩樓佛檀過度人道經), 2 fasc. by Chih-ch'ien of the Wu dynasty (*Taishō*, No. 362); *Wu-liang-shou-ju-lai-hui* (無量壽如來會 *Amitābha-vyūha*, the 5th assembly in the collection of the *Mahāratnakūṭa Sūtra*), 2 fasc. by Bodhiruci of the T'ang dynasty (*Taishō*, No. 310); *Ta-ch'êng-wu-liang-shou-chuang-yen-ching* (大乘無量壽莊嚴經), 3 fasc. by Dharmabhadra of the Sung dynasty (*Taishō*, No. 363). These are the five extant translations.

Besides these, seven other translations are mentioned in various catalogues, but these are now lost: (1) *Wu-liang-shou-ching* (無量壽經), 2 fasc. by An-shih-kao of the Later Han dynasty; (2) *Wu-liang-ch'ing-ching-p'ing-têng-chiao-ching* (無量清淨平等覺經), 2 fasc. by Pa-yen of the Earlier Wei dynasty; (3) *Wu-liang-shou-ching* (無量壽經), 2 fasc. by Dharmarakṣa of the Western Tsin dynasty; (4) *Wu-liang-shou-chih-tsun-chêng-têng-chiao-ching* (無量壽至尊正等覺經), 1 fasc. by Dharmabala of the Eastern Tsin dynasty; (5) *Hsin-wu-liang-shou-ching* (新無量壽經) 2 fasc. by Buddhabhadra of the Earlier Sung dynasty; (6) *Hsin-wu-liang-shou-ching* (新無量壽經), 2 fasc., by Pao-yün of the Earlier Sung dynasty; (7) *Hsin-wu-liang-shou-ching* (新無量壽經), 2 fasc. by Dharmamitra of the Earlier Sung dynasty.

It is thus stated in the 14th fascicle of the *K'ai-yüan Catalogue*: "The above seven sūtras are identical with the *Amitābha-vyūha* in the *Mahāratnakūṭa Sūtra*. There have been eleven translations of this same sūtra produced in different ages, of which four are included in the Tripiṭaka, while the other seven are lost." With the appearance of the translation of Dharmabhadra

after the compilation of the *K'ai-yüan Catalogue*, they make altogether twelve translations, five extant and seven lost.

But, on an investigation of the extant translations, it is found that the popular version, generally ascribed to Saṅghavarman as a Wei translation, is not mentioned in either the *Ch'u-san-tsang-chi-chi*, (出三藏記集 : A collection of the Records of Translations of the Tripiṭaka) or the *Kao-sêng-chuan* (高僧傳 : Biographies of Eminent Monks) of the Liang dynasty. All other catalogues of the Sui and T'ang dynasties prior to the *K'ai-yüan Catalogue* attribute it to Dharmarakṣa, while the *Li-tai-san-pao-chi* (歷代三寶記 : A Record of the Triple Gem of the Successive Dynasties) enters the translations as two separate works. The phraseology employed therein and the usages, however, do not accord at all with other works of either Saṅghavarman or Dharmarakṣa, but rather bear resemblances to Pao-yün's translation of the *Fu-pên-hsing-ching* (佛本行經 : *Buddhacarita Sūtra*, *Taishō*, No. 193). Pao-yün himself has produced a translation of this sūtra, which must have existed till the Sui dynasty as it is mentioned in the Collection of Records of Translations of the Tripiṭaka fasc. 2 and, therefore, it is very probable that the present popular version is, in fact, Pao-yün's work wrongly attributed to Saṅghavarman in the course of time. The *Wu-liang-ch'ing-ching-p'ing-têng-chiao-ching* (無量清淨平等覺經), another version of the same sūtra, ascribed to Chin-ch'ien in accordance with the *K'ai-yüan Catalogue*, is also recorded as a work of Po-yen of the Earlier Wei in the Biographies of Eminent Monks of the Liang dynasty and the various catalogues of Sui and T'ang prior to the *K'ai-yüan Catalogue*, while the Collection of Records fasc. 2 mentions another *Amitābha-vyūha*, also called *Wu-liang-ch'ing-ching-p'ing-têng-chiao-ching* (無量清淨平等覺經), 2 fasc., translated by Dharmarakṣa. On a comparison of the language of the translation of Chih-ch'ien mentioned above with that of Dharmarakṣa's other works, many usages are found to be very much in common. Therefore, it is not altogether groundless to suppose that the *Wu-liang-ch'ing-ching-p'ing-têng-chiao-ching* ascribed to Chih-ch'ien, is in fact Dharmarakṣa's translation of the *Amitābha-vyūha*.

As for the seven translations which are presumably lost, the two versions of Dharmarakṣa (Tsin dynasty) and Pao-yün (Earlier Sung dynasty) are, as has been shown above, probably identical with those of Chih-ch'ien and Saṅghavarman, respectively. The evidence for the existence of An-shi-kao's translation in the Later Han dynasty is found only in the Records of the Triple Gem during Successive Dynasties, fasc. 4, no mention of it being made in such early catalogues as the Collection of Records of Translations of the Tripiṭaka, and seems, therefore, not wholly credible. Just as questionable is the translation of Dharmabala of the Eastern Tsin dynasty, as it does not appear in the Collection of Records of Translations and the other early records, the only mention of it being made in the Record of the Triple Gem as information from another record, Shih-chêng-tu's Catalogue (釋正度錄). The two translations of Buddhabhadra and Pao-yün of the Earlier Sung dynasty might be identical, on a consideration of the fact that the Collection of Records of Translations, fasc. 2, records them both as having been produced at the same time (i.e., in the 2nd year of Yung-ch'u period, 421 A.C.) and the same place (i.e., the Tao-ch'ang monastery), from which circumstance it is easy to see that they actually refer to the same work. As for Dharmamitra's translation, though recorded both in Fa-ching's Catalogue (法經錄) of the Sui dynasty and the *K'ai-yüan Catalogue*, this seems to have arisen from some wrong information.

The Tibetan translation of this sūtra, under the title of *Ḥod-dpag-med-kyi bkod-pa* and now included in the Kangyur, is the joint production of Jinamitra, Dānaśīla, and Ye-śes-sde.

The Sanskrit manuscript of this sūtra was discovered in Nepal in the 19th century. It was published in 1882 by Max Müller and Bunyiu Nanjio; it was afterwards translated into English under the title of *Larger Sukhāvatī-vyūha*, and was included in the 49th volume of the *Sacred Books of the East* in 1894. Several versions based on the Sanskrit text as well as Chinese and Tibetan translations, have been worked out in Japan through the efforts of Bunyiu Nanjio, Unrai Wogihara, Byenkyo Shuo and Ekai Kawaguchi. But from early times, this sūtra has been current in that country as well as in Korea and Vietnam in its Chinese version; especially its Wei translation by Saṅghavarman became widely popular, which might be accounted for by its early extensive spread in China and the abundant wealth of commentaries produced in Chinese.

The following is a brief account of the contents of this sūtra as summed up in accordance with the Wei version:

It begins with the assembly of 12,000 bhikṣus and a great number of bodhisattvas at the dwelling

place of the Buddha on the Gṛdhrakūṭa, a mountain outside the city of Rājagṛha. Ānanda, on seeing the purity of the Buddha's complexion and the serenity of his countenance, makes his request. Thereupon, the Buddha relates for him how, during the period of the Tathāgata Lokeśvararāja in the past, there was a king who heard that Buddha's instruction, renounced the world and became a bhikṣu under the name of Dharmākara. Having made up his mind to obtain the most perfect enlightenment, he devoted himself to meditation for full five kalpas, took it upon himself to fulfil the pure and perfect excellences of the 210 koṭis of Buddha-fields (*kṣetra*), and proclaimed his forty-eight great vows to adorn his Buddha-field for the benefit and pleasure of all living beings. Through a very long period of time, he amassed such an immeasurable stock of merit that finally he became a Buddha ten kalpas thence, Amitāyus by name, i.e., the one who possesses infinite light and life, and he created the Pure Land (Sukhāvatī), a realm of immeasurable excellences and adornments, wherein dwell countless numbers of śrāvakas and bodhisattvas. In that land there are lecture halls, vihāras, palaces and towers, pleasant groves and lakes, all adorned with the seven gems, delicate, miraculous, beautiful and pure. Whenever one desires, all kinds of food and drink will appear of themselves; all kinds of musical sounds, praising the Dharma, will be heard. There all the inhabitants are endowed with full wisdom and brilliancy, with beautiful countenances and graceful bearing, provided with all sorts of delectation, and free from all pain. Whatever beings once have been born there will be established for all time in the company of the Enlightened One (Samyak-sambuddha). As to the attainments of beings born therein, there are three different classes, viz., the superior, the medium and the inferior. All bodhisattvas in that realm have arrived at the stage of universal knowledge, or enlightenment, with Avalokiteśvara and Mahāsthāmaprāpta at the head. All beings born there are likewise graced with the thirty-two forms of nobility, possessing perfect knowledge (*jñāna*) and discernment (*prajñā*) and irresistible supernatural powers, all excellences and blessings, beyond description. Finally, the Buddha exhorts Maitreya and all devas and men to make the utmost efforts in the faith, turning their thoughts towards that land so that they might be born there in the calyx of the flower of seven gems, even as the innumerable bodhisattvas of the fourteen Buddha-fields, nay even as the innumerable bodhisattvas of the countless Buddha-fields of the ten directions who have been born there. After hearing the Buddha's instructions, Maitreya, Ānanda, the bodhisattvas and the śrāvakas all rejoice greatly.

In their recital of the cause and effect of the Buddhahood of Amitābha, in representing the two forms of karma in Sukhāvatī, the Pure Land, (正報 *chêng-pao*, being the resultant person, 依報 *i-pao*, being the dependent condition or environment) and in describing the practices and consequences of living beings seeking to be born therein, all the different versions agree in the main; but they show considerable variance in the rendering of the language and the disposal of the details. Wang Jih-hsiu of the Sung dynasty, in view of the fact that each of the four extant translations (excluding the T'ang version) has its own good points, put them together in one volume with necessary revisions under the title *Ta-a-mi-t'o-ching* 大阿彌陀經 (The great Amitāyus Sūtra, *Taishō*, No. 364). Later, in the Ching dynasty, Wei Yüan, conceiving the same idea, again compiled them into a collection entitled *Wu-liang-shou-ching-hui-i* 無量壽經會譯 (Collected Translations of the Amitāyur Sūtras). With the steady spread of the Pure Land doctrine in China, the variations in different translations of this sūtra have attracted the serious consideration of the Chinese Buddhist scholars. On a comparison of the Wei version with other translations, many differences are noticeable. For instance, in the introductory portion, the number of the bhikṣus attending the assembly is 12,000 as given by the Wei version, and the two versions of Wu and T'ang give the same figures; but in the Han version the number is 1,250, while in the Sung and Tibetan versions as well as in the Sanskrit text, it is 32,000. Again, the Wei version names seventeen bodhisattvas in the assembly, the T'ang version thirteen, while the Tibetan and Sanskrit texts mention only the name of Maitreya; none is mentioned in the other three translations. The laudatory passage on the accomplishments of the bodhisattvas, which are found in the Wei and T'ang translations, are mainly similar, but are missing in the other three translations. In the sūtra proper, the gāthā praising the excellences of the Buddha consist of 80 tetra-syllabic lines in the Wei version, 80 penta-syllabic lines in the Han version, 42 septa-syllabic lines in the T'ang version, and 36 septa-syllabic lines in the Sung version; while in the Tibetan and Sanskrit texts it consists of ten verses, and in the Wu version no gāthā is inserted at this stage. As regards the Buddha-fields out of which Dharmākara made his own

selection, the Wei version as well as the two translations of Han and Wu fix the number at 210 koṭis, the T'ang version at 21 koṭis, the Sung version at 84 hundred thousand nayutas[1] of koṭis, the Tibetan version at 81 hundred thousand nayutas of koṭis and the Sanskrit text at 81 hundred thousand nayutas of koṭis. The number of Dharmākara's great vows is 48 according to the Wei and T'ang versions, 24 according to the Han and Wu versions, 36 according to the Sung version, 49 according to the Tibetan version, and 46 according to the Sanskrit text. Variances are also found in the language and arrangement of these vows. Such, too, is the case with the passages accounting Dharmākara's accomplishments, where both Han and Wu versions have related prince Ajātaśatru's intention to be born in the Pure Land, an insertion which is not found in other translations. The description of the three classes of birth is a chapter common to all versions; in the T'ang version it is much abridged. The gāthā relating the bodhisattvas going to worship Amitāyus comprise 120 penta-syllabic lines in the Wei version, 128 hexasyllabic lines in the Han version, 50 penta-syllabic lines in the T'ang version, 40 septa-syllabic lines in the Sung version, and 21 verses in the Tibetan version as well as in the Sanskrit text. In the three translations of Wei, Han and Wu, considerable space is given to the Buddha's exhortation to all men to abstain from the five evils and practise the five meritorious acts ; this is lacking in other translations and in the Tibetan and Sanskrit texts. In the concluding part, all three versions of Wei, T'ang and Sung, as well as the Tibetan and Sanskrit texts, mention a speech made by the Buddha to encourage Maitreya ; it is not found in the Han and Wu versions. The Buddha's special recommendation of this sūtra similarly appears in all translations ; but in the T'ang translation there follows a gāthā of 42 lines, in the Sung translation a gāthā of 20 lines, while in the Tibetan and Sanskrit texts there are ten verses. The manifestations of miraculous signs at the end are common to the Sanskrit text and all translations, Tibetan as well as Chinese, except the translations of Han and Wu, where no miracle is mentioned. In the main, however, the contents of all versions agree, and hence it is generally assumed by modern authorities that there might have been two or three copies in the Sanskrit original.

This sūtra seems to have been widely spread in ancient India. It is probably on this sūtra that Vasubandhu founded his *Sukhāvatī-vyūhōpadeśa* (*Wu-liang-shou-ching-yu-po-t'i-shê-yüan-shêng-ch'i*, 無量壽經優婆提舍願生偈, *Taishō*, No. 1524). T'an-luan of North Wei in his *Wang-shêng-lun-chu* (往生論註, A Commentary on the Treatise on being born in the Pure Land, *Taishō*, No. 1819) asserts that this sūtra is the basis for this composition. Ever since the time of the Southern and Northern dynasties, this sūtra has held an important place in China. A great many masters, such as Liang-yü of the Ti-lun school of Northern Ch'i dynasty, Huei-yüan from the Ching-ying monastery and Chi-tsang, from the Chia-hsiang monastery of the Sui dynasty, Yüan-t'sê of the Hsi-ming monastery, Ch'iung-hsing, Fa-wei and Hsüan-i of the T'ang dynasty have laboured to comment on it. Even down to the Ch'ing dynasty, P'êng Chi-ch'ing has written a commentary. All of them have chosen to work upon the Wei version of the text. And this confirms the great popularity this translation had gained in China.

From early times, this sūtra has spread widely in Korea, Vietnam, and especially in Japan where it rose to great prominence through the effort of Genku, the founder of the Jōdo school, and Shinran, the founder of the Shin school, who, with this sūtra as their chief text, developed the doctrine of the easy and practicable way of salvation through external power, through the invocation of Amitābha's name.

Among the important commentaries of this sūtra, the following are extant: Huei-yüan's commentary in 2 fasc. and Chi-tsang's commentary in 1 fasc. of the Sui dynasty ; and P'ên Chi-ch'ing's *Ch'i-hsin-lun* (起信論, A treatise on Awakening the Faith) in 3 fasc. of the Ch'ing dynasty. In Korea (Silla), there are Ch'iung-hsin's *Lien-i-shu-wen-tsan* (連義述文賛, Commendation on the Principles and Meanings of the Amitābha-vyūha) in 3 fasc., Hsüan-i's Notes and Yüan-hsiao's commentary in 1 fasc. each. In Japan, there are Genku's *Shih* (釋, Expositions) in 1 fasc., Lyoe's *Ch'ao* (鈔, Records) in 7 fasc., Shoso's *Chih-t'an-yao-chu-chi* (直談要註記, Notes made in an intimate discourse on the Amitābhavyūha) in 24 fasc. and Seigin's *Hsien-tsung-shu* (顯宗疏, Commentary expounding the Tradition) in 10 fasc.

1 Pali: *nahuta*, a measureless number (*PED.*).—G. P. M.

The important commentaries (now lost) include books by Ling-yü, Chi-hsuan, Fa-wei, Yüan-tsê, Ta-hsien, Yi-chi and Chi-cheng.

K. KU.

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AMITABHOGA, descriptive name of five seṭṭhis in king Bimbisāra's dominions whose wealth was limitless. They were Jotiya, Jaṭila, Meṇḍaka, Puṇṇaka and Kākavaliya. King Pasenadī of Kosala wished to take one of them to his dominion, but Bimbisāra refused this for they were indispensable to him (*DhpA*. I, 385; *AA*. I, 405).

For details see under their personal names.

AMITADHVAJA ('of boundless characteristics'), a Tathāgata; the third among the six Tathāgatas who lead the hosts of Tathāgatas of the western quarter (*Svyū*. 97).

AMITALOCANA, a former Buddha mentioned in a list of former Buddhas under whom śākyamuni acquired merit, while in the eighth bhūmi (*Mhvu*. I, 138. 11).

AMITANĀTHA, a name for Amitābha. See AMITA.

AMITAÑJALA, name of Sālapupphiya (q. v.) thera in a previous birth as a king.

AMITAPRABHA (1), a name for Amitābha. See AMITA.

AMITAPRABHA (2) ('possessed of infinite splendour'), a Tathāgata. It is said that twenty-five koṭis of bodhisattvas from the world of this Tathāgata would be born in the land of Sukhāvatī (*Svyū*. 70).

AMITAPRABHA (3) ('of boundless splendour', 'of limitless light'), one of the sixteen bodhisattvas of the *Vajradhātu-maṇḍala*. In China and in Tibet he is known as Wu-liang-kuang-ming p'u-sa 無量光明菩薩 and Hod-dpag-med, respectively. *Kan-lo-wang* is another title conferred on him in China. His *guhyanāma* (secret name) is Mahāprabhā-vajra (Ta-ming-chin-kang 大明金剛) or Vikleśa-vajra (Li-jang-chin-kang 離染金剛). According to the *Chin-kang-ting-i-ch'ieh-ju-lai-chên-shih-shê-ta-ch'êng-hsien-chêng-ta-chiao-wang-ching* 金剛頂一切如來眞實攝大乘現證大教王經 (*Vajraśekhara-sarvatathāgata-satya-saṅgraha-mahāyāna-pratyutpannābhisambuddha-mahātantra-rāja Sūtra*: *Nanjio*, 1020) he is also known as Chiang-san-shih 降三世 (Trailokyavijaya) or simply Ta-ming 大明 (Mahā-prabha), because he destroys the triad of defilements (i.e., *rāga*, *dveṣa* and *moha*, through his 'boundless splendour' which illuminates the entire world. He is also known as Amṛtaprabha ('light of nectar') in Sanskrit (*GOS*. CIX, 67).

He is described thrice by Mahāpaṇḍita Abhayākaragupta in his *Niṣpannayogāvalī* (loc. cit.). At the very outset he states that Amitaprabha is of a ruddy complexion, and he holds the jar of royal unction in his hands (*Amitaprabho rakto hastadvayenābhiṣekakalaśadhārī*: op. cit. 50). Secondly, he is said to be white in complexion; and while he holds the double lotus in his right hand, another lotus, on which a pot is kept, is placed in his left hand (*Amitaprabhaḥ sitaḥ, savyena viśvapadmaṃ vāmenābjastha-kalaśaṃ bibhrāṇaḥ*: op. cit. 59). Finally, he is described as also of fair or light complexion. With his right hand he holds the jar of nectar on the crown of his head; his left hand is clenched and is placed on the hip (*Amṛtaprabhaḥ śubraḥ, mukuṭoparyamṛtakalaśa-bhṛtsavyakaraḥ kaṭisthavāmamuṣṭiḥ*: op. cit. 67).

His ruddy complexion suggests that he is a manifestation of Amitābha Dhyāni-buddha, whose complexion is also the same. Moreover, Amitaprabha is identified with Amitābha (*Amitaprabha . . . Amitābha sannibhāḥ*: op. cit. 46), too. His fair complexion suggests that he belongs to the family of Vairocana Dhyāni-buddha who is also of the same complexion.

R. A. G.

AMITĀRTHA SŪTRA, a Mahāyāna sūtra which has been included in the Japanese version of the *Saddharmapuṇḍarīka* entitled *Hokkekyō* (*Taishō*, 262). It did not form a part of the original text of the *Saddharma-puṇḍarīka* but was later interpolated as a work of Chinese authorship, when the title was rendered from Sanskrit into Japanese as the *Muryōgikyō* (ibid. 276). This being regarded as the opening to the 'Lotus of the perfect doctrine', the Japanese authors added yet another sūtra entitled *Kwan-Fugengyō*, so as to form a conclusion

to the principal text. The Chinese title of the *Amitārtha Sūtra* is *Wu-liang-i-ching* (無量義經), the Sūtra of Immeasurable Meanings. It is said that the sūtra was translated by Dharmajātayaśas of the Tchin dynasty (A.C. 479-502). There was an earlier translation, but it was lost already in the year 730 A.C. (*Nanjio*, 133).

Unlike the principal sūtras of the *Saddharmapuṇḍarīka*, the *Amitārtha Sūtra* is less concerned with the higher doctrines expounded by Śākyamuni. But it plays a prominent role in the popular religious cults and rituals prevalent among Japanese Buddhists, especially of the Tendai sect.

It is mentioned that in a Tendai ceremony, also called the *Hokke Sanjūkō*, the twenty-eight chapters of the *Saddharmapuṇḍarīka* preceded by the *Amitārtha Sūtra* (*Muryōgikyō*) and followed by the *Kwan Fugengyō*, in all thirty chapters, were expounded. This makes it clear that the two interpolated sūtras, namely the *Amitārtha Sūtra* (*Muryōgikyō*) and the *Kwan Fugengyō*, were primarily used for a magical purpose, as distinguished from the doctrinal. Further light on its ritualistic origin and import is thrown by the *Enshunji-Hokke-e* or *Enshuji Go hakko*, an annual festival of the twelfth month, lasting five days, in which the *Amitārtha Sūtra* too was recited (M. W. de Visser, *Ancient Buddhism in Japan*, I and II, pp. 270, 342, 677).

W. S. Kt.

AMITASKANDHA ('of boundless effusion'), a Tathāgata; the second among the six Tathāgatas who lead the hosts of Tathāgatas of the western quarter (*Suyū*. 97).

AMITA SŪTRA, the Chinese title of which is *Fu-shuo-a-mi-t'o-san-yeh-san-fu-sa-lou-fu-t'an-kuo-tu-jên-tao-ching* 佛說阿彌陀三耶三佛薩樓佛檀過度人道經 (*Taishō*, No. 362), is also known as *Aparimitāyuḥ Sūtra* or *Sukhāvatī-vyūha*.

It is a third century A.C. translation of a work on the Paradise of the West. According to different sources another version was translated already earlier (2nd cent. A.C.) by Chih-lü-chia-ch'ên, while others attribute the translation to Po-yen, i.e., Yen of the Po dynasty, who lived slightly later than Chih Ch'ien and Chu Fa-hu (Dharmarakṣa of India) who flourished after 265 A.C. This last attribution is the more likely one according to Mochizuki, the Japanese specialist on doctrines and texts relating to Amita (P. Demiéville, *L'Inde Classique*, II, p. 414, § 2073).

Usually this sūtra is called 'The Great Amita Sūtra' to distinguish it from 'Amita Sūtra' translated by Kumārajīva. Contents are as follows:

A king heard Lokeśvararāja's teaching and renounced the world and was known as Dharmākara. Dharmākara made twenty-four vows in order to establish a 'Buddha-country' and to make sentient beings be born in that country. He attained Buddhahood after he practised the twenty-four vows and other virtuous deeds for many kalpas.

There are three ranks of those who will be born in this Pure Land of Amitābha. But men of lower ranks who have some doubts with regard to this doctrine cannot be born in this world directly, so those who want to be born in this Pure Land must believe in this sūtra and perform meritorious deeds.

All sūtras will perish after one thousand years, but only this sūtra will remain for one hundred years more than that period. During this length of years only the teaching of this sūtra will assist many to attain Buddhahood.

K. Tmr.

AMITATEJA(S), a former Buddha mentioned in a list of former Buddhas under whom Śākyamuni acquired merit while in the eighth bhūmi (*Mhvu*. I, 136. 16-17).

AMITATOSALA, a country mentioned in the *Gaṇḍavyūha Sūtra* as being situated in the south of India (p. 179). Its capital city is given as Tosala.

AMITAUJA(S), a former Buddha mentioned in a list of former Buddhas under whom Śākyamuni acquired merit while in the eighth bhūmi (*Mhvu*. I, 138. 1).

AMITAVYŪHAVATĪ, the *lokadhātu* (world system) of Amitāyurjñānaviniścayarājendra Tathāgata (*Mmk*. 303) or Amitābha Buddha. See SUKHĀVATĪ.

AMITĀYUR-DHYĀNA SŪTRA (Sūtra of the Meditation on Amitāyus), title of the English translation of the *Kuan-wu-liang-shou-fu-ching*, the Chinese translation from the original Sanskrit work (which is presumably lost) made by the Indian monk Kālayaśas in 424 A.C. The English version under the above restored Sanskrit title is by J. Takakusu in *SBE*. XLIX, pp. 159-204.

See also *Anecdota Oxoniensia*, Aryan Series, I, part ii, Introduction ix. See KUAN-WU-LIANG-SHOU-FU-CHING.

AMITĀYURJÑĀNAVINIŚCAYARĀJA, a Tathāgata who is also known as Amitāyurjñānaviniścayarājan or Amitāyurjñānaviniścayarājendra or Amitāyuviniścayarājendra (*Mmk.* pp. 7, 301, 303, 304, 426, etc.). He is evidently to be identified with Amitābha Buddha.

AMITĀYURVATĪ, the *lokadhātu* (world system) of Amitāyuviniścayarājendra (*Mmk.* 304), or Amitābha Buddha. See SUKHĀVATĪ.

AMITĀYU(S), a name for Amita Buddha. See AMITA (1).

AMITĀYUS SŪTRA (*A-mi-t'o-ching* 阿彌陀經), also known as the *Sukhāvatīvyūha*, translated by Kumārajīva in one fascicle during the Later Ch'in period, is a sūtra depicting the merits and glories of Amitābha's Pure Land, and advising people to call on his name in order to be born there. Being one of the three basic sūtras of the Pure Land sect, it was spoken by the Buddha himself without any special request.

This sūtra is very popular in China, and there are three translations in Chinese. The first, known as the *Amitāyus Sūtra* (*Taishō*, No. 366), was finished by Kumārajīva in Changan at the Hsiao Yao Yuān (the Garden of Pleasure) on the eighth day of the second month in the fourth year of Hung Shih (402 A. C.) during the Later Ch'in period. The second one, known as the Smaller Amitāyus Sūtra, was made by Guṇabhadra at the Hsin monastery in Chingchou during the Hsiao Chien period (454–6 A. C.) of the Earlier Sung dynasty, but this translation has been lost. The third translation, known as the Sūtra of Praising the Pure Land and the Reception of the Buddha (*Taishō*, No. 367) was completed by Hsüan-tsang at the Great T'zŭ Ên monastery in Changan on the first day of the first month in the first year of Yung Hui (650 A.C.) during the T'ang dynasty. The Tibetan version of this sūtra, known as the *Bde-ba-can-gyi bkod-pa*, was accomplished through the co-operation of Dānaśīla and Ye-śes sde. (It is also said to have been translated by the joint effort of Prajñā, Surendra and Ye-śes sde.)

The Sanskrit text of this sūtra was published in 1881 by Max Müller and Bunyiu Nanjio in London. In 1894 it was translated into English, under the title of *Smaller Sukhāvatī-vyūha* (*SBE.* XLIX). There are several Japanese translations, from Sanskrit, Chinese and Tibetan texts, by B. Nanjio, U. Wogihara, B. Shiio and E. Kawaguchi.

According to the Catalogue of the Tripiṭaka in the Catalogue of Buddhist Canon of the Great T'ang dynasty (*Ta-tang-nei-tien-lu* 大唐內典錄) compiled in the first year of Lin Tê (664 A. C.) of the T'ang dynasty, the three Chinese versions of this sūtra are included in the Chinese Tripiṭaka. It is stated in Vol. VI of the same Catalogue that the first translation by Kumārajīva was written on five sheets of paper, the second one by Guṇabhadra, on four sheets, and the third one by Hsüan-tsang, on ten sheets. Besides, according to the Catalogue of the Tripiṭaka in the K'ai-yüan Catalogue of Buddhist Classics (*K'ai-yüan-shih-chiao-lu* 開元釋教錄), compiled in the 18th year of K'ai Yüan (730 A. C.) of the T'ang dynasty, the number of Kumārajīva's and Hsüan-tsang's translations is the same as those mentioned above, but Guṇabhadra's translation is not included in the Tripiṭaka. Since that time, the second translation, viz., the Smaller Amitāyus Sūtra, appears to have been gradually forgotten. But in the various editions of the Tripiṭaka published since the Yüan dynasty (1280–1368 A. C.), there is the "divine mantra (Ṛddhi-mantra) for extirpating the roots of all karmic hindrances (karmāvaraṇa) in order to be born in the Pure Land" (*Taishō*, No. 368), consisting of fifteen phrases in fifty-nine characters and followed by forty-seven characters of explanation, with a note remarking that it is adapted from the Smaller Amitāyus Sūtra translated by Guṇabhadra. It is all that survives of the lost translation. The difference between Hsüan-tsang's and Kumārajīva's translations is that in Kumārajīva's translation the witnesses of Śākyamuni Buddha's true words were the Buddhas of six directions, while in Hsüan-tsang's version the witnesses were the Buddhas of ten directions. After making a comparison with the Tibetan translation and the existing Sanskrit text, we have found that Kumārajīva's translation coincides with them. There is also some difference between this one and Kumārajīva's other translation, viz., the *Amitāyus Sūtra* inscribed of old on slabs kept in the Lung Hsing monastery at Hsiang-yang. For instance, in Lung-hsu's Treatise on the Pure Land (龍舒淨土文) by Wang Jih-hsiu (王日休): fasc. I, it is recorded, "The *Amitāyus Sūtra* inscribed on slabs at Hsiang-yang written by Chên Jên-lêng of the Sui dynasty (581–618 A. C.) is commended by most people as the characters were

written very elegantly; after the words 'when one's mind is concentrated', there follow the clauses: "one should repeat the Buddha's name exclusively; and by reciting his name, one's sins will all be expiated, and for such a cause, one's good roots (*kuśala-mūla*) and blessed virtues (*puṇya*) will be extensively cultivated'; but this sentence in twenty-one Chinese characters is missing in the existing version." This inscription of the sūtra was seen by Yüan-chao of the Southern Sung dynasty (1127–1279 A. C.). In his Doctrinal Commentary on the Amitāyus Sūtra (*A-mi-t'o-ching-i-shu* 阿彌陀經義疏), he expressed his doubt that "the existing version might be incomplete". And Chieh-tu, in his Record of Hearing and Obeying the Doctrinal Commentary on the Amitāyus Sūtra (*A-mi-t'o-ching-i-shu-wên-chich-chi* 阿彌陀經義疏聞持記), expressed the same view. But the missing sentence is not found either in the Tibetan version or in the Sanskrit text, or in Hsüan-tsang's translation. In his Commentary with Extracts on the Amitāyus Sūtra (*A-mi-t'o-ching-shu-ch'ao* 阿彌陀經疏鈔), fasc. iii, Chu-hung of the Ming dynasty (1368–1644 A. C.) remarked that these twenty-one characters (supposed to be the missing words) were inserted by former commentators in explaining the sūtra. This seems credible.

As Kumārajīva's rendering of this sūtra is so lucid, fluent and highly approved by Chinese scholars, it has become the most popular version of this sūtra in China. It narrates how the Buddha once in the Jetavana Garden told the Elder Śāriputra and others of the two forms of karma (one being the resultant person, the other being the dependent environment), the merits and adornments which had been embodied in Amitāyus' Western Land of Bliss and about the guarantee that one who could concentrate one's mind on repeating the name of Amita would be born in that Land. It also relates how the Buddhas of six directions showed the sign of 'broad and long tongue' to prove the truth of what Śākyamuni Buddha had uttered, and how they would all protect those living beings (*sattva*) who called on the name of Amita.

Because Kumārajīva's translation of the *Amitāyus Sūtra* was the most popular edition in China, numerous expositors of different periods wrote commentaries based on it. Of these the important existing works are [1]: a Doctrinal Account (*I-chi* 義記) of the *AS.* by Chih-i of the Sui dynasty (581–618 A. C.). A Doctrinal Exposition (*I-shu* 義述) of the *AS.* by Hui-ching of the T'ang dynasty (618–907 A. C.). A Commentary (*Shu* 疏) on the *AS.* by K'uei-chi of the T'ang dynasty. A Commentary of Universal Praises (*T'ung-tsang-shu* 通贊疏) on the *AS.* by K'uei-chi of the T'ang dynasty. A Commentary (*Shu* 疏) on the *AS.* by Chi-yüan of the Sung dynasty (960–1279 A. C.). A Doctrinal Commentary (*I-shu* 義疏) on the *AS.* by Yüan-chao of the Sung dynasty. A Record of Hearing and Obeying the Doctrinal Commentary on the *AS.* by Chieh-tu of the Sung dynasty. A Phraseologic Explanation (*Chü-chieh* 句解) of the *AS.* by Hsin-chêng of the Yüan dynasty (1280–1368 A. C.). A Brief Explanation (*Lüeh-chieh* 略解) of the *AS.* by Ta-yu of the Ming dynasty (1368–1644 A. C.). Extracts (*Ch'ao* 鈔) from the Brief Explanation of the *AS.* by Chuan-têng of the Ming dynasty. A Commentary with Extracts (*Shu-ch'as* 疏鈔) on the *AS.* by Chu-hung of the Ming dynasty. A Decisive Comment (*I-chüeh* 已決) on the *AS.* by Ta-hui of the Ming dynasty. The Gist (*Yas-chieh* 要解) of the *AS.* by Chih-hsü of the Ming dynasty. A Study of the Commentary with Extracts (*Shu-ch'as-chieh* 疏鈔擷) on the *AS.* by Hsü Huai-t'ing of the Ch'ing dynasty (1644–1911 A. C.). The Broad, Long Tongue (*Shê-hsiang* 舌相), a Commentary on the *AS.* by Ching-t'ing of the Ch'ing dynasty. A Brief Annotation (*Lüeh-shuo* 略說) on the *AS.* by Hsü-fa of the Ch'ing dynasty. A Simple Remark (*Yüe-lun* 約論) on the *AS.* by P'êng Chi-ch'ing of the Ch'ing dynasty.

The following is a list of the lost, celebrated commentaries on this sūtra: A Doctrinal Commentary (*I-shu* 義疏) on the *AS.* by Sêng-chao of the Later Ch'in period (384–417 A. C.). An Extract (*Ch'as* 鈔) from the *AS.* by Chi-shou of the T'ang dynasty. The Solution of Ten Doubtful Points (*Chüeh-shih-i* 決十疑), by Chan-jan of the T'ang dynasty. The *Hsi-Tzŭ-Ch'ao* (西資鈔), a Commentary on the *AS.* by Chih-yüan of the Sung dynasty. An Analytical Study (*K'o* 科) of the *AS.* by Chih-yüan of the Sung dynasty. A New Commentary (*Hsin-shu* 新疏) on the *AS.* by Jên-yo of the Sung dynasty. A Guide to the New Commentary (*Hsin-shu-chih-kuei* 新疏指歸) on the *AS.* by Jên-yo of the Sung dynasty. An Analytical Study (*K'o* 科) of the *AS.* by Jên-yo of the Sung dynasty.

This sūtra is also very popular in Korea and Japan. Commentaries on this sūtra by ancient Korean masters include works by Yüan-ts'ə, Yüan-hsiao, Tao-lun, Ying-hsing, Hsüan-yi and T'ai-hsien, all of Silla (Korea).

1 *AS.* stands for *Amitāyus Sūtra*.

The commentaries by ancient Japanese masters on this sūtra are : A General Conception of the *AS*. by Genshin, A Brief Record of the *AS*. by Genshin, An Explanation of the *AS*. by Genku, and A Direct Discourse and Important Annotations on the *AS*. by Shōsō.

K. Ku.

Bibliograhy : Chi-shên of the T'ang dynasty, A Catalogue of Buddhist Sacred Books of the K'ai Yüan Period (*Taishō*, No. 2154). Chu-hung, An Abridgement of the Commentary on the Amitābha-sūtra. Fei Ch'ang-fang of the Sui dynasty, A Record of the Triple-gem of the Successive Dynasties (*Taishō*, No. 2034). Tao-hsüan of the T'ang dynasty, A Catalogue of Buddhist Canons of the T'ang Dynasty (*Taishō*, No. 2149). Wang Jih-hsiu, Lung-hsu's Treatise on the Pure Land (*Taishō*, No. 1970). Yüan-chao, A Doctrinal Commentary on the Amitāyus-sūtra (*Taishō*, No. 1761).

AMITĀYUVINIŚCAYARĀJENDRA, a name for Amitāyurjñānaviniścayarāja, a Buddha. See AMITĀYURJÑĀNAVINIŚCAYARĀJA.

A-MI-T'O-CHING, name of the Chinese translation of a Sanskrit text. See SUKHĀVATĪ-VYŪHA.

AMITODANA, one of the sons of Sīhahanu and Kaccānā, the daughter of Devadaha Sakka. He had four brothers, namely, Suddhodana, Dhotodana, Sakka and Sukka, and two sisters, Amitā and Pamitā (*Mhv*. ii, 20). His two sons were known as Mahānāma and Anuruddha (*DhpA*. IV, 124). In certain commentaries Ānanda is called a son of Amitodana (*MA*. II, 61 ; *DA*. II, 492 ; *AA*. I, 292). In Sanskrit literature Amitodana is spoken of as Amṛtodana and the father of Devadatta (*Mhvu*. I, 352). According to the *Mahāvaṃsa* (viii, 18 f.) he had another son named Sakka-paṇḍu who having heard that the Kosala king Viḍūḍabha was coming to destroy the Sakyans, fled to the further side of the Ganges and there founded a city.

A-MI-T'O-KU-YIN-SHÊNG-WANG-T'O-LO-NI-CHING (阿彌陀鼓音聲王陀羅尼經 *Nanjio*, No. 485), also known as *Ku-yin-shêng-wang-ching*, or *Ku-yin-shêng-ching*, is the Chinese version of a Sanskrit text which is presumably lost. It was translated under the patronage of the Liang dynasty (502–57 A. C.). The translator is unknown. The Chinese title has been restored by Nanjio into Sanskrit, viz., *Amitadundubhisvararāja-dhāraṇī-sūtra*.

Another version of the same text is found in Tibetan, viz., *Tshe-daṅ ye-śes dpag-tu-med-paḥi sñiṅ-po shes-bya-baḥi gzuns* ; it has been restored into Sanskrit as *Aparimitāyurjñānahṛdayanāma-dhāraṇī* (*ŌM*. No. 363). It was translated into Tibetan by the Indian Paṇḍit Puṇyasambhava and the Tibetan translation-officer Ba-tshab Ñi-ma-grags. The contents of the Chinese and the Tibetan versions are similar.

This sūtra is a biographical discourse delivered by the Buddha to an assembly of bhikṣus, when he was residing in the city of Campā. It is an expository narrative about Amitābha Buddha, the exquisite and incomprehensible luxuries of his land of Sukhāvatī, the splendour of his palace, and the names of his parents, son and disciples. The land is called Ch'ing-t'ai (清泰 or Pure and Peace), and its ruler is A-mi-t'o-fu (阿彌陀佛 or Amita Buddha). His father is known as Yüeh-shang (月上 or Candrottama), his mother as Shu-shêng-miao-yen (殊勝妙顔 or the Supreme pretty-faced Lady), and his son Yüeh-ming (月明 or Candraprabhā). Amitābha Buddha has two disciples, 'the disciple of discipline' and 'the disciple of wisdom' known as Wu-kou-ch'êng (無垢稱 or Vimalakīrti) and Hsien-kuang (賢光 or Parigrāha-prabhā), respectively.

It is said that if a person were to repeat this sūtra for ten consecutive days, he would certainly be able to see Amitābha Buddha. In other words, he would certainly be born in Sukhāvatī, the land of Amitābha Buddha (*Moc*. 65 A).

R. A. G.

AMITTABHĀ, name of Bhojanadāyaka (q.v.) thera in a previous birth as a king.

AMITTAKA, name of Bhojanadāyaka (q.v.) thera in a previous birth as a king.

AMITTATĀPANA, name of Paviṭṭha (q.v.) thera in a previous birth as a king.

AMITTATĀPANĀ a young brāhman girl who was given away in marriage by her parents to an old brāhman, named Jūjaka of Kāliṅga, in payment of a debt. At first, the old brāhman was well looked after by her. The married young brāhmans in that village observed how she was treating her

husband, though old, informed their wives about it and asked them to do the same. This idea did not appeal to them at all and they determined to drive Amittatāpanā out of the village. They started mocking her saying that she was ministering to an old man. Amittatāpanā complained to her husband. He tried to console her by promising to do all the work for her, to which she did not agree since it was not the oustom of the brāhman caste. Therefore, Amittatāpanā insisted on being provided with servants, and having informed her husband about king Vessantara who was then living in Vaṅka-hill (Vaṅka-giri), told him to ask him for a slave. Jūjaka did not appreciate her suggestion very much, saying that the long journey to Vaṅka-hill would make him tired. But Amittatāpanā, insisting that he should go, made provisions for the journey. The old brāhman set out on the journey and obtained from king Vessantara his two children Jāliya and Kaṇhajinā. But Amittatāpanā was not fortunate enough to get either the slaves or her own husband since the children were bought back by their grand-parents in the city of Jetuttara and the brāhman himself died there (*J*. VI, pp. 521 ff.).

In the present Buddha-age Amittatāpanā is identified with Ciñcamānavikā (ibid. 593).

I. K.

ĀMNĀYĀNTARA, a Sanskrit text which is extant in its Tibetan translation, the *Gdams-ṅag-gi khyad-par*, in the Rgyud (or tantra, in *Cordier*, in Rgyud-ḥgrel or tantra commentary) section of the Tengyur. Its author's name was not recorded and Abhayākaragupta and Tshul-khrims rgyal-mtshan translated the work into Tibetan. One may be allowed, however, to conjecture that this short work (of two lines only) was composed by one of the translators himself, i.e., Abhayākaragupta (*Cordier*, II, p. 381, No. 61 ; *TM*. No. 3200).

ĀMNĀYĀNUSĀRIṆĪ-NĀMA-VYĀKHYĀ, or *Bhagavatyāmnāyānusāriṇī-nāma-vyākhyāna* is a Sanskrit commentary of the *Aṣṭasāhasrikāprajñāpāramitā*, extant in its Tibetan translation, the (*Bcom-ldan-ḥdas-maḥi*) *Man-ṅag-gi rjes-su ḥbraṅ-ba shes-bya-baḥi rnam-par bśad-pa*, in the Mdo-ḥgrel (sūtra commentary) section of the Tengyur. Its author was Dpal-ldan Rgyal-po Jagattalar gnas-pa (Śrīrāja Jagaddalanivāsin). Alaṅkāradeva translated the work into Tibetan. *TM*. gives the latter Sanskrit title of the above-mentioned and names as its translator Ga-rod Tshul-khrims ḥbyuṅ-gnas, besides Alaṅkāradeva or Alaṅkadeva (*Cordier*, III, p. 285, No. 1 ; *TM*. 3811).

ĀMNĀYASĀRAPRADĪPA, a Sanskrit work mentioned only in the Peking canon in its Tibetan translation, the *Brgyud-pa sñiṅ-gi sgron-ma*, in the Rgyud-ḥgrel (tantra commentary) section of the Tengyur. Its author was Vimala, but the translator's name is not recorded (*Cordier*, III, p. 150).

ĀMNĀYAVIŚEṢA, a Sanskrit text of the *Sādhanaśataka* (*Cordier*, III, 548) which is extant in its Tibetan translation, the *Gdams-ṅag-gi khyad-par*, in the Rgyud (tantra) section of the Tengyur. The author's name is not recorded. Abhaya and Tshul-khrims rgyal-mtshan (Śīladhvajā) translated the work into Tibetan (ibid. II, p. 377, No. 36).

ĀMODANĪYA DHARMA, 'ground for rejoicing'. When the bodhisattva from this shore (*apārima*) surveys (*abhiviloketi*) the shore beyond (*pārima*), the antecedent conditions of the survey being actually present (*abhivilokana purvaṅgama dharma*), the deities of the Pure Abode (*Suddhāvāsa*) as well as other gods, headed by Indra, Brahmā and Prajāpati, obtain a great ground for rejoicing. The deities of the Pure Abode are said to rejoice considering eighteen factors on such an occasion. They are : that the great recluse (the bodhisattva) has knowledge of his associations in his former lives (*pūrvayogasampanna*), that he has knowledge of his former births (*pūrvotpādasampanna*) ; that he has the suitable birth (*yugotpāda*), the lovely birth (*kalyāṇotpāda*), the fore-most birth (*agrotpāda*), the best birth (*jyeṣṭhotpāda*), the highest birth (*śreṣṭhotpāda*), the birth consequent on his former vows (*praṇidhi pūrvotpāda*), that he has reliance (*niśraya*), a support and stay (*upadhāna, upastambha*), and the necessary conditions (*saṃsāra- sampanna*) ; that the recluse will teach the changeless dharma, the dharma of the way out (*nairyāṇika*), the transcendental dharma, the unique, the beneficently glorious (*avyāvadhyayaśa*), the profound and clear dharma, the dharma that in all respects is perfect and pure (*Mhvu*. II, 259).

W. G. W.

AMOGHACAṆḌA ('efficaciously violent'), a deity mentioned in the *Sādhanamālā* (*GOS*. XXVI, I, 3), who is to be propitiated adopting the *vajra mudrā*

('gesture of the thunderbolt') and uttering a mantra. According to the text the *vajra-mudrā* is explained thus: the right arm is stretched upright showing an angry gesture with the thumb. The mantra is *Namaḥ samantavajrāṇām trāṭ amogha-caṇḍa mahāroṣaṇa sphāṭaya huṃ bhramaya bhramaya huṃ traṭ hāṃ māṃ.*

Amoghacaṇḍa is associated with another mudrā and a mantra, too. According to this mudrā the fingers are to be clasped in the fist. The middle finger, the index finger and the tip of the thumb should touch each other slightly. The mantra to be uttered is: *Oṃ hara hara mahānimitta huṃ phaṭ svāhā.*

The angry gestures along with his name, Amoghacaṇḍa, show that he is a deity characterised by cruelty and violence.

R. A. G.

AMOGHADARŚANA (1), known as Pu-k'ung-chien-p'u-sa, or Pu-k'ung-yen-p'u-sa or Chêng-liu-p'u-sa in Chinese and Fukū Ken-bosatsu in Japanese, is one of the sixteen bodhisattvas of the Bhadrakalpa. This image is located in the second place from the left of the eastern Trilokya-vijayarāja sphere of the Vajradhātu-maṇḍala. This bodhisattva observes the sufferings and amusements of all sentient beings, through the five eyes he is supposed to possess, and he leads them to Nirvāṇa without fail. Hence he is known as Amoghadarśana or 'the one of an unfailing eye'.

His *guhya-nāma* (secret name) is Samantadarśana-vajra (P'u-chien-chin-kang; and sometimes, the name Tattva-vajra is used instead. His *bīja* (mystic syllable) is *aḥ*. His *samaya* or symbolic shape is the 'eye' which symbolises his faculty or the thought of saving all sentient beings. According to the *Ta-chêng-kuan-hsiang-man-na-lo-ching-chu-ê-ch'ü-ching* (The Mahāyāna sūtra of meditation on the various good and bad matters represented in the maṇḍala Ta-ch'êng), his complexion is whitish pink; and while his left hand is clenched and placed on the hip, he holds a lotus flower, with a human face, in his right. His mudrā takes the shape of the eye of the Buddha. His *mantra* (charm) is *Oṃ amogha-darśana svāhā aḥ.*

He also appears in the *Garbha-dhātu-maṇḍala*, and in that, too, his *guhya-nāma, mudrā,* and other characteristics are similar to those given earlier. Only his *bīja* and *samaya* differ. They are represented with *ka* or *aḥ* and a human-faced lotus, respectively, when he takes his place in the Garbhadhātu-maṇḍala.

This reference to Amoghadarśana bodhisattva's connections with the Garbhadhātu-maṇḍala is found only in the commentary of the *Mahāvairocana Sūtra*, which was composed in the Hsüan-fa-ssu temple in China (*Moc.* 4391 a).

R. A. G.

AMOGHADARŚANA (2), a nāga mentioned in the *Mahāvyutpatti* (*BB.* XIII) in the chapter called 'Dharmadeśanāśravaṇādināmāni' (ch. 138, p. 49).

AMOGHADARŚIN (1), a Buddha who belongs to the group of thirty-five Buddhas to whom all grave transgressions have to be confessed by a bodhisattva, by day and night (*āpattayo bodhisattvena pañcatriṃśatāṃ Buddhānāṃ bhagavatāmantike rātriṃ divaṃ ekākinā gurvyo deśāyitavyāḥ : Śikṣ,* p. 169).

Since moral discipline is esteemed an essential characteristic of a bodhisattva, the development by him of *bodhi-citta* (q.v.) is regarded as imperative. Bodhi-citta, with which early Theravāda Buddhism had no concern, is the basic instigation and inducing force of the Mahāyānist religious life, which unites mental enlightenment with zealous devotion to work for the benefit of others. Though it was considered to be an extensive, practical process, based on a system of intensive meditation, later it changed over to a ritual, and the personalities (or bodhisattvas) had to progress through a system of formalities, i.e., *vandanā* (worship), *pūjā* (offerings), *śaraṇāgamana* (taking refuge), *pāpadeśanā* (confession of sin), *puṇyānumodanā* (expressing the approval of merits acquired by others), *buddhādhyeṣanā* (entreating Buddhas to be the guides of all beings, ignorant as they are); and *bodhipariṇāmanā* (offering the merits acquired by him to the bodhi: *Śikṣ.* p. 290).

Amongst them *pāpadeśanā* is considered to be a quite important formality; at this have to be confessed sins and ignominious actions committed through body, speech, or thought in the past as well as in the present, in the belief that if one has not purged oneself from sin one would be born in hell (*ibid.* pp.XLIV, XLV: kārikās 17–19). One has to take refuge in the three *śaraṇas*, and in the bodhisattvas, Samantabhadra, Mañjughoṣa, Avalokita, Ākāśagarbha, Kṣitigarbha, and Vajrapāṇi (*Bc.* 66 f.), before addressing the group of thirty-five Buddhas of Confession, who are mentioned immediately afterwards (ibid. 169). Finally, one has to deliver the statement (ibid. 170) of confession of one's sins.

Since prayer and ceremony are given a most prominent part in Tibetan Buddhist rituals, *pāpadeśanā* (*dig-pa tham chad śag-par ter-chos*) is considered a primary item in the life of Tibetan Buddhists (Waddell, *The Buddhism of Tibet*, p. 353). Another ritual connected with the same group of thirty-five Buddhas is known in Tibet as the Ganges-current, the Treatise of Praise to the Thirty-five Confession-Sugatas (*Bde-bar gśegs pa sum-cu rtsalia-la bstod-dab tu byed-pa gaṅgāḥi chu-rgyun : Śikṣ.* 169 ft. nt. 3).

R. A. G.

AMOGHADARŚIN (2), 'of clear views', a bodhisattva mentioned in the *Mahāvyutpatti* (*BB.* XIII), in the chapter called *Nānābodhisattvanāmām* (ibid. ch. 23, p. 11). His name also appears in the *Niṣpannayogāvalī* (*GOS.* No. CIX), in the third list of sixteen bodhisattvas of the maṇḍala of *Durgatipariśodhana* (ibid. p. 66).

He is mentioned twice in the text (ibid. pp. 46 and 66). According to the first description, (*garbhakūṭāgāradvahih paṭṭikāyāḥ pūrvasyām padmeṣu maitreyāmoghadarśi-sarvapāyañjaha sarva śokatamonirghāta-matyo akṣobhya-sadyaśāḥ* p. 46) he is identical with his master Akṣobhya with the *bhūmisparśa-mudrā*; and according to the second (*Amoghadarśī pītaḥ sanetrambhojabhṛddakṣiṇakaraḥ katısthavāma-muṣṭiḥ*, p. 66) he is said to be of a yellowish complexion, and while he holds the lotus flower in the right hand, the left is clenched and placed on the hip.

Three bronze statuettes occur in two lamaistic pantheons (W. E. Clark, *Two Lamaistic Pantheons*, II, pp. 20, 143, 247). In the first Amoghadarśin bodhisattva shows the gesture of protection (*abhaya-mudrā*) with his right hand, while the left hand rests on the lap; in the second he is represented as being identical with Akṣobhya (*GOS.* No. CIX, 46), displaying the gesture of touching the earth (*bhūmisparśa-mudrā*) with his right hand, while the left hand rests on the lap; and in the third, he depicts the *abhaya-mudrā* with his right hand, while the left hand with its opened palm is slightly raised above his lap.

R. A. G.

AMOGHADARŚIN (3), one of 'sixteen virtuous men' who came to listen to an exposition addressed by the Buddha on the Gṛdhrakūṭa mountain at Rājagṛha (*Sdmp.* 2).

AMOGHADARŚINETRA-VIBHAṄGA, a Sanskrit work which is extant in its Tibetan translation, the *Mig-ḥbyed mthoṅ-ba don-ldan*, in the Mdo-ḥgrel (sūtra-commentary) section of the Tengyur. Its authors were Sman-pa Manho (Bhisaṅ Manthāna ?) and Varipura (Vāripūra ?) while the translator's name is not recorded. *TM.* gives the author's name as Manaho, and Ṅag-dbaṅ Phun-tshogs lhun-grub as its translator (*Cordier*, III, p. 504 No. 8; *TM.* 4443). In the Peking edition it is included among the technical works later incorporated in the canon (*Cordier*, III, 555).

AMOGHA-KRODHĀṄKUŚA-RĀJA, known as Fên-nu-kou-kuan-shih-yin-p'u-sa (忿怒鉤觀世音菩薩) or Fên-nu-kou-p'u-sa in Chinese, and Funnukō-kanzeon-bosatsu or Funnukō-bosatsu in Japanese, is the second form of Avalokiteśvara from the left side of the lower part of the Guhya-dhātu-maṇḍala.

His *guhyanāma* (secret name) is Ch'ih-kou-chin-kang (持鉤金剛). His *bīja* (mystical letter) is *sa* or *ka*. His *samaya* or symbol is an axe and a trident. His figure has three faces and four hands. The frontal aspect is flesh coloured, the left face is blue and the right one is green. Each face has three eyes and a transformed Buddha on the brow. The left upper hand has a lotus and the left lower hand has a bond. He keeps an iron trident in his right upper hand and the right lower hand makes a mudrā to satisfy the desire of all beings. He sits on a red lotus flower.

The *Mahāvairocana Sūtra*, its commentary by I-tsing, and the *She-ta-i-kue* (攝大儀軌) contain no reference to this form of Avalokiteśvara. The name Amogha-krodhāṅkuśa-rāja occurs for the first time in the *Hsüan-fa-ssŭ-i-kuei* (玄法寺儀軌). The name is believed to be identical with Hsing-hui-p'u-sa (行慧菩薩) who is one of the family of Ākāśagarbha-bodhisattva.

K. T.

AMOGHĀṄKUŚA, known as Pu-k'ung-kou-kuan-tsŭ-tsai-p'u-sa (不空鉤觀自在菩薩) in Chinese, and Fukūkō-kanjizai-bosatsu in Japanese, is the bodhisattva at the extreme west side of the lower part of the Ākāśagarbha in the Garbhadhātu-maṇḍala. He has taken a vow to trap all beings with his trident of mercy and lead them definitely to Nirvāṇa. So he is known as Amoghāṅkuśa or 'unfailing hook'.

His *guhyanāma* (secret name) is Hua-hsin-chin-kang (化現金剛), his *bīja* (mystic letter) is *sa* or *dhi*. And his *samaya* or symbol is a hook on a lotus. According to the *Pi-tsang-chi* (祕藏記). he has four faces and four hands. Of these, two faces, one on the right and another on the left, are blue in colour. The other two faces and the four hands are flesh coloured. In one of the two hands to the left, there is a lotus flower on which there is a trident, and in the other a noose (*pāśa*). One of the two hands to the right is lifted up and in it there is a trident ; in the other hand there is a thunderbolt (*vajra*).

The name of this bodhisattva is not mentioned in the *Mahāvairocana Sūtra* or in its commentary by I-tsing. His name occurs for the first time in the *Hsüan-fa-szŭ-i-kuei* (玄法寺儀軌).

In the *Ta'i-tsang-chieh-ch'i-chi* (胎藏界七集) Amoghāṅkuśa is identified with Hsing-hui-p'u-sa (行慧菩薩), but the *Taizōkai-mandara-genzushō-shi* (胎藏界曼荼羅現圖抄私) states that this is another name of An-chu-hui-p'u-sa (安住慧菩薩).

K. T.

AMOGHAPĀŚA (Chinese: Pu-k'uang-chüan-so 不空羂索; Japanese: Fukū-kenjaku), one of the six manifestations of Avalokiteśvara bodhisattva mentioned in the *Amogharāja-kalparāja* (*Taishō*, No. 1092, *Nanjio*, 317, ch. 1). Avalokiteśvara received the *vyākaraṇa* (prophecy) named *Amoghapāśa-hṛdayarājanī dhāraṇī-mantra* in the last of the ninety-one aeons of his last birth. A person who chants this mantra and prays at a statue of this bodhisattva on the eighth day of each month is assured of twenty kinds of benefit in this life and another eight at death. The mantra is recorded in the so-called *Sahaśrabāhu sahāśrākṣa Avalokiteśvara Sūtra* (*Nanjio*, 1383).

Chōen in his *Shijujo-kuketsu* (ch. 7) says that a vow made in the name of Amoghapāśa will not be without reward (*amogha*), for he is sure to be caught in the lasso (*pāśa*) of compassion of the bodhisattva. Hence his name Amoghapāśa. According to the *Hisho-kuketsu* (fasc. 15) of Kyoshun, the bodhisattva never fails to noose a sentient being in his lasso of compassion. But Jitsu-un in his *Shosonyōshō* (fasc. 8) says that Avalokiteśvara may be called Amoghapāśa when he chants the Amoghapāśa-mantra, for he assumes this form then.

Amoghapāśa is represented in a number of ways. According to the *Amoghapāśa-dhāraṇī* (*Nanjio*, 314, chs. 1 & 2) he has one head and four arms. But, sometimes, he is said to have three heads and four arms (*Amogharāja-kalparāja : Nanjio*, 317) or three heads and six arms (ibid. ch. 83). However, the most popular form in Japan has one head, three eyes and eight arms (Ejū's *Zuzōshō* and *Shosonyōshō*, fasc. 8).

In the *maṇḍala* Amoghapāśa occupies a place in the outermost square (Avalokiteśvara section) of the *garbhadhātu*. His *bīja* (symbolic letter) is the syllable *mo* ('difficult to get') and his secret name is Pāśavajra. His special symbol, the lasso, is held in the lower left hand and in the upper left hand is a lotus. In the upper right hand is a rosary, while the lower right hand holds a vase or the *karmavajra*. In six-armed statues, the two original hands are held together against the breast in the *namaskāra mudrā* (gesture of veneration).

Sometimes it is held that Amoghapāśa is an incarnation of the bodhisattvas Maitreya or Kṣitigarbha, who themselves are incarnations of the Buddha Vairocana (Shinkaku Jajusho). See *Moc.* 4387 b.—4389 b.

Alice Getty observes (*The Gods of Northern Buddhism*, p. 63) that Amoghapāśa is one of the tantric forms of Avalokiteśvara. He has one head and six to eight arms and holds such symbols as the lasso—his special symbol,--the trident, the rosary and so forth. He may wear a tiger skin and is sometimes accompanied by Green Tārā, Sudhana Kumāra, Hayagrīva and Bhṛkuṭī, an angry form of Yellow Tārā (ibid. 110). There is also a form with one head and twenty arms. She further says that Fukū-Kenjaku (Amoghapāśa) was introduced into Japan much later than the other forms of Avalokiteśvara and that he became a popular deity of the Tendai sect, but was not accepted by the Shingon sect (ibid. pp. 80, 82). However, at present, the followers of both these sects worship Fukū-kenjaku without any difference. Amoghapāśa, according to this work (p. 82), may be seated or standing, with eight (or only six) arms, and wears a high crown. The normal hands are held together in the *namaskāra-mudrā*. The upper hands hold Jizo's staff (*shakujo*) and a lotus flower. Two of the lower hands hold a rosary and a lasso while the other two are held in the *vara-mudrā* (boon-granting gesture). The symbols, however, may be differently disposed. There is a form of Fukū-kenjaku which wears the Ju-ichi-men (eleven-faced) crown, but usually he is represented with a complicated crown without faces and, may be, without the ūrṇā.

C. W.

AMOGHAPĀŚA-BALIVIDHI, a Sanskrit work which is extant in its Tibetan translation, the *Don-yod-shags-paḥi gtor-maḥi cho-ga*, in the Rgyud-ḥgrel (tantra commentary) section of the Tengyur. Its author was Śākyaśrībhadra and Rab-mchog dpal bzaṅ-po (Pravaraśrībhadra) translated the work into Tibetan (*Cordier*, II, p. 322, No. 169 ; *TM*. No. 2862). It belongs to the same cycle as the Amoghapāśa-pañcadevastotra.

AMOGHAPĀŚA-HṚDAYA, a Mahāyāna sūtra about the essence of Amoghapāśa, a manifestation of Avalokiteśvara. This religious instruction is given by the Śākyamuni on the top of Mt. Potala in the residence of Avalokiteśvara who is presenting this short sutra to 18,000 monks and a large number of bodhisattvas and devas. The moral instruction contains several mantras, said to be very efficacious, and descriptions of ceremonies during which these mantras have to be repeated. Tradition has it that this sūtra was handed down by the monk in whose residence the sūtra was preached (*AMG*. II, 333).

This text is extant in its Tibetan translation, entitled *Don-yod-shags-paḥi sñin-po shes-bya-ba theg-pa chen-poḥi mdo*, by the translators Amoghavajra and Rinchen grags (*TM*. 682). The text has been also translated into Chinese under the title *Pu-k'ung-chüan-so-chou-hsin-ching* (不空羂索呪心經) by Bodhiruci of the T'ang dynasty (*Nanjio*, No. 315 ; *Taishō*, No. 1095).

H. G. A. v. Z.

AMOGHAPĀŚA-KALPA-RĀJA, a detailed description (569 folios in the Narthang edition) of the religious rites and ceremonies connected with Amoghapāśa. The description includes that of maṇḍalas and mantras, together with verses of praise. The Tibetan version, (*Ḥphags-pa*) *Don-yod-paḥi-shags-paḥi cho-ga shib-moḥi rgyal-po*, has been translated by different people at different times, and finally revised by Chos grags dpal-bzaṅ-po and Rin-chen-grub (*AMG*. II, 335; *TM*. No. 686). There is also a Chinese translation in thirty fascicles in 78 chapters entitled *Pu-k'ung-chüan-so-shên-pien-chên-yen-ching* (不空羂索神變眞言經) which would mean Amoghapāśarddhi-vikṛti-mantra-sūtra, made by Bodhiruci between the years 707–709 A.C. during the T'ang dynasty (*Nanjio*, No. 317 ; *Taishō*, No. 1092). The first chapter of this work has been translated independently under various titles. See AMOGHA-PĀŚA-HṚDAYA.

H. G. A. v. Z.

AMOGHAPĀŚA-LOKEŚVARA-SĀDHANA, a Sanskrit text which is extant in its Tibetan translation, the *Ḥjigs-rten dbaṅ-phyug don-yod-shags-paḥi sgrub-thabs*, in the Rgyud (tantra ; in Cordier Rgyud-ḥgrel or tantra commentary) section of the Tengyur. Its author's name is not recorded, but Grags-pa rgyal-mtshan (Kīrtidhvaja) is mentioned (*Cordier*, III, p. 548) as having translated the work into Tibetan (*Cordier*, III, p. 27, No. 130 ; *TM*. No. 3435).

AMOGHAPĀŚA-MAṆḌALA-DEVA GAṆASTOTRA-VIMALAPRABHĀ-NĀMA, a Sanskrit text which is extant in its Tibetan translation, (*Ḥphags-pa*) *Don-yod-shags-paḥi dkyil-ḥkhor-gyi lha tshogs-la bstod-pa dri-ma-med-paḥi ḥod ses-bya-ba*, in the Rgyud (tantra) section of the Tengyur. The names of the author and translator are not recorded (*Cordier*, II, 302, No. 27 ; *TM*. No. 2721). It belongs to the same cycle as *Amoghapāśa-pañca-devastotra*.

AMOGHAPĀŚA-PAÑCADEVASTOTRA, a Sanskrit text which is extant in its Tibetan translation as the (*Ḥphags-pa*) *Don-yod-tshags-pa lha lṅaḥi bstod-pa*, in the Rgyud (tantra) section of the Tengyur.

There are two similar works by different authors in the same section referred to above. One is written by Candragomin and an unknown translator rendered the work into Tibetan. The other by Erapti (?) : Don-yod do-rje (Amoghavajra) and Rin-chen grags-pa (Ratnakīrti) translated the work into Tibetan (*Cordier*, II, p. 302, No. 25 ; p. 303, No. 30 : *TM*. Nos. 2720 and 2725). It has Avalokiteśvara as Mahākāruṇika for central divinity.

S. K.

AMOGHAPĀŚA-PĀRAMITĀ-ṢAT-PARIPŪRAKA-NĀMA-DHĀRAṆĪ (var. °*paripūrāya*—), a short collection of magical formulas invoking Amoghapāśa's assistance for the accomplishment of the six transcendental virtues, with verses of adoration of several Buddhas and some mantras.

The Tibetan translation *Don-yod-shags-paḥi pha-rol-tu-phyin-pa drug yoṅs-su rdsogs-par-byed-pa shes-bya-bahi gzuṅs* in three folios was made by Mañjuśrī-varma and Blo-ldan śes-rab, and was revised by Chos-kyi śes-rab (*AMG*. II, 330 ; *TM*. Nos. 687 and 903).

The references to a Chinese translation (*Nanjio*, No. 317 and *Taishō*, No. 1092) do not appear to be in respect of this work.

H. G. A. v. Z.

AMOGHAPĀŚA-POṢA DHAVIDHYĀMNĀYA, a Sanskrit text which is extant in its Tibetan translation, the *Ḥphags-pa don-yod-shags-paḥi gso-sbyoṅ-gcho-gaḥi man-ṅag*, in the Rgyud (tantra) section of the Tengyur. Its author was Śākyaśrībhadra and Rab-mchog dpal bzaṅ-po (Pravaraśrībhadra) translated the work into Tibetan (*Cordier*, II, p. 322, No. 171; *TM.* No. 2864). It has Avalokiteśvara as Mahākāruṇika for central divinity.

S. K.

AMOGHARĀJA (1), name for Amoghasiddhi. See AMOGHASIDDHI.

AMOGHARĀJA (2), a monk whose name occurs in a list of arahants who lived with the Buddha at Śrāvastī in the Jeta Grove in Anāthapiṇḍada's monastery (*Lal.* 1) and at Rājagṛha on Gṛdhrakūṭa mountain (*Svyū.* 2). Only the name is found in Buddhist Sanskrit literature.

AMOGHASIDDHI ('unfailingly successful'), one of the Dhyānibuddhas in the Mahāyāna and Tāntric sects of Buddhism.

For a clear understanding of the concept of Amoghasiddhi, the theosophical and religious thought with which this concept is inextricably mingled has to be briefly analysed. To begin with, it is seen how the process of investing the Buddha with supernatural and legendary attributes was one of the many causes for the ramification of Buddhism into two sects, the Mahāyāna and the Hīnayāna. With the Council of Kaniṣka in the 1st century A. C. the Mahāyāna form of Buddhism had its foundations firmly laid in north India. From this period onwards, Sanskrit writers like Aśvaghoṣa began to produce books on Mahāyāna Buddhism, profusely. Then, in the 2nd century A. C. Nāgārjuna, with his Mādhyamika teaching, firmly established it as a system of philosophy and religion. All these developments resulted in the original Buddha being treated not as a human being but idealistically. His deification was the next step. Gradually, he came to be treated as an omnipresent and an everlasting, primordial god, of a pantheistic type.

In the *Prajñāpāramitā Sūtras* several classes of metaphysical Buddhas and divine bodhisattvas are recognised. They are to be worshipped and prayers addressed to them. As a result of these developments arose the concept of five celestial Buddhas, the first of whom seems to have been Amitābha. As the *Saddharmapuṇḍarīka* (xii) of the 1st century A. C. refers to this Buddha, the beginning of this concept seems to have been towards the beginning of the Christian era, simultaneous with the coming into prominence of Mahāyāna. The next step in the development of this concept was that this one celestial Buddha was quintupled. Now, it had been believed by the earlier Buddhists that there were four earthly Buddhas in the past and that one more was yet to come. It was primarily in order to incorporate that one celestial Buddha (whom they had metaphysically created) to this group of five, that he was later quintupled. Also, there were some other mystical groups of five, such as the five senses, the five aggregates (*skandha*), the cardinal points (with centre as the fifth), etc. Amoghasiddhi is the fifth in this group of celestial Buddhas. The other four are Vairocana, Akṣobhya, Amitābha and Ratnasambhava.

Although this grouping of the Buddhas started with that of the five as explained above, there were later developments in which the number of Buddhas varied from five to six, seven and nine.

This system of the five Dhyānibuddhas, with all its theories of symbolism, is fully enumerated in the *Guyhasamāja* Tantra. The theories connected with this system took various forms in the Mahāyāna schools of Buddhism in north India.

In Nepal, for instance, the five Dhyānibuddhas were connected with the theory of the Ādibuddha. According to this theory, the professors of which were called Aiśvarikas, the Dhyānibuddhas are reflexes or emanations of the Ādibuddha who is regarded as the self-existent, infinite, omniscient and universal spirit very much like the Brahman of the Upaniṣads. One of the attributes of the Ādibuddha is that he possesses five kinds of wisdom (*jñāna*), due to which fact he is designated *pañcajñānātmika*. By means of these five kinds of wisdom he was capable of creating, by successive acts of meditation (*dhyāna*), the five Dhyānibuddhas. According to Hodgson [1] the five kinds of *jñāna* and the Dhyānibuddhas corresponding to these are:

jñāna	*Dhyānibuddha*
Suviśuddha dharma dhātu	Vairocana
Adarśana	Akṣobhya
Prativeksaṇa	Ratnasambhava
Śānta	Amitābha
Kriyānusṭhāna	Amoghasiddhi

1 *Essays on the Languages, Literature and Religion of Nepal and Tibet*, pp. 27–28.

This dhyāna of creation, according to Hodgson, is designated by the generic name *lokasamsarjana*, and, when it is repeated five times, the five Dhyānibuddhas come to be. They too, like the Ādibuddha, are celestial and quiescent. These Dhyānibuddhas, however, did not receive from the Ādibuddha the active powers of creation and government of the empirical world. This responsibility was cast upon the five metaphysical bodhisattvas created by the same omnipotent Ādibuddha. Thus, there are five metaphysical bodhisattvas who are the tertiary and active authors of creation, corresponding to each of the five Dhyānibuddhas, as follows:

Dhyānibuddha	*Bodhisattva*
Vairocana	Samantabhadra
Akṣobhya	Vajrapāṇi
Ratnasambhava	Ratnapāṇi
Amitābha	Padmapāṇi
Amoghasiddhi	Viśvapāṇi

Out of these five creations which are perishable, the three belonging to the first three bodhisattvas have taken place already. The present creation is the work of the fourth bodhisattva. Once the existing creation has run its course and perished, the fifth bodhisattva, Viśvapāṇi, whose Dhyānibuddha Amoghasiddhi is being presently discussed, will assume the role of creating the next world.

Thus, it is seen that the Dhyānibuddhas and their respective bodhisattvas stand in the relation of fathers and sons to each other [2]. In other words, the Dhyānibuddhas are the spiritual fathers of the bodhisattvas, and Viśvapāṇi is the spiritual son of Amoghasiddhi.

These sets of five Dhyānibuddhas and their bodhisattvas were conceived so as to correspond to the five earthly (*mānuṣi*) Buddhas, four of whom are believed to have been born in the world within this *kalpa*. These five human Buddhas are: Krakucchanda, Kaankamuni, Kāśyapa, Śākyamuni and Maitreya. Of these the first four have been born in the world already and the present dispensation is that of Śākyamuni. The fifth, Maitreya, is yet to come. Amoghasiddhi, who is here discussed, is the Dhyānibuddha, the spiritual progenitor, of this future Buddha Maitreya, who is now biding his time in the Tuṣita heaven to make his appearance in the world when the appointed time comes.

2 Ibid. p. 28.

Once the world is destroyed at the end of this dispensation of Śākyamuni, Viśvapāṇi, the bodhisattva of Amoghasiddhi, will recreate it for Maitreya to appear. These mānuṣi-Buddhas, once their term of office is over, are believed to get themselves absorbed into the Ādibuddha and attain Nirvāṇa thereby. Although a human Buddha achieves the supreme enlightenment by virtue of the constant practice of the *pāramitās* as a bodhisattva, this enlightenment is regarded by the followers of the Ādibuddha system [3] only as a particle of the essence of the Ādibuddha. Hence Maitreya, the mānuṣi-Buddha of Amoghasiddhi, will be part of his essence.

There were other Mahāyanā sects which developed a somewhat different theory regarding the three categories of Buddhas and bodhisattvas.

Those Mahāyāna sects which did not accept the theory of the Ādibuddha adopted the theory (*trikāyavāda*) of the three bodies (*kāya*) of the Buddha in order to explain the hierarchy of Buddhas and bodhisattvas. According to this system, each Dhyānibuddha is believed to possess three distinct bodies (*trikāya*) representing three different concepts. Thus, the material body of the human (*mānuṣi*) Buddha living on earth is subject to all the laws of nature such as birth, decay and death. This body is technically called the *nirmāṇakāya* or the created body. This is the aspect of practical enlightenment and of the Buddha represented in the human world in tangible and palpable form, for both the other aspects are supramundane. Thus, the five human Buddhas referred to above are the *nirmāṇakāya* state of the practical *bodhi* of the five Dhyānibuddhas. The Dhyānibuddha Amoghasiddhi will, therefore, have the potential human Buddha Maitreya as representative of his *nirmāṇakāya* manifestation.

The second body is a metaphysical concept in which Dhyānibuddhas are conceived as being of perfect abstractness and purity. It is not a body in the material sense. This metaphysical body is a form of deification of the dharma and as such it is technically designated *dharmakāya*. Hence, Amoghasiddhi, as a Dhyānibuddha, represents this metaphysical aspect (*dharmakāya*) of the would-be Maitreya Buddha. The Dhyānibuddhas are believed to be in Nirvāṇa, in a state of quiescence.

The third body is represented by the dhyāni bodhisattvas who too constitute an abstract

3 Alice Getty, *The Gods of Northern Buddhism*, p. 9.

concept like the Dhyānibuddhas. The dhyāni bodhisattvas are conceived as the reflexes of the Dhyānibuddhas and to be quiescently present in the *rūpadhātu* heavens. *Sambhogakāya* is the technical term by which these bodhisattvas are designated. This body (*kāya*) is considered to be in a state of supreme happiness (*sambhoga*) as the state of reflected *bodhi*. Accordingly, Viśvapāṇi, the bodhisattva of Amoghasiddhi, represents the *sambhogakāya* of Amoghasiddhi.

In the descending order of importance the Dhyānibuddha, as representing the *dharmakāya*, is the first 'body' in the *trikāya* theory. It is believed to dwell in the *arūpadhātu* heaven. This existence is not material but quiescent. It is the inner, enlightened body of the Buddha. According to the Yogācāra doctrine of Asaṅga, the dharma promulgated by the *mānuṣi* Buddha (*nirmāṇakāya*) is exoteric, while the esoteric aspect is preached by the Dhyānibuddha as the *dharmakāya* [4].

With the adoption of this theory of the group of five Buddhas by the Tāntric Buddhists, it became more and more complex by new theories being added to it. By the 6th century A. C., the element of worshipping the female energies (*śakti*) had been adopted by the Tāntric Buddhists to a great extent [5]. Once the Dhyānibuddha system found a place in Tāntric Buddhism, all these celestial Buddhas were allocated a *śakti* (female energy) each as follows :

Dhyānibuddha	*Śakti* [6]
Akṣobhya	Locanā
Vairocana	Vajradhatviśvarī
Ratnasambhava	Māmakī
Amitābha	Pāṇḍarā
Amoghasiddhi	Ārya Tārā

Beginning with the allocation of female partners to the Dhyānibuddhas, the mystic symbolism of Tāntric Buddhism began to expand and develop these theories in every possible sphere. Consequently, in the hands of the Vajrayānists these concepts of the metaphysical Buddhas received very lavish treatment. All this resulted in the development of an extensive pantheon in Tāntric Buddhism.

4 ibid. p. 26.

5 L. A. Waddell, *Buddhism of Tibet*, p. 14.

6 It has been suggested that Prajñā rather than Śakti is the appropriate term. — G. P. M.

In the Tāntric work *Guyhasamāja* is found the concept of the extensive Buddhist pantheon properly crystallised. It is here that the five Dhyānibuddhas, their entourage and their functions are clearly described for the first time [7]. How the idea of the Dhyānibuddhas was enriched by the Tāntric Buddhists with their concepts of *śaktis*, *mantras*, etc., is clearly seen in the first two chapters of the *Guyhasamāja* tantra [8]. Full use is made of their mystic symbolism to develop these ideas and give the Dhyānibuddhas a definite place in their teaching. In the *Sarvatathāgata maṇḍala* of the *Guyhasamāja* tantra, as described in the 1st and the 2nd chapters, the five Dhyānibuddhas take their due positions in the maṇḍala, and give an account of the *bodhicitta* (thought of enlightenment), each in turn. Amoghasiddhi takes his position in the north, which is his direction, and gives the following account of *bodhicitta*.

Prakṛtiprabhāsvarā dharmāḥ
suviśuddhā nabhaḥ-samāḥ
na bodhirnābhisamayamidaṃ
bodhi-nayaṃ dṛḍhaṃ [9].

'All objects are resplendent by nature and as pure as the sky. The thought where there is neither enlightenment nor comprehension is designated *bodhicitta*.'

Another important aspect is the fact that the five Dhyānibuddhas were regarded as the progenitors of the five families (*kula*) to which the five human Buddhas belong. The Dhyānibuddhas, their bodhisattvas and the human Buddhas were allocated to their respective kulas. The five kulas referred to are : anger (*dveṣa*), delusion (*moha*), lust (*rāga*), wish-conferring (*cintāmaṇi*), and opportunity (*samaya*) [10]. These were later designated as achievement (*tathāgata*), diamond (*vajra*), gem (*maṇi*), lotus (*padma*) and action (*karma*). The family which was produced by Amoghasiddhi is the last *kula*, called *karma*, to which the entire entourage of Amoghasiddhi belongs.

Another important aspect of this symbolism is seen in the case of the five Dhyānibuddhas when they were presented as deifications of the five aggregates (*skandha* : *rūpa*, *vedanā*, *saṃjñā*,

7 *Guhyasamāja Tantra* (ed. B. Bhattacharyya), ch. 1 and 11.

8 ibid. pp. 11-13.

9 ibid. ii, p. 13.

10 ibid. i., p. 6.

saṃskāra and *vijñāna* [11]. Gradually, these deified skandhas, in the form of the five Dhyānibuddhas, were anthropomorphised and were regarded as existing from eternity. As this type of teaching assumed more or less a polytheistic form, the theory of the Ādibuddha, first evolved in Nepal, also was grafted into Tāntric Buddhism, with Vajradhara as the Ādibuddha, thus giving the whole teaching a monotheistic look. Each of the Dhyānibuddhas further has his own colour, *mudrā*, *vāhana*, symbol, etc.

When Amoghasiddhi is represented iconographically or in paintings his left hand lies on his lap with the palm upwards and the right hand showing the gesture of fearlessness or protection (*abhaya mudrā*). His colour is green and his direction the north. In the *sarvatathāgata-maṇḍala* described in the first chapter of the *Guyhasamāja* tantra, he is accordingly placed in the northern direction of the maṇḍala. Consequently, in the stūpa, which is conceived as the symbol of the universe, his place is also in the north, with Vairocana or another of the Dhyānibuddhas at the centre, and the other three Buddhas in the three other cardinal points. In the tantra referred to above, the central position is given to Akṣobhya, but Amoghasiddhi is throughout in the north, and it is noteworthy that he is never given the place of the Ādibuddha by any of the sects [12]. His conveyance (*vāhana*) is a pair of *garuḍas* and his recognition symbol a double thunderbolt (*viśvavajra*). According to Bhaṭṭāchāryya [13], sometimes a serpent with seven hoods is represented in the background with the expanded hoods making an umbrella over him. It is an interesting fact that the members of the family (*kula*) whom he fathers are all females, except of course his dhyāni bodhisattva, Viśvapāṇi. Two such female emanations of Amoghasiddhi are Khadiravaṇī Tārā and Parṇaśavarī [14]. The fact that Amoghasiddhi is never given the central position, which is mostly occupied by Akṣobhya or Vairocana, indicates that he was treated as being somewhat inferior to these Dhyānibuddhas. In the vajradhātu maṇḍala of the *Sarvatathāgata-tattva-saṃgraha* [15] (ch. ii) the central position is occupied by Vairocana. When a particular Dhyānibuddha occupies his due position in the maṇḍala it is implied that the various concepts associated with him too are present there: i.e., the deities of the particular family, his *mudrā*, *mantra*, etc. For the invocation of any deity, any of the Buddhas or any manifestation of theirs, the *bīja mantra* of that particular deity has to be used. The selection of the deity for invocation depends upon the requirements of the worshipper at a particular time. Thus, if Amoghasiddhi or any of his emanations has to be invoked, the *bīja mantra*, the *mudrā*, etc., belonging to his family have to be used [16].

These various aspects associated with Amoghasiddhi and the connected concepts can be summarised as follows: The direction in which he presides is always the north. His *śakti* (female partner) is called Āryatārā, through whom he produces his family (*kula*) designated *karma*. The celestial bodhisattva who executes his powers of creation, is Viśvapāṇi and he will be represented on earth by the future Buddha Maitreya (mānuṣi Buddha). His colour is green and as such all the members of his family are given this same colour. He has the double thunderbolt (*viśvavajra*) as his symbol which he holds in his hand whenever he is represented iconographically. His gesture (*mudrā*) being that of fearlessness (*abhaya*), his right hand indicates this in his representations. The wisdom (*jñāna*) attributed to him is that of activeness (*kriyānuṣṭhāna*), through which he was created by the Ādibuddha. He is the personified deity of the fourth aggregate (*skandha*), *saṃskāra*, the other four being allocated to the four remaining Dhyānibuddhas. Out of the evils, he represents that of envy (*īrṣyā*). He symbolises the fourth element (*bhūta*), the earth (*pṛthivī*), and the sense (*indriya*) associated with him is that of smell (*gandha*). He has a pair of *garuḍas* as his support (*vāhana*) and his *bīja mantra*, by which he is to be invoked is *la*.

It is seen in this symbolisation how the three original evils, *rāga*, *dveṣa* and *moha*, have been quintupled by the addition of *krodha* and *īrṣyā* to

11 *Jñānaviśuddhi* (p. 41): pañcabuddhasvabhāvatvāt
pañcaskandhā jināḥ smṛtāḥ
dhātave locanādyāstu
buddhakāyastato mataḥ

Sādhanamālā: pañcaskandhā pañcatathāgatasvarūpā bhāyante. (Quoted from Bhaṭṭācaryya's introduction to *Sādhanamālā*, p. cxxiv.)

12 B. Bhaṭṭācharyya, *An Introduction to Esoteric Buddhism* p. 145.

13. ibid. p. 144. See also Getty, op. cit. 41.

14. ibid. pp. 145-46.

15. D. L. Snellgrove, *Buddhist Himalaya*, p. 66.

16 For Tibetan and Japanese representations, see Getty, loc. cit.

make them fit into the group of five. In like manner, the other four Dhyānibuddhas, too, have each one of these concepts relating to them.

In the maṇḍala when one of the five elements predominates, the deity to be invoked is considered to be the emanation of the particular Dhyānibuddha who presides over the element involved. Hence the worshipper, too, has to select the deity for invocation in accordance with his nature. Amoghasiddhi, or a member of his family, is to be invoked if the votary has a preponderance of the element of *saṃskāra*, which is the *skandha* of Amoghasiddhi.

In iconographical representation, the Dhyānibuddhas are placed in their respective places on the base of the *caitya* and the images can be identified and distinguished from one another by the various characteristics pertaining to each Buddha such as the *vāhana*, *mudrā*, etc. All of them are shown in the meditative posture, seated on the lotus. Thus Amoghasiddhi is represented with his legs closely locked with the soles of his feet turned upwards. The left hand lies on his lap with the palm upwards, holding a double thunderbolt (*viśvavajra*) which is his symbol. The right hand is raised in the *abhaya-mudrā*, indicating protection. When he is represented with his *śakti* Āryatārā, he is locked in embrace with her.

A deity of any family represented in art bears on the head the Dhyānibuddha of that particular family.

In Japanese Buddhism the term Dhyānibuddha is not in vogue[17], but four of the Dhyānibuddhas, including Amoghasiddhi, are treated as manifestations of Vairocana.

A. G. S. K.

AMOGHAVAJRA (1), a bodhisattva represented in the Susiddhi square of the *Garbhadhātu-maṇḍala*. The origin of this bodhisattva is not clear. Though he now occupies a place in the *Garbhadhātu-maṇḍala* or the maṇḍala of *Mahāvairocana Sūtra*, yet even his name does not appear in that sūtra and the commentaries on it. Some Chinese commentators of esoteric Buddhism have identified him with Vajrarāja (or Amoghavajra) bodhisattva of the *Vajradhātu-maṇḍala* and defined him as one of the four disciples of Akṣobhya Tathāgata. In Japan also, this interpretation was accepted and confirmed further ; for example, his mantra is the same as that of Vajrarāja bodhisattva : *Oṃ Vajrarājāya*, and his mudrā is also the *ākarṣaṇa mudrā* of Vajrarāja bodhisattva (see *Taizōkai-shichishū* 胎藏界七集). But, according to the present material of the picture of *Garbhadhātu-maṇḍala*, his figure is represented with both hands joined together, crossing the small and ring-fingers of both hands, stretching the middle and index-fingers and bending the thumbs slightly, putting both hands on his chest, while turning them down. He sits on a great, red lotus flower.

His virtue is said to destroy every kind of defilement and prejudice of sentient beings by his Wisdom of Non-attachment (*śūnyaprajñā*) ; and this is done always, without fail, whence his name *Amogha* (unfailing).

His secret name (*guhyanāma*) is *Karmavajra* (or *Pien-shih chin-kang* 辯事金剛) and his *bīja* is *hūm*, or *ja* or *jaḥ*.

As has been mentioned above, the origin of this bodhisattva in India is not clear, but the first book which describes him in detail in China is the *Hsüan-fa-ssŭ-i-kuei* (玄法寺儀軌, or the commentary on the *Mahāvairocana Sūtra* compiled at the Hsüan-fa-ssu temple, about 8th century A. C.).

S. K.

AMOGHAVAJRA (2), an eminent scholar. Besides his 'baptismal' name, he was also known as Chih-tsang (智藏) or Amoghajñāna, generally simplified as Amogha. According to Chinese tradition he was born in Siṃhala (Ceylon), in the first year of the Shên-lung period of the T'ang dynasty (705 A. C.) and became a monk in his youth. At the age of fourteen, he met the master Vajrabodhi in the country of Yavadvīpa (Java) and came with him to China. In 720, they arrived at Lo-yang[1]. In 724, when Amogha was twenty, he accepted ordination of the Sarvāstivāda school at the Kuang-fu temple in Lo-yang. During the next eighteen years, he studied the disciplinary

17 See s.v. AKṢOBHYA—G. P. M.

1 This is based on *The Catalogue of Buddhist Books Collected at the Chên-yüan Period* (貞元釋教錄) fasc. 15. According to the *Memoir of Amogha, The Tripiṭaka-bhadanta* 不空三藏行狀 written by Chao Ch'ien, Amogha was a native of the Western Region, and came to China with his uncle, travelling over Wuwei and T'ai-yüan in his tenth year and met Vajrabodhi when he was thirteen.

rules and the various sūtras and śāstras both in Sanskrit and Chinese; at the same time he helped Vajrabodhi as an interpreter in his translations. For instance Vajrabodhi's translations of *Mañjuśrī-pañcākṣara-hṛdaya-dhāraṇī-varga* (*Taishō*, No. 1173) and *Avalokiteśvara-cintāmaṇi-bodhisattva-yogadharma-mahārtha* (ibid. 1087), completed in 730, were produced with Amogha's assistance.

In 741, the emperor Hsüan-tsung issued an edict permitting Vajrabodhi and his disciples to go back to India. On the way from Chang-an to Lo-yang, however, Vajrabodhi fell ill and died on the 30th day of the 8th month of that year. Amogha, following the will of his late master, still hoped to go back to India, when an order came from the court, entrusting him with a message of the state to Siṃhala. Thereupon he went to Canton and, in the twelfth month, he embarked on a vessel of Kurun, taking with him the imperial message. He was accompanied by thirty-seven disciples including both monks and laymen such as Han-kuang, Hui-pien and others. It took him less than one year to reach Siṃhala through the country of Ho-ling (the middle part of the island of modern Java). The Siṃhala king Silāmegha (Aggabodhi VI, 733–72 A. C.)[2] received him with special honours as an envoy from the Great Empire of T'ang, and lodged him in the monastery of the Buddha's Tooth Relic. There Amogha sought the help and guidance of the Ācārya Samantabhadra and applied to be given the ceremony of 'baptism' (*abhiṣeka*) again. He and his disciples, Han-kuang and Hui-pien, were received into the shrine at the same time and spent more than three years in learning the esoteric dhāraṇī, the three kinds of secrets, the methods for the protection of the body, the five classes of mudrās, the kalpa of maṇḍalas, the thirty-seven devas in the Vājradhātu-maṇḍala, the Yoga-homa and other matters. Furthermore, he made extensive searches for the esoteric texts and various sūtras and śāstras, obtaining eighty sūtras on the dhāraṇī teachings (e.g., *Vajra-śekhara-yoga-sūtra*, etc.) and twenty books of the sūtras and śāstras of both Mahāyāna and Hīnayāna doctrines, a total of 1,200 fascicles[3].

Later, on his journey back to China, Amogha was requested by king Silāmegha to present some local produce as gifts, together with a message of greeting to the emperor of T'ang. Accompanied by a deputy minister, named Mitra, Amogha started for China, taking with him the king's gifts and the Sanskrit texts. In 746 he arrived in Chang-an. At first he was asked in an imperial edict to pursue the work of translation and to establish a place to confer *abhiṣeka* at the Ching-ying temple. In 750 he was again asked by the emperor to go back to his native land, but sickness delayed him on the way at Shao-chou. Three years later, at the request of the general Ko-shu Han, prince of the Hsi-p'ing satrapy, the emperor Hsüan-tsung once more summoned him back. He had rested only about one month at the Pao-shou temple in Chang-an, when he was again asked to go to the Ho-hsi region, where he was lodged in the K'ai-yüan temple in the Wu-wei district, engaging in translation and conducting ordination. In 753, another monk, Li-Yen (利言 also written as 禮言), a disciple of Dharmacandra, who composed a book entitled *Fan-yü-tsa-ming* (梵語雜名), Miscellaneous Sanskrit Terms, was invited to assist him in translation.

In 756, Amogha was summoned to the court by the emperor Su-tsung and then he established a place for performing *abhiṣeka* at the Hsing-shan temple. When Chang-an fell into the hands of the rebel troops of An Lu-shan, Amogha kept up a secret communication with the emperor. Upon the latter's re-entry into the capital, special favours were lavished upon him. In 758, Amogha submitted another memorial proposing to start a thorough search for Sanskrit texts for restoration, translation and propagation. By an imperial edict, all Sanskrit texts brought back of old by such masters as the 'All-enlightened One' (Hsüan-tsang), I-tsing, Śubhakarasiṃha, Bodhiruci, Ratnajaya and others, all original texts scattered and preserved in the T'sū-ên temple, Chien-fu temple, etc., of the central capital (Chang-an), in the Shêng-shan temple, Ch'ang-shou temple, etc. of the eastern capital (Lo-yang), and in the monasteries and villages of various districts of the whole empire were all brought together and entrusted to Amogha to be translated. In the Hsing-shan temple there was a collection of Sanskrit texts on a very large scale during the T'ang dynasty. The greater part of this vast collection was later lost in the destruction of the temple during the persecution of Buddhism in 845 (the 5th year of the Hui-chang period of the emperor Wu-tsung).

2 According to Yüan Chao's *Sung-kao-sêng-chuan* (Univ. of Ceylon *History of Ceylon*, I, pp. 64, 319, 326).—G.P.M.

3 According to the memorial that Amogha submitted to the Throne in 774, the collection comprised 100,000 ślokas of the *Vajraśekhara-yoga Sūtra* and more than 500,000 ślokas of the mantras, scriptures and śāstras of various schools.

During the seventeen years after the restoration of the emperor Su-tsung, Amogha enjoyed very high honour and reverence in the court as well as among the common people. He extensively translated both exoteric and esoteric works, performed *abhiṣeka* and gave instruction, bringing Buddhism to an eminence so far unattained. In 766 A. C., when far advanced in years, he sent his disciple Han-kuang to Wu-t'ai Shan (Mountain of Five Terraces) to build the Chin-ko temple dedicated to the bodhisattva Mañjuśrī and thereafter construct the Yü-hua temple. Upon his request, a body of twenty-one monks was established in each of the five temples (including the two mentioned above) of that sacred mountain, which became the centre of esoteric Buddhism in China. On the 15th day of the sixth month of the 9th year of the Ta-li period (774), Amogha 'entered Nirvāṇa' in the posture of *mahāmudrā*, in his seventieth year. The emperor Tai-tsuang conferred upon him the title of Ssŭ-k'ung (司空 Official of the First Rank) in addition to a posthumous title of Ta-pien-chêng (大辯正 Great Master of Eloquence). After his cremation, hundreds of relics were collected; eighty grains of them were presented to the imperial palace. In 781, with the permission of the emperor Tê-tsung, his disciple Hui-lang erected a monument for him in the Hsing-shan temple. On it was inscribed a panegyric composed by Yen-Ying, one of his disciples, while the penmanship was done by the calligrapher Hsü Hao, duke of the K'uai-chi Satrapy.

Amogha's disciples were numerous. Han-kuang, Hui-pien, and others joined him before he went to Simhala. Especially during the twenty-nine years after his return to China till his death, pupils under his instruction were innumerable. Yet among them, except the two who had died earlier, there were only six (known then as the Six Philosophers) whom Amogha considered as having mastered the dharmas of the five classes. They were Han-kuang of the Chin-ko temple, Hui-ch'ao of Silla (Korea), Hui-kuo of the Ch'ing-lung temple, Hui-lang of the Ch'ung-fu temple and Yuan-chiao and Chüeh-ch'ao both of the Pao-shou temple. Of these, Hui-lang was the most advanced in age and, in consequence, after Amogha's death succeeded to Amogha's chair as the master for the younger learners. A host of his other disciples, such as T'an-chên, Hui-hsü and others, have left their names in various records. One of these disciples, Hui-lin, native of Kashgar, compiled a Buddhist dictionary: The Pronunciations and Meanings of Words and Terms used in All Scriptures (*I-ch'ieh-ching-yin-i* 切經音義) comprising 100 fasc Furthermore, many commentarial works were produced by such eminent monks as Liang-fên, Ch'ien-chên, Fa-Ch'ung and others, who had participated in Amogha's work of translation and thus had obtained the chance of receiving his instruction. A series of emperors of the middle T'ang dynasty, e.g., Hsuan-tsung, Su-tsung, Tai-tsung and Tê-tsung (then the crown prince), either received *abhiṣeka* from him or even directly gave their services in his task of translation. Noblemen and high officials, such as the general Ko-shu Han, prince of the Hsi-ping Satrapy, Tu Mien, duke of Chêng, Li-Pao-yu, deputy generalissimo and viceroy, Yen Ying, chief censor of the court, and Madame Chang, Lady of the state of Têng, all acted as earnest patrons in Amogha's work of translation and propagation. Chao Ch'ien, a member of the Imperial Academy, composed the Memoir of Amogha the Tripiṭaka-bhadanta ; Li Yüan-ts'ung, the Lung Wu general who had received the precepts from Amogha for over thirty years, was ordered by an imperial edict to take charge of his funeral; while an imperial eunuch Li Hsien-Ch'eng, who had received from Amogha the kalpa of bodhisattva Samantabhadra, was appointed to act as his 'permanent guardian'. The memoir written by Chao Ch'ien asserts that Amogha had presided as a master of *abhiṣeka* for more than forty years, pupils who had received his instruction were innumerable, and that the number of those who had been ordained amounted to two thousand. Hence he might also be rightly regarded as a great master of the Sarvāstivāda school of that time.

In studying Amogha's philosophical thoughts and theories, one factor to be noted is that he came to China in his early youth and hence was able to join in the Chinese language and culture, an advantage which other ancient foreign translators lacked. The sectarian rivalries among the Buddhists at that time and the growing prevalence of the esoteric doctrines gave rise to a general demand for discrimination and unification. This circumstance Amogha deeply appreciated during his long stay in China. From his translations, it can be discerned that he spent his whole life trying to bring about this unification and accomplished much by his endeavours. Though in the eyes of the succeeding ages, he was a patriarch of the esoteric school, yet, in his translations, he did not by any means show a partial inclination to the esoteric doctrines at the expense of the exoteric, his consideration

being only that the mantric method is a more efficient expedient than the exoteric in practice and achievement.

The translations of Amogha may be classified under several categories : (1) works pertaining to the exoteric teachings, (2) works pertaining to the miscellaneous esoteric, (3) works concerning the Vajradhātu (Eternal Element of the Universe), (4) works concerning the doctrine of the Great Joy (*Mahā-sukha*) and (5) miscellaneous works. The following is a brief account for each of these classes :

1. **The Exoteric Works.** Before the time of Amogha, the translations of the three great classes of sūtras that comprise the principal tenets of Mahāyāna Buddhism (viz., the *Prajñāpāramitā*, the *Avataṃsaka* and the *Mahāsannipāta*) had been basically completed. With a view to expounding the unexhausted contents of the *Prajñāpāramitā*, Amogha produced a revised translation of the *Raṣṭrapāla-prajñāpāramitā-sūtra* (*Taishō*, 246) in 765 A. C. Again, in order to link up the theories of the *Buddhāvataṃsaka-sūtra*, the *Druma-kinnara-rāja-paripṛcchā-sūtra*, the *Śrīmālādevī-siṃhanāda-sūtra*, etc., Amogha re-translated the *Ghana-vyūha-sūtra* (*Taishō*, 682) in 765 ; and in order to make discriminations among the Mahāsannipāta doctrines, he re-translated the *Gagana-gañja-paripṛcchā-sūtra* (*Taishō*, 404) in 766. *The Mañjuśrī-buddha-kṣetra guṇa-vyūhālaṅkāra-sūtra* (*Taisho*, 319) was translated again by him in 771, to strengthen the current belief as shown both in the exoteric and the esoteric works and in the Chinese and the Indian traditions, that China is the land under the patronage of the bodhisattva Mañjuśrī. Besides these, the following translations may also be included in this exoteric category : (1) *Maitreya-bodhisattva-bhāṣita-mahāyāna-nidāna-śālistambha-upamāna-sūtra* (*Taishō*, 710) (2) *Mahāyāna-nidāna-śāstra* by Ullaṅgha (*Taishō*, 1653) ; (3) *Rājadharma-nyāya-sūtra*, spoken by the Buddha for the sake of king Udayana (*Taishō*, 524) ; (4) *Mahāvaipulya-tathāgata-garbha-sūtra* (*Taishō*, 667) ; (5) *Mahārya - mañjuśrī - bodhisattva - buddha-dharmakāya-praśaṃsāpūjā* (*Taishō*, 1195) and (6)*Śatasahasragāthā-mahāsannipāta-sūtra-kṣitigarbha-bodhisattva - paripṛcchā - dharmakāya - stotra* (*Taishō*, 413). The translation of these sūtras and śāstras provided classical bases and definitions for the several important theoretical categories in the current procedure of his time, e.g., nidāna, rājadharma-nyāya, tathāgata-garbha, dharmakāya, etc.

2. **The Miscellaneous Esoterics.** The so-called miscellaneous esoteric works generally denote those canonical works and rites that are not included in the two main classes of texts pertaining to the Vajradhātu and the Garbhadhātu. It is, however, a term that was formed at a rather late period, when the kalpas of the two main classes (the Vajradhātu and the Garbhadhātu) had already obtained special veneration. This classification was not yet definitely settled at the time of Amogha, who not only held these so-called miscellaneous esoteric works in high esteem but actually made much effort to promote their positions in the current dharmas. When he first returned to China from Ceylon (in 754 A. C.), he selected for translation a series of works belonging to the system of the *Vajra-mahā-maṇḍala-sūtra*, e.g., the various sūtras and modes demonstrating the *Ekākṣara-buddhoṣṇiṣa-kalpa*, to be translated. In it, the practice of contemplating upon the *satya-devatā* as emerging from the sun-disc, advances a method different from that commended by the kalpa of the *Garbhadhātu* wherein the practiser is to contemplate upon the moon-disc on the lotus, and that commended by the kalpa of the *Vajradhātu* wherein the contemplation is to be focussed upon the lotus in the moon-disc. In fact, the contemplation of the sun-disc is an older tradition in both the exoteric and the esoteric texts, whereas the contemplation of the moon-disc became popular only after the ascendency of both the *Vajradhātu* and the *Garbhadhātu*. Amogha's maintaining the Thirty-seven Āryas as emerging from the nature of Samantabhadra-vajra of Śākyamuni (see his Treatise on the Emergence of the 37 Āryas) and his regarding Uṣṇiṣacakra-dharma as the sole supreme one will serve to show his esteem for this system of practice. Besides, he also produced extensive translations on the various methods of the Mañjuśrī mantras, e.g., the *Yamāntaka*, the *Garuḍa*, the *Mārīci*, etc., all of which may be included under the category of the miscellaneous esoteric works. The names of the canons and rites of this system which are numerous need not be given here in full (see *Chên-yuan Catalogue*, fasc. 14).

3. **Works concerning Vajradhātu.** The kalpa of the *Vajradhātu* was the principal sphere of Amogha's early studies under Vajrabodhi. It also formed the basis on which he developed his learning in later years. According to the Outline of the Eighteen Assemblies in the *Vajraśekhara-yoga-sūtra* (*Chin-kang-ting-shih-pa-hui-chih-kuei* 金剛頂十八會指歸 a work translated by Amogha, *Taishō*, 869), the kalpa of Vajradhātu is only one

portion of the contents of the first Assembly. Extracts of this Assembly had been rendered into Chinese by Amogha himself under the title of *Chin-kang-ting-i-ch'ieh-ju-lai-chên-shih-shê-ta-ch'êng-hsien-chêng-ta-chiao-wang-ching* (金剛頂一切如來眞實攝大乘現證大教王經, *Vajraśekhara-sarvatathāgata-tattva-saṅgraha-mahāyāna-pratyutpannābhisambuddha-mahātantrarāja-sūtra*, *Taishō* 865), while the complete version containing its 4,000 ślokas was produced as late as the Sung dynasty by Shih-hu (Dānapāla ?). Several other works of Amogha, e.g., the Principles of the emergences of the 37 Āryas (*San-shih-ch'i-tsun-ch'u-shêng-i* 三十七尊出生義), the Essentials of Amogha (*Pu-k'ung-hsin-yao* 不空心要), the Secrets of the Doctrines of the Vajraśekhara-sūtra (*Chin-kang-ting-ching-i-chüeh* 金剛頂經義訣) may also be included in this category. Viewed from the process of the development of esoteric Buddhism in India, the contemplative system of the *Vajradhātu-kalpa* was the foundation of the various paths of the secret yoga unfolded later. But the content of this kalpa underwent a series of modifications during the hundred years after Vajrabodhi had obtained this doctrine in 701 A. C. Thus, the texts of Amogha's translations already show noticeable differences from those transmitted by Vajrabodhi. Again, the *Sarvatathāgata-viṣayāvatara-tattva-saṅgraha-sūtra* (*Taishō*, 868), translated by Prajña of Kapiśā, who received the Yoga doctrines from the master of *abhiṣeka* Dharmakīrti, at the royal temple of Udra in 774 A. C., is in many points at variance with the tradition handed down by Amogha.

4. **The Variety of Great Joy (Mahāsukha).** Among Amogha's translations, the esoteric rites of the Great Joy species which have their source in the *Prajñāpāramitā-naya-sūtra* also deserve our special attention. The sūtras, commentaries and ritualistic prescriptions dealing with this system which Amogha translated are over a dozen. The high esteem that this dharma then enjoyed may be illustrated by the fact that the emperor of Tai-tsung himself approached Amogha for instruction in this respect (see Tai-tsung's edict to Hui-shêng). Though the translation of the *Prajñāpāramitā-naya-sūtra* was formally produced by Hsüan-tsang (in 663 A. C.), the mantras at the end had been transmitted at an earlier date by Prabhamitra (who had arrived in China in 627 A.C.) to Hsüan-mo. See the chapter on sorcery of the Pearl grove of the Garden of the Law (*Fa-yüan-chu-lin* 法苑珠林). These mantras at the end of the *Prajñāpāramitā-naya-sūtra* had been compiled into the *Dhāraṇī-saṅgraha-sūtra* (*Taishō*, 901) a selected version of the *Vajra-mahā-maṇḍala Sūtra*, produced by Atikūṭa. As the last mentioned sūtra in its final form with its 100,000 ślokas had come into existence before 535 A.C. (see ATIKŪṬA), it is possible to assume that the tradition of these mantras of the *Naya Sūtra* must have had an early origin. The theories contained in the *Naya Sūtra* are in fact equal to a résumé of the section on the Absolute in the *Mahā-Prajñāpāramitā Sūtra*; therefore, Bodhiruci called his re-translation *Prajñāpāramitā-ardhaśatika-sūtra* (*Taishō*, 240). The Prajñā of the Absolute indicates the same thing as the Dharmadhātu. This system takes for its Object of worship (*satya-devatā*) Samantabhadra-vajrasattva, the embodiment of Dharmadhātu, which is omnipresent in all realms of beings, both animate and inanimate. This is a theory that goes even deeper than the theory that holds the 'Sambhogakāya for others' (as symbolized by Vairocana or Vajradhara) as the *satya-devatā*, or the theory that holds 'Sambhogakāya for oneself' as *satya-devatā* (as symbolized by the four-faced Vairocana or the cakravarti Buddhoṣṇīṣa). In theory as well as in practice, the system of the Great Joy has an intrinsic relation with the doctrine of Mahāsandhi introduced into Tibet by Padmasambhava and Vimalamitra in the 8th century, and with the doctrine of the Mahāmudrā which traced its origin to the later period of the Vikramaśīla in India. Thus both the Mahāsandhi and Mahāmudrā are called the Prajñā of the Absolute. Similarly, the cultivation of the Mahāsukhavajrasattva is also called the practice of Mahāmudrā. This points to the fact that all these kalpas have been evolved from a common source in their theories.

5. **Miscellaneous Writings.** Among Amogha's voluminous translations of sūtras and kalpas, both exoteric and esoteric, which consist of a total number of 110 works in 143 fasc. (according to the Chên-yüan Catalogue), there is an interesting work, *Mañjuśrībodhisattva-sarvarṣi-nirdeśa puṇyāpuṇyakala-divasa-nakṣatra-tārā-sūtra* ('A sūtra on the goodness and badness concerning the Nakṣatras or constellations, and lucky and unlucky days and times, spoken by bodhisattva Mañjuśrī and many other Ṛṣis', *Taishō*, 1299), a work which was translated in collaboration with Yang Ching-fêng, an astrologer of that time. This sūtra has been in general use by the esoteric practisers through successive ages till the present, wherein we can get some idea of the achievements of the Indians of that time in astronomy and studies in

the calendar. Another work, the (fragmentary) Secrets of the Doctrine of the Vajraśekhara-sūtra, which has been considered to be a work written by Amogha before he returned to Siṃhala, has been a book of common recitation in the esoteric school of later ages. His memorial writings were collected by Yuan-chao into the *Memorials of Amogha collected with the imperial edicts he received* (*Pu-k'ung-piao-chih-chi* 不空表制集) in 6 fasc. (which includes a number of his disciples' writings). From these memorials we may appreciate the considerably high level that Amogha attained in the mastery of Chinese literature. The breadth and the depth of his knowledge in both religious and non-religious spheres deserve the encomiums of Yüan-chao of the T'ang dynasty as 'the one who excels all ancients and moderns, being the foremost in the rank of śramaṇas'.

K. Yu.

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AMŌHĀ-ĀSI, a Buddhist female lay devotee of the early Kuṣāṇa times who is known from an inscription of hers dedicating an image to her own vihāra. Found on Kaṭrā mound near Mathurā (India), this is the well-known image which is frequently illustrated for purposes of comparative Buddhist early iconography. It is distinguished by being of black stone. Although the inscription describes it as a bodhisattva image, critics prefer to call it a Buddha image (*ASCIAR*. 1909–10, pp. 63 f.; also Benjamin Rowland, *The Art and Architecture of India*, Buddhist, Hindu, Jain, Pl. 46).

D. T. D.

AMOHADHARMEŚVARA, a bodhisattva, mentioned in the *Gvyū*. (442), along with others such as Nihatadhīra of his own order.

AMORAPHALIYA, an arahant thera. In a past birth ninety-one kappas ago, he offered an *amora* [1] fruit to the Buddha at the time. As a result, he experienced no evil birth in later lives (*Ap*. II, No. 505).

In the *Theragāthā Aṭṭhakathā* the Buddha who received the offering is identified as Vipassī and Amoraphaliya's verses in the *Apadāna* are, in turn, attributed to Isidatta thera (*ThagA*. I p. 248) and Gotama thera (*ThagA*. II, pp. 14 ff.). (var. Amodaraphaliya, Avoraphaliya).

L. R. G.

ĀMRAGIRI, See VELGAM VEHERA.

ĀMRAPĀLĪ (var. Amarapālī), a Licchavi woman who had donated her mango-grove to the Buddha. See AMBAPĀLĪ.

ĀMRATĪRTHIKA, a nāga king mentioned in the *Mahāvyutpatti* (*BB*. XIII, 48); var. Amratīrtha.

AMṚTA (1), a nāga mentioned in the *Mahāvyutpatti* (*BB*. XIII, 49 and 76).

AMṚTA (2), ambrosia, the drink of the gods (Pali: *amata*).

The concept that the gods became immortal by drinking *amṛta* dates back to very early times in Indian mythology. The concept of *amṛta*, and how it was obtained, became a full-fledged legend during the epic period of Indian literature. The story of the churning of the Milky Ocean (*kṣīra-sāgara*), whence *amṛta* was obtained, is recounted in great detail both in the *Mahābhārata* (I, 17) and in the *Rāmāyaṇa* (I, 45). According to this interesting legend both the gods (*sura*) and the demons (*asura*) were together responsible for obtaining *amṛta* from the Milky Ocean. All the major gods, like Śiva and Viṣṇu, participated in this tremendous undertaking.

Once this drink of immortality was obtained there ensued a great struggle between the *suras* and the *asuras* for the possession of the coveted drink. The gods emerged victorious from this struggle and they monopolised *amṛta* for themselves, neglecting

[1] Probably wrong reading for *āmoda* (? *Asparagus racemosus*): *CPD*.

the demons. Hence, only the gods became immortal and *asuras*, for lack of this drink, still remain mortal.

Because it confers immortality, *amṛta* was regarded as the sweetest drink available anywhere. Consequently there developed the practice of comparing anything sweet with *amṛta*. It was through this practice that the concept of *amṛta* found a place in the Buddha's teaching and also in Buddhist literature, for purposes of comparison.

Thus in *Sn. v.* 453, truthful speech is compared to *amata* (*saccaṃ ve amatā vācā esa dhammo sanantano*). This verse is repeated in *S.* I, 189. Since truthful speech is regarded as the sweetest form of speech (*sādhutaraṃ rasānaṃ*), it was natural that ambrosia was taken as a simile to describe it.

Elsewhere the Buddha's words, referred to as noble speech (*dhammī kathā*), are compared to *amata*. In *S.* III, 2, for example, a devotee says he is sprinkled with the ambrosial speech by the Buddha (*bhagavatā dhammiyā kathāya amatena abhisitto*). Similarly, in the *Jātakamālā* (xxxi, 74), when the bodhisattva utters some verses extolling a virtuous man, they are referred to as a rain of ambrosia (*amṛtavarṣaṃ khalu idaṃ*).

The Buddha is often referred to (*S.* IV, 94 and *A.* V, 226, 256) as the giver of *amata*, with reference to his teaching, as comprising truthful and sweet words (*amatassa dātā dhammassāmī tathāgato*).

In the *Milindapañha*, pp. 335–6, the Buddha is said to have sprinkled the world with *amata* (*amatena bhagavā lokaṃ abhisiñci*). Here *amata* is explained as the *kāyagatāsati* meditation leading to *nibbāna*. In the same work (p. 346) the Buddha's *dhamma* is directly referred to as *amata* (*dhammāmamataṃ*).

In the Buddhist literature *amṛta* is very commonly used as an epithet of *nirvāṇa*, in numerous places, meaning a state of security and durability (*amataṃ padaṃ*). The *Sahassa* and the *Appamāda Vaggas* of the *Dhammapada* contain many such references.

It should be noted that in these references the epithet *amata* has acquired another shade of meaning, a negative aspect of *nibbāna* as a state of deathlessness. Yet the idea of immortality is the more predominant.

Nibbāna is sometimes referred to (e.g., *Milindapañha*, p. 319) as ambrosial medicine (*agado amataṃ*). A person who has realised *nirvāṇa* is called *amataddasa*, one who has seen *amata* (*A.* III, 451), or one who has reached immortality (*A.* IV, 455). Sometimes (e.g., in *J.* I, 4) *nibbāna* is referred to as a lake of ambrosia (*amatamahānibbānatalāka*). The *Dāṭhv.* (ii, 34) refers to *nibbāna* as *amatapada*, as in the *Dhammapada*. In the *Saddhammopāyana* (i, 1) the Buddha is described as *amatamaggada*, one who shows the path to immortality (e.g., *S.* V, 41; 54; 220 and 232). Right views (*sammādiṭṭhi*) is described as the diving into *amata*, seeking refuge therein and having immortality as the culmination (*amatogadhaṃ*, *amataparāyaṇaṃ*, *amatapariyosānaṃ*). In *S.* V, 181, 182 the abandonment of craving is said to result in the realisation of *amata* (*chandassa pahānā amataṃ sacchikataṃ*).

Amata is also often used as an epithet of medicine (*osadha*). For instance, in the *Mātaṅga Jātaka* (497), the bodhisatta Mātaṅga says to Diṭṭhamaṅgalikā that the water with which she bathes will be an ambrosial medicine (*nahānodakaṃ pana te amatosadhaṃ bhavissati*).

A. G. S. K.

AMṚTABHAVA-NĀMA-DHĀRAṆĪ, a Sanskrit work extant in its Tibetan translation, known by the name *Bdud-rtsi ḥbyuṅ-ba shes-bya-baḥi gzuṅs* in the Rgyud-ḥbum (tantra) section of the Kangyur (*TM.* No. 645; apparently missing in the Narthang ed.). It is not recorded as to who translated the work into Tibetan.

AMṚTA-DĀNA, a short text in which Śākyamuni teaches Maitreya at his request the method to prevent the passing away of his teaching in the future. The Tibetan translation *Bdud-rtsi brjod-pa* (*AMG.* II, 259) is referred to as a Mahāyāna sūtra in Tōhoku (*TM.* No. 197) with the restored Sanskrit title *Amṛta-vyāharaṇa-nāma-mahāyāna-sūtra*, mentioning Prajñāvarma and Ye-śes sde as the translators.

AMṚTADHĀRAṆĪ (Japanese: Kanro-daranī), a mystic Buddhist formula that is recited at the ceremony of feeding *pretas* or disembodied spirits by the tantric school in Japan. At the ceremony (which is performed in the night, either under a tree or by the waterside, sometimes with an altar or even without an altar and without lighting the fire) the chief officiating priest (*dōshi*) takes a handful of water, pronounces the *amṛta-dhāraṇī* over it seven times and sprinkles it in the air. Then it is said, one drop of water changes into ten bushels of *amṛta* and all the *pretas*, who drink it, become satisfied. Therefore, this dhāraṇī is also called 'the mantra

for distributing amṛta' and 'the dhāraṇī of the ten amṛtas' (M. W. de Visser, *Ancient Buddhism in Japan*, I, p. 108).

S. K. N.

AMṚTĀDHIṢṬHĀNA-NĀMA, a Sanskrit work of the cycle of Yamāri group of Raktayamāri. It is extant in its Tibetan translation the *Bdud-rtsi byin-gyis-brlab-pa shes-bya-ba* in the Rgyud (tantra) section of the Tengyur division of the Tibetan Buddhist canon. Its author was Virūpa. Darpaṇācārya and She-sdaṅ rdo-rje (Dveṣavajra) translated the work into Tibetan (*Cordier*, II, p. 182, No. 125 ; *TM*. No. 2044).

AMṚTAGUHYA-TANTRARĀJA, or Śrī-Amṛ°, a Sanskrit work extant in its Tibetan translation as (*Dpal*) *Gsaṅ-ba bdud-rtsiḥi rgyud-kyi rgyal-po* in the Rgyud-ḥbum (tantra) section of the Kangyur (*TM*. No. 401 ; apparently missing in the Narthang ed.). The work is believed to be of Buddha origin; and Gayadhara and Śākya ye-śes are stated to be the Tibetan translators of the work.

AMṚTA-KALAŚA-SIDDHI, 'instruction regarding the vase of Ambrosia', a Sanksrit text, translated into Tibetan under the title *Bdud-rtsi-bum-paḥi luṅ*, containing descriptions of ceremonies and mantras. In the Tibetan Kangyur it is found in the Rñiṅ rgyud or the ancient tantra section (*AMG*. II, 348 ; *TM*. No. 841/7).

AMṚTAKAṆIKA-NĀMA ĀRYANĀMASAṄGĪTI-ṬIPPAṆĪ, a Sanskrit text of the cycle of Kālacakra which is extant in its Tibetan translation, the *Ḥphags-pa mtshan yaṅ-dag-par-brjod-paḥi mdor-bśad bdud-rtsiḥi thigs-pa shes-bya-ba*, in the Rgyud (tantra) section of the Tengyur. Its authors were Ñi-maḥi dpal ye-śes (or Raviśrījñāna) and Nor-bu dpal-ye-śes (Maṇika-śrījñāna). Ñi-maḥi dbaṅ-poḥi ḥod-zer (Ravīndraprabha) and Chos-rje dpal (Dharmavāmiśrī translated the work into Tibetan (*Cordier*, II, p. 25, No. 8 ; *TM*. No. 1395).

AMṚTĀKARA, author of the *Catuḥstavasamāsārtha*, a commentary on the *Catuḥstava* attributed to Nāgārjuna. Probably, he is one of the many learned Indian Buddhist teachers who fled to Tibet at the time of persecution of the Buddhists in India or during the period of decadence of Buddhism in India (see G. Tucci, *Minor Buddhist Texts*, pt. I (1956), pp. 235 ff.).

AMṚTAKUṆḌALĪ, a deity mentioned in the *Mahāvyutpatti* (*BB*. XIII, 60).

AMṚTA-KUṆḌALYAI NAMAḤ, a Sanskrit work of ceremonies and mantras which is like a "dish in which ambrosia has been collected" (*AMG*. II, 348). It is found in its Tibetan translation as *Bdud-rtsi ḥkhyil-pa-la phyag-ḥtshal lo* in the Rñiṅ-rgyud (ancient tantra section) of the Kangyur (*TM*. No. 841/6).

AMṚTAKUṆḌALĪ-NĀMA CATUṢKRODHA-MAṆḌALĀBHIṢEKA-GAMBHĪRAVIDHI, a Sanskrit text of the cycle of Pañcarakṣa, which is extant in its Tibetan translation, the *Bdud-rtsi thab-sbyor shes-bya-ba khro-bo bshiḥi dkyil-ḥkhor-du dbaṅ-bskur-baḥi cho-ga zab-mo*, in the Rgyud-ḥgrel (tantra-commentary) section of the Tengyur. Its author was Mar-me mdsad bzaṅ-po (Śrī Dīpaṅkarabhadra), but the translator's name is not recorded (*Cordier*, II, p. 338, No. 11 ; *TM*, 2949).

AMṚTAKUṆḌALĪ-SĀDHANA, a Sanskrit work of the cycle of Guhyasamāja Tantra, which is extant in its Tibetan translation, the *Bdud-rtsi ḥkhil-paḥi sgrub-thabs*, in the Rgyud-ḥgrel (tantra commentary) section of the Tengyur. Its author was Līlavajra-shabs (Līlavajrapāda). Vibhūticandra, Rin-chen grub (Ratnasiddhi) and Rin-chen rgyal-mtshan (Ratnadhvaja) translated the work into Tibetan (*Cordier*, II, p. 138, No. 20 ; *TM*. 1816).

AMṚTAMARĪCI-NĀMA, a Sanskrit work extant in its Tibetan translation under the tilte *Bdud-rtsi ḥod-zer-can shes-bya-ba* in the Rgyud-ḥgrel (Skt. Tantra-vṛtti, tantra commentary) section of the Tengyur (*TM*. No. 1526 ; apparently missing in the Narthang ed.). The author of the work is not recorded. But it is mentioned that Ratnaśrījñāna and Mar-pa Chos-kyi dbaṅ-phyug translated the work into Tibetan.

AMṚTĀNANDA, a writer, otherwise unknown, who compiled the *Naipālīya-Devatā-Kalyāṇa-Pañcaviṃśatikā* a 'litany' in which assorted divinities have been listed with the claim that they were Nepalese deities; they include Buddhas (beginning with Svayambhū), bodhisattvas, Buddhist personifications and chaityas, Hindu deities, etc., who are praised and invoked for blessings.

In the beginning of the last century there was a writer by this name who copied the Sanskrit text of the *Buddhacarita* of Aśvaghoṣa (q.v.). He added his own concluding portions to the text which was in his possession, because it was shorter than the Chinese and Tibetan by eleven cantos. He stated

that he found no complete manuscripts. (See M. Winternitz, *A History of Indian Literature*, II, 259, 278.)

Whether the two persons were the same, is not certain.

D. T. D.

AMṚTAPARVATAPRABHĀTEJA(S), a Tathāgata whose name occurs between Sudṛḍhajñānaraśmi-jālabimbaskandha and Dharmasāgaranigarjitaghoṣa in a list of Tathāgatas, propitiated (*ārāgita*) by the Śākya-girl, Gopā, in her previous births (*Gvyū.* 422.9).

AMṚTAPHALA, name of a Buddha, mentioned in a list of former Buddhas under whom Śākyamuni acquired merit, while residing in the ninth bhūmi (*Mhvu.* I, 141).

AMṚTAPRABHA ('nectar of light'), a bodhisattva. See AMITAPRABHA.

AMṚTAPRABHA-SĀDHANA, a Sanskrit work which is extant in its Tibetan translation, the *Bdud-rtsi ḥod-kyi sgrub-thabs*, in the Rgyud-ḥgrel (tantra-commentary) section of the Tengyur. Its author is Ḥphrog-byed seṅ-ge (Harisiṃha). The translator's name is not recorded. This work is not extant in Sde-dge (*TM.*) edition (*Cordier*, III. p. 255, No. 32).

AMṚTARĀJA (Tibetan: Bdud-rtsiḥi rgyal-po; Chinese: Ka lu-wang 甘露王), one of the five Tathāgatas, viz., Prabhūtaratna, Surūpakāya, Amṛtarāja, Vipulakāya and Abhayaṅkara, who are the chief Tathāgatas at the ceremony of bestowing food on hungry spirits.

According to the *Pi-tsang-chi* 秘藏記 these are identical with Ratnasambhava, Akṣobhya, Amitāyus, Vairocana and Śākyamuni, respectively. Accordingly, Amṛtarāja is identified with Amitāyus. As to why Amṛtarāja is identical with Amitāyus, it is said that Amṛtarāja had taken so much *amṛta* (ambrosia) that he obtained infinite life. But, according to *Mochizuki* (I, 476), the word *amṛta* is derived not only from *amata* but also from *amita* (in Prakrit), like *amitodana*. Hence, originally this seems to be the result of a confusion of *a-mita* with *amita*.

The *Pi-tsang-chi* mentions that the vow of Amṛtarāja is to save all sentient beings through his discourses. His activity is based on his *pratyavekṣaṇa-jñāna*. His abode is in the west, and, since his period of life is boundless, he bears the epithet 'Amitāyus'. His dhāraṇī is called 'the immortal one' (in Japanese, *Amida-darani*).

On the occasion of the ceremony of bestowing food on hungry spirits, the names of the five Tathāgatas are chanted, and the banners on which their names are written are placed on the altar.

K. Tmr.

AMṚTA-RASĀYANA, or to give this work its full name, *Amṛta-rasāyana-tanajhayapraśastapramana-śrikrana-praśastaya nāma*, the essence of ambrosia, a medical and alchemical text, which speaks of remedies for physical as well as moral diseases, translated into Tibetan under the title *Tshaṅs-pa la-sogs-pa draṅ-sroṅ daṅ, lha daṅ klu daṅ miḥi byaṅ-chub-sems-dpaḥ rnams-la phyag-ḥtshal lo* and incorporated in the Rñiṅ-rgyud (ancient tantra) section of the Kangyur. The translator is unknown (*TM.* No. 841/2; *AMG.* II, 347).

AMṚTASAṂKAṬANIBARHAṆA, a Sanskrit work, which is extant in its Tibetan translation, the *Ḥchi-med kyi ḥphran-sel*, in the Rgyud-ḥgrel (tantra commentary) section of the Tengyur. Its author was Amoghavajra. The translator's name is not given. In Sde-dge (*TM.*) edition this work is not extant (*Cordier*, III p. 238, No. 22).

AMṚTASIDDHI-CANDRAVIVIKTADOṢA-PRATIKĀROPADEŚA, a Sanskrit work which is extant in its Tibetan translation, the *Ḥchi-med grub-paḥi zla-ba dben-paḥi skyon-bcos thabs-kyi man-ṅag*, in the Rgyud-ḥgrel (tantra commentary) section of the Tengyur. The names of the author and the translator are not recorded. This work is not extant in Sde-dge (*TM.*) edition (*Cordier*, III, p. 242, No. 43).

AMṚTASIDDHI-CITTAVIVIKTADOṢA-PRATIKĀROPADEŚA, a Sanskrit work which is extant in its Tibetan translation, the *Ḥchi-med grub-paḥi sems dben-paḥi skyon bcos-paḥi thab-kyi man-ṅag*, in the Rgyud-ḥgrel (tantra commentary) section of the Tengyur. Both the names of author and translator were not recorded. This work is not extant in Sde-dge (*TM.*) edition (*Cordier*, III, p. 242, No. 42).

AMṚTASIDDHI-GUHYAVAJRAJAPA, a Sanskrit text written in Tibet, which is extant in its Tibetan translation, the *Ḥchi-med grub-paḥi gsaṅ-ba rdo-rje bzlas-pa* in the Rgyud-ḥgrel (tantra commentary)

section of the Tengyur. Its author was Amoghavajra. The translator's name is not recorded. The work is not preserved in Sde-dge (*TM.*) edition (*Cordier*, III, p. 239, No. 29).

AMṚTASIDDHIMAṆḌALAVIDHI-NĀMA, a Sanskrit work which is extant in its Tibetan translation, the *Ḥchi-med grub-paḥi dkyil-ḥkhor gi cho-ga shes-bya-ba*, in the Rgyud-ḥgrel (tantra commentary) section of the Tengyur. Its author was Dbu-ma Zla-ba (Mādhyamikacandra, probably Candrakīrti) and Stira and others translated the work into Tibetan. This work is not extant in Sde-dge (*TM.*) edition (*Cordier*, III, p. 244, No. 49). It is the basic text for the sub-sect Śaṅs-pa of the Bka-ḥrgyud pa (*Cordier*, loc. cit.).

AMṚTASIDDHI-MŪLA-NĀMA, a Sanskrit text which is extant in its Tibetan translation, the *Bdud-rtsi grub-paḥi rtsa-ba shes-bya-ba*, in the Rgyud (tantra) section of the Tengyur. Its author was Virūpa, and Enadeva translated the work into Tibetan (*Cordier*, II, p. 224, No. 27 ; *TM.* No. 2285). It belongs to the group of texts explaining the meaning of Mahāmudrā in the Anuttarayogatantra (ibid. III, 541).

AMṚTASIDDHINĀḌIVIVIKTAPRADHĀNAVYAÑJANA, a Sanskrit work which is extant in its Tibetan translation, the *Ḥchi-med grub-paḥi rtsa dben-paḥi-yig-sna*, in the Rgyud-ḥgrel (tantra commentary) section of the Tengyur. Its author and translator was Amoghavajra. This work is not extant in Sde-dge (*TM.*) edition (*Cordier*, III, p. 242, No. 39).

AMṚTASIDDHI-NĀḌYAṢṬAGRANTHAMOCANA-YANTRA-PRADHĀNAVYAÑJANA, a Sanskrit text which is extant in its Tibetan translation, the *Ḥchi-med grub-paḥi rtsa-mdud brgyud ḥgrol-baḥi ḥkhrul-ḥkhor-gyi yig-sna* in the Rgyud-ḥgrel (tantra commentary) section of the Tengyur. Its author was Amoghavajra. The translator's name is not recorded. The work is not preserved in Sde-dge (*TM.*) edition (*Cordier*, III, p. 239, No. 25).

AMṚTASIDDHI-NĀMA, a Sanskrit text which is extant in its Tibetan translation, the *Ḥchi-med bsgrub-pa shes-bya-ba* in the Rgyud-ḥgrel (tantra commentary) section of the Tengyur. Its author was Virūpa, and the work was translated into Tibetan by Amoghavajra. The work is not preserved in Sde-dgo (*TM.*) edition (*Cordier*, III, p. 238, No. 21).

AMṚTASIDDHI-PAÑCADHĀTŪPADEŚA, a Sanskrit work which is extant in its Tibetan translation, the *Ḥchi-med grub-paḥi khams lṅaḥi man-ṅag*, in the Rgyud-ḥgrel (tantra commentary) section of the Tengyur. Its author is Amoghavajra, and the work is translated by himself. This work is not extant in Sde-dge (*TM.*) edition (*Cordier*, III, p. 243, No. 46).

AMṚTASIDDHI-SAṂVARA-CATURADOṢAPRATIKĀROPADEŚA, a Sanskrit text which is extant in its Tibetan translation, the *Ḥchi-med grub-paḥi sdom-pa bshiḥi skyos-thabs kyi man-ṅag* in the Rgyud-ḥgrel (tantra commentary) section of the Tengyur. The names of its author and the translator are not mentioned. The text is not preserved in the Sde-dge (*TM.*) edition (*Cordier*, III, p. 243, No. 47).

AMṚTASIDDHI - SAṂVARACATURAYANTRA - PRADHĀNAVYAÑJANA, a Sanskrit work which is extant in its Tibetan translation, the *Ḥchi-med grub-paḥi sdom-pa bshiḥi ḥkhrul ḥkhor-gyi yig-sna*, in the Rgyud-ḥgrel (tantra commentary) section of the Tengyur. Its author is Amoghavajra. The translator's name is not recorded. This work is not extant in Sde-dge (*TM.*) edition (*Cordier*, III, p. 238, No. 23).

AMṚTASIDDHI - SAPTADAŚA - VASTU - VYAVASTHĀNA, a Sanskrit work written in Tibet, which is extant in its Tibetan translation, the *Ḥchi-med grub-paḥi dṅos gshi-bcu bdun-gyi rnam-par-bshag-pa*, in the Rgyud-ḥgrel (tantra commentary) section of the Tengyur. Its author is Amoghavajra, while the translator's name is not recorded. This work is not extant in Sde-dge (*TM.*) edition (*Cordier*, III, p. 238, No. 24).

AMṚTASIDDHI - ŚUKRA - VIVIKTADOṢAPRATIKĀROPADEŚA, a Sanskrit text written in Tibet, which is extant in its Tibetan translation, the *Ḥchi-med grub-paḥi thig-le dben-paḥi skyon-bcos-thabs-kyi man-ṅag* in the Rgyud-ḥgrel (tantra commentary) section of the Tengyur. It was written and translated by Amoghavajra. The work is not preserved in Sde-dge (*TM.*) edition (*Cordier*, III, p. 242, No. 40).

AMṚTASIDDHI-VĀYUVIVIKTADOṢA-PRATIKĀROPADEŚA, a Sanskrit work which is extant in its Tibetan translation, the *Ḥchi-med grub-paḥi rluṅ-dben-paḥi skyon bcos-paḥi thabs-kyi man-ṅag*,

in the Rgyud-ḥgrel (tantra commentary) section of the Tengyur. The names of the author and translator are not recorded. This work is not extant in Sde-dge (*TM.*) edition (*Cordier*, III, p. 242, No. 41).

AMṚTASIDDHI-VṚTTI-NĀMA, a Sanskrit text written in Tibet, which is extant in its Tibetan translation, the *Ḥchi-med grub-paḥi ḥgrel-pa shes-bya ba* in the Rgyud-ḥgrel (tantra commentary) section of the Tengyur. Its author was Amoghavajra. The translator's name is not recorded. The work is not preserved in Sde-dge (*TM.*) edition (*Cordier*, III, p. 239, No. 29).

AMṚTASIDDHYAṢṬA - VIVIKTADOṢAPRATIKĀ-ROPADEŚA, a Sanskrit text written in Tibet, which is extant in its Tibetan translation, the *Ḥchi-med grub-paḥi dben-pa brgyad-kyi skyon bcos-thabs kyi man-ṅag* in the Rgyud-ḥgrel (tantra commentary) section of the Tengyur. It was written and translated into Tibetan by Amoghavajra. It is not preserved in the Sde-dge (*TM.*) edition (*Cordier*, III, 243, 45).

AMṚTASIDDHYAṢṬA-VIVIKTEKĀYAVIVIKTĀ-DOṢAPRATIKĀRA, a Sanskrit text written in Tibet, which is extant in its Tibetan translation, the *Ḥchi-med grub-paḥi dben-pa brgyad las lus dben-paḥi skyon-btses thab* in the Rgyud-ḥgrel (tantra commentary) section of the Tengyur. Its author was Amoghavajra. The work was translated into Tibetan by the author himself. It is not preserved in the Sde-dge (*TM.*) edition (*Cordier*, III, 241, 38).

AMṚTASRAVA-NĀMA, a technical tantric Sanskrit text which is extant in its Tibetan translation, the *Bdud rtsi thigs-pa sh -bya-ba*, in the Rgyud-ḥgrel (tantra commentary) section of the Tengyur. Its author was Mtsho-skyes rdo-rje (Saroruhavajra). Padmaḥi Thodphreṅ (Padmaśekhara) of India and Jñānakumāra translated the work into Tibetan. The work is not preserved in Sde-dge (*TM.*) edition (*Cordier*, III, p. 131, No. 1).

AMṚTĀVAHA, a group of Sinhalese prose works belonging to the twelfth or the thirteenth century. The books, taken separately, are: the *Butsaraṇa*, the *Dahamsaraṇa* and the *Saṅgasaraṇa*, three in all. The authorship of the books is ascribed to one and the same author who bore the title of *Vidyācakravarti* [1]. But some scholars are of opinion that the *Dahamsaraṇa* and the *Saṅgasaraṇa* are written by two other authors who also lived in the same period as *Vidyācakravarti* [2]. The word *Amṛtāvaha* means the 'flood of nectar'. This name occurs only once in the *Butsaraṇa*, at the end of the book, where the author says—"Here ends the biography of the Buddha called the *Amṛtāvaha*, compiled by *Vidyācakravarti*." It never occurs in the *Dahamsaraṇa* or the *Saṅgasaraṇa*, though scholars consider *Amṛtāvaha* as the name given to all the three books. These three books are also known by the name *Tunsaraṇa* (the Three Refuges).

The name *Amṛtāvaha* is not widely known, for several reasons. There was already a popular Sinhalese work called *Amāvatura*, which has the same meaning as *Amṛtāvaha*. The name *Amṛtāvaha* occurs only once in the *Butsaraṇa* and never occurs in either the *Dahamsaraṇa* or the *Saṅgasaraṇa*, whereas the words *Butsaraṇa*, *Dahamsaraṇa*, and *Saṅgasaraṇa* occur constantly in the three books respectively by which names they became popular. Finally, *Amṛtāvaha* is a Sanskrit word and hence is unintelligible to the average reader.

The three books are compiled in veneration of the Three Refuges—the Buddha, the Doctrine and the Order. The *Butsaraṇa* is in 312 printed pages, the *Dahamsaraṇa* 400, and the *Saṅgasaraṇa* 60 (in Sinhalese characters).

All three books have followed a common method of compilation. In each work, at the end of each incident or description are repeated the words: *budun saraṇa yemiyi butsaraṇa yā yutu*, It is proper to take refuge in the Buddha, saying, I take refuge in the Buddha; *daham saraṇa yemiyi dahamsaraṇa yā yutu*: One should take refuge in the Doctrine, saying, 'I take refuge in the Doctrine', and *saṅguruvan saraṇa yemiyi saṅgasaraṇa yā yutu*: Refuge should be taken in the Order, saying, I take refuge in the gem-like Order of Monks.

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1 Opinion differs here in respect of the chronology. The most satisfactory view is that of C. E. Godakumbura and Labugama Laṅkānanda thera who place Vidyācakravarti contemporaneously with Gurulugōmi, who himself lived during (or immediately after) queen Līlāvatī (1197, intermittently till 1212).

2 E.g. Munidasa Kumaranatunga (introd. to *Dahamsaraṇa*).

Though the method of compilation followed in the three works is similar, all the three works are not of the same literary standard.

These three books of the Amṛtāvaha group have been edited and published in Ceylon and are available in several editions. See BUTSARAṆA, DAHAMSARAṆA, SAṄGASARAṆA.

H. R. P.

AMṚTAVARMA(N), a bhikkhu of Kāñci (India). He was the donor of one of the many Buddha images among the Kūrkihār bronzes, most of which are dated 9–11th cent. A. C., during the Pāla dynasty. The short Sanskrit legend on his image facilitates his identification (*JBORS.* XXVI, 239 f.).

D. T. D.

AMṚTAVINDU (1), 'of gained immortality', 'the drop of nectar', a nymph (*apsaras*), who visited the Buddha at Jetavana in Śrāvastī to listen to his discourse (*Kvyū.* 3).

R. A. G.

AMṚTAVINDU (2), probably for Amṛtabindu, name of a samādhi entered into by Avalokiteśvara. It occurs in a list of samādhis, enumerated by the Buddha at the request of the bodhisattva Sarvanivaraṇaviṣkambhin (text has *nivarana*?, all of which are said to have been accomplished by Avalokiteśvara (*Kvyū.* p. 51).

S. K. N.

AMṚTAVYĀHARAṆA - NĀMA - MAHĀYĀNA - SŪTRA, a Sanskrit work extant in its Tibetan translation under the title (*Ḥphags-pa) bdud-rtsi brjod-pa shes-bya-ba theg-pa chen-poḥi mdo* in the Mdo-sde (miscellaneous sūtra) section of the Kangyur (*TM.* No. 197 ; apparently missing in the Narthang ed.). It is stated that Prajñāvarma (Ye-śes sde) translated the work into Tibetan.

AMṚTODANA, brother of Śuddhodana, and father of Anuruddha and Mahānāma (and also of Bhaṭṭika as mentioned in Mahāyāna texts). See AMITODANA.

AMṚTODAYA-NĀMA-BALIVIDHI, a Sanskrit work studying the offerings (*bali*), which is extant in its Tibetan translation, the *Bdud-rtsi ḥbyuṅ-ba shes-bya-baḥi gtor-maḥi cho-ga*, in the Rgyud (tantra ; in Cordier Rgyud-ḥgrel or tantra commentary) section of the Tengyur. Its author was Dīpaṅkaraśrījñāna (Atiśa). He himself together with Khu Dṅos-grub (Siddha of Khu translated the work into Tibetan (*Cordier* III, p. 96, No. 70; *TM.* No. 3778).

AMŪḌHA-VINAYA (Pali : *amūḷha-vinaya*), acquittal on the ground of restored sanity. See ADHIKARAṆA-SAMATHA.

AMULET, a name given to an object which is supposed to possess supernatural power to protect human beings from troubles and calamities. Amulets are made use of by Buddhists, especially in China and Japan. The original teaching of the Buddha did not admit faith in amulets, so it is presumed that such belief was adopted in Buddhism while adjusting itself to the customs and habits of the regions where it was propagated. Thus, in China, Buddhism accepted the amulets of Chinese popular beliefs which were based on Taoism. This belief was later introduced into Japan, where it was adopted by the Shugen-dō (Mountaineering Ascetic Sect) and gained currency, as a mixture of Shintoism and Buddhism.

In many sūtras of Mahāyāna Buddhism, the worship of Buddhist images and sūtras is said to contribute to the attainment of perfection and the prevention of disease and disaster. Especially in the sūtras of esoteric Buddhism it is repeatedly mentioned that disasters can be removed and good luck brought about through chanting incantations or practising ascetic exercises. In this case, however, the principal item was the religious act of worship and faith, and no stress was placed upon the sūtras or Buddhist images themselves or their supernatural powers. It is true, however, that there existed in Buddhism some traces of belief in such powers. One finds in the *Prajñāpāramitā Sūtra*, for instance, the lines: "If one copies passages from the sacred texts, holds memorial services for them and burns incense, all fearful, revengeful brutes, disasters and diseases will disappear of their own." There is also found the concept that if one recites and writes down the sūtras, and wears a copy thereof in one's hair or clothes, it drives away all evils.

In China and Japan, however, the belief was somewhat different from the above worship of Buddhist images, sūtras or other sacred objects. The Chinese and Japanese believed in amulets which were pieces of paper, board or wood on which ordained letters, images or symbols were either carved or drawn and which were each subject to

some prescribed directions for use. They were mostly based on Taoist beliefs, were used as a factor in religious exercises, and strict directions were prescribed for their use. Another characteristic of these amulets was that not only were they associated with Buddhism, but they were also used independently. Today, amulets have assumed their own power for meritorious works, apart from the religious exercises associated with them, which have in most cases lost their significance.

I. Buddhist Amulets in China.

A. *Amulets connected with Taoism.*

Most of the ancient religions were inevitably connected with the belief in articles possessing some supernatural power, and this tendency was especially so in Chinese religions. As the ancient Chinese admitted divinity in all natural phenomena and practised polytheistic religions, it was natural that conjuration and fortune-telling were invented. Consequently the crafts or religions for evading evil were developed, the most conspicuous of which were medical crafts and conjuration, the Chinese ideals of life being wealth and long life. This fact is shown in the old Chinese stories about the medicine of immortality. There was also the belief in water and mirrors. Water was considered to have power to purify vessels and drive away evil demons and diseases, and there were found in many parts of the land sacred waters or sacred springs which were believed to have the power of curing illness or dispelling evil. Mirrors were believed to have supernatural power in their reflection, and Taoist ascetics, when entering the mountain, always took a mirror with them. The Taoist sacred book *Pao-p'u-tze* explains the reason.

There was also among the Chinese people in general a belief in the branch of a peach tree. An ancient book written in 4th or 3rd century B.C., *Ch'un-ts'iu-tso-chuan*, tells about a branch of a peach tree which was put up in order to drive away evil breath, and in the *Chuang-tze*, written about the same time, there is found a passage: "If we put a branch of a peach tree at the gate and place some ashes under it, a demon dare not enter, though the children are unafraid".

In Taoism of around the fourth century, there appeared a classification which placed Lao-tze's theory of 'doing nothing' as the upper class, the theory of the Taoist hermits with supernatural power as the middle class and use of amulets for keeping off calamities and evil breath as the lower class. The Wu-to-mi-tso sect and Ta-ping-tso sect, advocated by Chang-ling who contributed much toward establishing Taoism as a religion, made this religion popular through the use of these amulets and other medical methods. Later on, Taoism published a great many books on amulets, and advised the people to wear them in order to cure illness.

Of the twelve divisions of the Taoist texts rearranged later in imitation of the Buddhist Tripiṭaka, the 2nd division on amulets, the 4th division on the circulation of copies of pictures of Wu-ti, the main objects of worship in Taoism, and the 9th division on medical recipes and directions for taking medicine, each contains lines concerning amulets. Of these Taoist texts, compiled as the Tripiṭaka of Taoism, the *T'ai-shang-tung-yüan-shên-chou-ching*, compiled in the 3rd, 4th and 5th centuries, puts stress on salvation of the people through the use of amulets and conjuration, and in the principal Taoist sacred book of conjuration, the *Pao-p'u-tze* by Kê-hung who contributed much towards the establishment of Taoism in the 3rd century, descriptions are given of amulets, conjurations and directions for their use and many texts relating to ancient amulets are quoted.

Besides detailed explanations on the forms of amulets, there are mentioned, along with the directions for taking medicine through religious exercises, divine amulets and sacred water to be taken for prolongation of life and treatment of illness and also the directions for the use of them. There seem to have been nearly fifty kinds of larger amulets as well as smaller ones, which were given various names. On them were written divine sentences in transfigured characters taught by Lao-tze, too difficult for the general people to understand or even to be explained, in order that the owners of these amulets might receive divine favours through their merit.

B. *Buddhist Amulets.*

Though the Buddhist texts in India, especially those of esoteric Buddhism, referred to magic formulas and religious exercises with power to guard human beings, there seem to have been few cases where this supernatural power was expressed in the form of a piece of paper or stone. Though the images of Buddhas, bodhisattvas and many devas, as well as the sūtras and vajras were supposed to be endowed with the power of dispersing demons and disasters hindering the attainment of perfection, the main thing was not

the objects themselves, but the actions of worshipping and believing, and it would seem that it went no further than believing that if one swallowed any one syllable of the five sacred mantras, viz., *oṃ*, *baṃ*, *haṃ*, *raṃ*, and *khaṃ*, as stated in the *San-chung-si-ti-kuei*, there was no danger of falling sick. According to the *Mê-li-chih-tien-ching* which says that if one copies secret passages from the *Prajñāpāramitā Sūtra* and conducts a ritual with burning incense, it was believed that all fears, evil beasts and calamities would disappear. Other sūtras which speak of different sorts of amulets and the directions for the use of them were either invented or added in China by the Chinese.

While Taoism grew as a religious organisation as the result of intercourse and fusion with Buddhism, Buddhism in its turn was strongly affected by Taoism, especially in adopting the practice of ancestor worship and the use of amulets. We find an example of the use of amulets by Buddhism in the *Fa-yün-chu-lin* written in the Tang dynasty which says that by reciting the conjuration of annihilation of sins and bringing about happiness as stated in the *Mahā-prajñāpāramitā Sūtra*, one may be free and safe from illness, evil and calamities. The *Wei-tsi-chin-kang-chin-pai-pien-fa-ching*, supposedly translated by Ajitasena about the same period and well-known as a book on the kinds and directions for the use of Buddhist amulets, depicts 46 kinds of seals of amulets classified into 19 groups and drawn or carved on pieces of wood, cloth or paper (the use of red ink is stressed in most cases), which are to be swallowed or thrown into fire or water, while performing a prescribed mudrā and uttering a certain magic formula. The expected graces were the attainment of Buddhist wisdom, removal of worries and attainment of sagacity and learning, recovery from illness, long life, properties, prevention of damages by fire, flood or rain. For example, if one swallows a sheet of paper on which is written the name of the person whose belongings one wants to have, the desired thing would be sent to one. For prolongation of life, one was to draw seven diagrams in red ink on 1,000 sheets of paper and swallow all of them without being seen by anybody.

A gilt bronze dragon thrown into the sea was believed to reduce the sea-water, and a pure stone with magic formula written on it thrown into a rapid stream was believed to have the power of quieting the flow. That the characters written on these amulets belonged to the same category as the Taoist transfigured syllables also proves that the amulets in Buddhist sūtras were borrowed from Taoism.

Besides these Buddhist amulets which were the imitation of those of Taoism, there existed those which contained the elements of esoteric practices of the maṇḍala. In the *Man-shu-shih-li-ju-i-ching* and the *A-tu-p'e-chu-chou-ching* compiled by I-hang, there are explanations about the religious exercise to be practised on the altar, a mixture of the maṇḍala with Chinese elements. The pictures, indicated in these sūtras, of the 'amulets of heaven' and 'amulets of earth' to be used for the accomplishment of this exercise, are different from the Taoist amulets, mentioned earlier, and on them are drawn the images of Taoist gods as well as the names of the Buddha, bodhisattvas and devas, and they are used for such purposes as prevention from drowning and securing of easy delivery, which incidentally show characteristics that are typically Chinese.

There are also some amulets connected with astrology, and there are many books which refer to the worship of the Great Bear, which was adopted by Buddhism from Taoism. In the *Chi-yao-sing-chên-pieh-hsing-fa* it is related that, in order to keep off the misfortunes on the day corresponding to any one of the constellations, one should draw the picture of the demon representing that particular day and practise the prescribed religious exercises. Amulets of this kind in Buddhism are found in Lung-shu's *Wu-ming-lun* under the names of amulets of twelve gods and seven kinds of Buddha, the objects of worship being varied according to the purpose: one who wishes to reconcile the parent and the son should write down the amulet-characters on silk cloth in red ink and worship Ākāśagarbha; or one who prays for easy delivery is to write down the amulet-characters on a piece of silk cloth, 20 centimeters in width and length, and worship Jīvaka. Some amulets are called by the name of a mudrā of esoteric Buddhism (Vajracitra-mudrā and Buddha-bhūmi-mudrā, for instance) and are either carved or written on pieces of paper, cloth or the bark of the peach tree and the purpose of using them is to keep off poisonous insects and snakes as well as the other evils already mentioned. The Taoist-Buddhist amulets so far mentioned seem to have been inherited by Shugendō (Mountaineering Ascetic Sect) in Japan, for the amulets of popular beliefs in Japan mostly resemble them in appearance and quality.

II. Classification and use of amulets.

In addition to the amulets referred to in the religious texts, there existed innumerable amulets which have been believed in and handed down by the people in general. They were extremely varied in form and kind, depending on time and place. Therefore, only those which have long been honoured will be dealt with in the following account.

(1) *Amulets on which deified nature and natural phenomena are indicated.* The best-known amulet of ancient times is the *Wu-yüeh-chên-hsing-t'u* on which are drawn the figures of the five gods believed to reside in the five great sacred mountains (T'ai-shan, Hêng-shan, Hao-shan, Hêng-shan and Sung-shan). This amulet is used for safety in all directions, and a follower of Taoism, while dwelling on the mountains, must always wear it on his person. This amulet is also necessary for keeping control over the three powers, symbolised as insects which, according to Taoism, reside inside the human body and, on the day of Kêng-shên that comes around once in sixty days, report on the good and bad deeds of the human being to the Lord of Heaven who, on these reports, either lengthens or shortens the man's life. This amulet is believed to be effective for other purposes too.

An astrological amulet, which has been referred to previously, was a paper amulet on which was drawn the picture of the object representing the particular calendar day; and persons over 21 years of age, believed to be under the influence of one of the nine luminaries, used such amulets on which were either drawn the picture of the Great Bear or written the name of the star which had control over them, so that they might be protected from the evil stars.

On the amulet of the furnace god, for whose honour a festival was held at the end of the year, was drawn a calendar, which itself was also regarded as an amulet for a long time.

(2) *Amulets on which are drawn images of gods and Buddhas, believed to have the power to prevent calamities.* Taoism has many gods such as San-huang (three Taoist God-emperors) or Wu-ti (five main objects of worship) which are the transformed Tien-ti (Lord of Heaven), and the images of these gods were valued as amulets. In later days many other gods made their appearance, and the drawn image of Shên-nung was used as an amulet by the physicians and farmers; while the image of Ngou-chi-Buddha was used by stone masons. These images were printed and worshipped on New Year's day. Images of Lao-tze and others were also deified.

There are also the charms on which are written the characters *hsi* (joy), *kuei* (nobleness), *fu* (happiness) and *tsai* (wealth), which represent respectively the gods of East, South, West and North, who inevitably participate in the New Year celebrations. The amulet of the guardian god of the gate is most commonly pasted on the gate or the door as an anti-demon charm. The gods drawn on the amulets of this kind are deified heroes, of whom Shên-tu and Yü-lui, who appear in connection with the worship of the peach branch, used to be the traditional war gods, but nowadays the deified Chên-chüng and Ching-tu are more popular. These two heroes were deified according to the legend that they saved a T'ang emperor from the tortures inflicted by the soul of the dead dragon king. Of this category Chung-ku'ei is the best known deified hero, and he is very popular in Japan, too. As anti-demon charms, large-sized images of the war gods are pasted at the castle gate and temple gate and smaller ones at the house gate on the New Year's day, and especially in the nursery-room these amulets are never forgotten. An amulet of this kind is also believed effective in difficult delivery: the part of the amulet where the left leg of the image is drawn is burnt and its ashes are given to the woman in childbed who swallows them with water so that her suffering may be lessened.

In Buddhism, the images of Buddhas, bodhisattvas and devas were also believed to guard the temples and the believers, and it is on record that the pictures of the eighteen deities guarding the temples were put up on the walls of the temples, according to the *Chi-fu-ching*.

(3) *Letters in the sūtras, magic formulas, seeds (mantra syllables) and other special characters, believed to possess supernatural power.* The amulets of the religious texts mostly belong to this category. The Taoist amulets use sanctified and transfigured characters suffixed by the five symbols borrowed from the official characters used in the Han dynasty, *chi-chi-ju-lü-ling*, meaning 'Let it be done as ordered without delay'.

(4) *Plants and animals used as amulets because of their characteristics.* The peach tree, used as an amulet because of its magical characteristic, was believed to work most effectively when one of its branches growing in the south or east side of the tree was used. This amulet being mixed with

the amulets of other categories, the seal to be used for Buddhist or Taoist amulets came to be carved inevitably on a block of peach wood for greater effect. To drive away fever, the bed is hit with a branch of the peach tree, and almost any illness is cured by just stroking the head and face of the sick person with it, and hot water with peach petals in it instantly cures the child of convulsion. An amulet, shaped like an arrow made of peach wood and hung around the neck or at the door, keeps off epidemics and demons. The pr sent-day amulet of peach wood is about 20 centimeters in width and its length depends on the height of the gate-post to which it is attached. These amulets are made of board and put up at each of the two gate-posts in pairs. They are each portioned into four parts, in which are drawn, from the top to the bottom in order, the pictures of a dragon and a tiger, a high official and a general, a peach tree and a willow tree, and vases with three arrows in them, each one pairing with the other. These pictures are supposed to be the combination of various amulets, and some of the peach tree amulets are made of paper or silk embroidery.

Along with the peach tree, the willow tree was also believed to have supernatural power, and there was an old custom of putting up a branch of willow at the gate. The willow, being connected with Avalokiteśvara, is often drawn in a picture with Avalokiteśvara who is seen shaking a branch of a willow dipped in water, and thereby driving away demons and evil spirits. A Taoist medium carves a small Buddhist statue on a block of willow, which is associated with a spirit, to hold intercourse between the dead and the living. There also exists a Buddhist practice in which perfumed water is poured on a sick person to remove disease and other evils.

The leaves of mugwort or wormwood, iris, nandin or holly were also used as charms to be hung at the gate, possibly because of their forms, curative power or bitterness in taste. Of the animals drawn on amulets, the tiger, dragon, cow and lion appear most frequently.

Besides the amulets mentioned so far, there are the objects which are made into amulets for their curative power, the letters which express auspicious sentiments and are, therefore, regarded as having the power to keep off bad luck, those which frighten the ones that enter the gate, the words that mean prevention of evil, or the sacred articles that are regarded as having the power indirectly to keep off bad luck. The beliefs because of which the amulets were invented and have been used can be seen also in Ch'un-lien, made of board or paper with lucky words written on it and put up at the gate on New Year's day or in the sheets of red paper on which the letters expressing good luck are written and which are stuck anywhere one may choose.

R. So.

III. Amulets in Japan.

The concepts and qualities of amulets in Japan vary greatly as regards materials, styles, usages and aims. The worship of amulets (that is the writing of different images, bījas, and mantras of the Buddhas, bodhisattvas, devatās, etc., on cards and having them always to receive mystical power from these deities) is not peculiar to Japan, but is found also in many other Buddhist countries, such as India and China.

The teaching of Vairocana Buddha, in particular in Indian esoteric Buddhism, is the most systematic both in its philosophy and in its religion, and it is explained that its mystical power stems from Vairocana and the power of his followers depends on him.

In Indian folk-belief the worship of amulets is connected with the devotions to the omnipotent Vedic deities, and is found from very early times. These amulets are made from many different kinds of materials. Natural materials, such as wood, stone, water, cloth, thread, paper, salt, etc., are used mostly. Their styles are related to many things, personalities and places. The amulet-worship of Indian folk-belief influenced also the followers of Mahāyāna Buddhism. A Mahāyāna sūtra of the early period, the *Mahāprajñāpāramitā Sūtra*, urges devotees to have the name of ' the great king of magic wisdom ', which is the manifestation of this sūtra, written on paper and enshrined in the home. In the later period the *Abhiṣeka Sūtra* appeared, in which the definition, kinds and usages of the magic power and the magic amulet are explained in full detail. Many gods of Indian folk-belief also appear in it. In the age of esoteric Buddhism, many sūtras dealing with magic successively appear, and the formulas, usages and worship of various amulets of various gods are explained there.

These Buddhist amulets inherited the prolific productivity of the Vedic folk-belief and developed them even more, so that the amount produced is beyond imagination.

Japanese amulets are divided into two main streams differing in their origin. One stems from Japanese folk-belief or Shintoism, before the acceptance of Buddhism in Japan, and the other is the Buddhist stream. However, the stream of Buddhistic amulets became influenced by many different kinds of native faith to form different styles, such as the Indian style, the central Asian style and the Shintoistic style. These various styles gradually developed in the course of the progress of Buddhism from India to Japan.

Japanese amulets today mainly come from the mixture of Shintoism and Buddhism, called the Shu-gen-dō or the 'way of discipline'. Thus the history of Japanese amulets is as follows: they have their origin from ancient Japanese folk-belief; next come the Buddhistic amulets which are the result of the influence of mediaeval Shingon Buddhism or the Japanese esoteric Mantrayāna Buddhism. Next in the Muromachi period appeared Shu-gen-dō amulets with the development of this form of religion and they prevail even today.

Ancient Shintoistic amulets will not be discussed here, for they do not pertain to Buddhism at all. Only the mediaeval amulets concerned with Buddhism will be dealt with here.

The Buddhistic basis of these amulets is derived from the esoteric philosophy of the Shingon (or Mantrayāna) and the Tendai (or T'ien-tai) sects. Origi ally, the followers of these sects attempted to attain the Buddhahood of Vairocana by selecting a personal Buddha and working through faith in this Buddha. Technically, this method of faith is called Sen-butsu or 'selecting the Buddhas'.

In Japanese esoterism, i.e., Shingon and Tendai, this is made into a ceremony. In the initiation-ceremony of these sects, the applicant tosses a flower on the maṇḍala, i.e., the diagram of innumerable esoteric Buddhas, and then chooses the Buddha on whom the flower falls as his personal Buddha. This is called *Tō-ke-toku-butsu* or the selection of a Buddha by flower throwing. This idea of the most favoured Buddha forms the basis for the *Mamori-honzon* or the idea of a principal Buddha who watches over his pupil by means of amulets and charms. To this basis of thought is added a concept of Shintoism called *Ujigami*, i.e., folk-gods, gods of the clan, and the theory of fortune of *Yin* and *Yang* or the dualistic theory of positive and negative and of Buddhistic astrology, in China and central Asia. With this the doctrine becomes very complex.

The methods of worship of these objects and amulets vary. They may be placed in a shrine like ordinary statues of worship in a temple, or made into small images and placed in small bags. Or again, they may be drawn or printed on paper. Many other methods are also used. Many kinds of material are used, including all kinds of metal, wood and paper. The most important aims they are meant to achieve are the protection from disaster and the attainment of various sorts of happiness. The material used is determined by the objective and closely united with it. It is also influenced by whether it is carried on oneself, or enshrined in some place, or pasted on the walls of houses or on furniture.

Paper is most frequently used, for ease in handling and preservation. In some cases, the printed amulet is covered by strong paper called ***nori-ire***.

There are many sizes to these amulets, varying from a few centimetres to almost the size of a man, which is about the same size as the usual Buddha-images in the temple. Small amulets such as are carried in the purse are called *kinchaku*. They are made of rather cheap wood, such as cryptomeria and oak. Wooden tablets used for *homa* are rather large. For making Buddha images zelkova and persimmon wood is used.

Besides these tablets and images, various kinds of symbolic pieces made of wood are used, such as the hexagonal tablets brought by Somin. Amulets made from bamboo can be found in many shrines.

There are also two kinds of metal amulets. One is an amulet which is carried in the purse or hung from the neck; the other is a small image placed in a shrine. The kinds of metal used are many, such as gold, silver, copper, brass and other compound metals. Metal plating is also used; these metal amulets differ in style, some being oval, others round or square. In some instances the names of the Buddhas or their symbolic signs (*bija*) are written with paint or stamped with a die. Some of these metal amulets are made into reliefs or half-reliefs or stamped by cutting. Most of the carved images are very small. Recently these small images have been made of brass and plated.

Little pieces of ordinary cloth, mostly cotton, are often used for amulets. Sometimes beautiful gold brocades are used to cover the metal, wood or paper amulets. A special waist-band embroidered

by a thousand women is called the *sen-nin-bari* and is believed to protect a soldier from the enemy's bullets. The largest of these is a white garment of the usual Japanese style. These white clothes are worn by pilgrims in the Shikoku area. Once, seals of the temples visited were stamped on this clothing. The styles of the amulet and charms vary as much as the materials, and are based on the purposes for which they are meant. Amulets are either carried on one's person or placed somewhere.

Most of the Japanese *o-mamori* (literally, 'safe-guards') fall into the category of personal amulets. On the other hand, charms enshrined in altars or pasted on furniture are usually called *o-huda* (literally, 'cards'). Those who believe in the value of an amulet assume that the greatest efficacy can be obtained by swallowing it either directly or its ashes after burning it. Such amulets are, of course, made of paper.

Hada-mamori (meaning 'the amulet on the skin') is always worn on one's body. Again the styles are different. Some amulets hang from the shoulder like a shoulder bag and are called *kake-mamori* ('hanging amulets'). Most of them are made from wood or metal, but some of them are made of paper covered by a gold brocade pouch. The *sen-nin-bari* mentioned above is also a kind of *hada-mamori*. *Ude-mamori* ('the amulet around the arm') is wound around the arm like the rosary.

As regards amulets and charms not carried on one's body, there is first of all the *kado-mamori* which is pasted or nailed on houses. There are no set places for them in the house, and, therefore, the porch, doorway and the gate are most commonly used. These amulets are placed on every kind of entrance such as the kitchen door, window, skylight and sometimes even on the door of the toilet. They are meant to protect the entrance from the evil spirits of the outside world. In the room, they may be enshrined in the altar or in shrines, as images usually are in temples.

Some of the amulets are pasted on the pillars of kitchens, and some of them, e.g., the *kumade* of the Shinto shrines, are hung from the beams of the rooms. Again, some are put under cushions, and are called *shiki-mamori* (meaning 'amulet under the cushion').

Originally the amulet was believed to bestow the mystical power of the mighty Buddhas and bodhisattvas on some material such as wood, paper and metal in order to protect the wearer from disaster, through the observance of certain ceremonies necessary for this purpose.

It cannot be denied that beneath this concept lies the *mana* idea of primitive religions. The Buddhist monks who give these amulets to their followers, and the texts which describe the amulets are, of course, far beyond these primitive ideas. But the attitudes of the followers are on the same level as those of the *mana* idea. Therefore, the first aim of the amulets is protection from disaster by the power of some guardian deity. This may be called the negative benefit of the amulets. In Japanese, such amulets are called *go-fu* or *o-mamori*, and both words literally mean 'protection'. Their positive benefit is to invite some happiness which one wishes earnestly, such as prosperity in business, the union of man and woman, the birth of lucky children and all kinds of desires, too numerous to mention. But the basic idea of amulets and charms is the same as fetishism and manaism as mentioned above.

In Japan, many amulets are supposed to provide protection against natural disasters, like fire, floods and earthquakes. These particular amulets are almost all made by priests of the Shu-gen-dō sect.

Then there are amulets for artificial disasters, such as those brought about by men, birds and beasts. Evil diseases are also included in this section. The harm done by birds and beasts is mainly connected with agriculture. Apart from these there are other kinds of animals such as foxes, weasels, badgers, which are supposed to cast an evil spell over mankind.

Legends and myths connected with amulets appear in ancient Japanese literature quite frequently. In the *Kibitsu-no-kama* (or the 'Kettle of Kibitsu') by Ueda-Akinari (1734–1809), a husband pastes, for example, amulets on all the entrances to his house to prevent the curse of his late wife.

In the *Kwai-dan bo-tan-dō-rō* (a ghost story of the peony-lantern) by San-yū-tei Yen-chō (1839–1900), which is an adaptation of the Chinese original *Mu-tan teng-chih*, a young samurai who is the hero of this story pastes amulets on every entrance to his house and carries the Buddha's image with him to avoid being possessed by ghosts. But his scheme was discovered by the ghosts and the amulets and the image were stolen by them.

Another story tells of a man who intended to prevent the curse of ghosts by writing the characters of a sūtra on his skin. This is the well-known story of the earless Hōichi, *Mimi-nashi-hōichi*, by Lafoadio Hearn (1850–1904). The blind musician Hōichi had the characters of the *Prajñāpāramitā-hṛdaya-sūtra* written on his body by his old teacher, but his ears were neglected, so that his ears were stolen by the ghost. This story exemplifies the fetishism underlying the concept of amulets.

S. K.

IV. Amulets in Tibet.

In the Mongol region where Lamaist Buddhism is observed, there are special charms which are distinct from the usual types. They are the result of the deep reverence of the people towards the lamas. The people believe that they can obtain protection by wearing on their person the protective power of the lamas symbolised by small ceramic statues called *phyog-tsha* (*cha-tsa*) made by the lamas. These statues are of Buddhas, bodhisattvas and gods which are made from materials prepared by the lamas while immersed in secret samādhi. The materials used are powder of gems and various types of chemicals mixed according to a formula. The value of each statue varies in accordance with the person by whom it is made. For instance, the product of a certain lama would be traded by devout followers for a number of horses or sheep. There are also other amulets which bear printed words and maṇḍalas. They are as large as 12″ × 15″ and are folded to a size 3″ × 4″ and wound with five-coloured cotton thread in many layers covering the paper completely and worn around the neck to protect the wearer's body and mind.

Further, there are the *sruṅ-mdud*, pieces of cloth about 15 inches long with a hard knot tied at the centre. The literal meaning of *sruṅ-mdud* is the 'knot of protection'. These are given directly to those who go to see a lama of high rank such as the Dalai Lama, as well as the other lamas who are considered living Buddhas. The colour of the cloth is red for the priests and monks and white for the laity. It is believed by the people that the wearer of these amulets would be protected from misfortunes since the protective power of the lamas would be inlaid in them. It may be useful to look into the rise of such thought and ideas. When the lama enters the secret samādhi, in the process of which he perceives the *sruṅ-ḥkhor*, he concentrates his mind by virtue of this practice and wills the completion of his own perfection on the one hand and the entering into the way to enlightenment by the people on the other. Thus, the follower who is protected by divine power would be led into the way which would be freed from the forces of Māra, the tempter. This intimate relation between the lama and his followers can also be seen in the salutation which runs, "please protect me, that I never go astray from the realm of your protection", which shows the wish of the follower to be able to pursue the holy way under the protection of the master.

T. T.

V. Buddhist Amulets in Ceylon.

Amulets (Skt. *yantra* and in ordinary parlance among the Sinhalese *yantarē*) are used for very many purposes in Ceylon. We are concerned here only with those of them that are connected with or influenced by Buddhism.

It may be mentioned at the outset that the use of amulets and charms (*yantra-mantra*) in Ceylon, is certainly pre-Buddhistic. As these are connected with a belief in demons, spirits, gods, etc., they belong to the field of folk-religion, connected with animistic conceptions and practices and a belief in occult powers, planets, words, sounds, diagrams, etc. When Buddhism became the religion of the ordinary folk, it was natural that these beliefs and customs of the soil were given a Buddhist colouring and gradually became part of the beliefs and practices of the average Buddhist. The pre-Buddhist concepts were adopted, wherever possible, to suit the Buddhist religion.

A very common amulet, which is purely Buddhist as it is used today, is the *ratana-yantra* which is believed to be a very strong protection against any form of evil influence, specially of the evil spirits and the planets. In this amulet the *Ratana Sutta* (*Sn. vv.* 222–38) is written in a special way on copper foil (*taṁbakoḷa*) or a palm leaf (*puskoḷa*) and charmed with the same sutta (*Bauddha Ādahilla* by P. Wimaladhamma thera, 1947, p. 288). It also should be remembered that this *Ratana Sutta* is believed to have been preached by the Buddha at Vesālī, when that city was threatened with destruction by the triple dangers of pestilence, famine

and the evil influences of demons. Hence it is clear that this sutta was selected by the local Buddhists as a protective spell.

A similar important amulet of popular Buddhist usage is the *navaguṇa yantra* or the amulet of the nine virtues. The nine virtues are those of the Buddha set out in the well-known Buddhist formula *iti'pi so bhagavā*, etc. As in the case of the *ratana yantra*, this, too, is purely a Buddhist amulet brought into use by the Buddhists of Ceylon in the same way as the *ratana-yantra*. In the case of this amulet, too, the aforesaid formula is written in a diagram on copper foil or a palm leaf in a special way and charmed with the same formula. This, too is a very popular amulet used as a protection against all evil influences brought about by demons and planets, specially in the case of children and also against pests, rats, etc. (ibid. p. 286).

The *Sīvalī yantra* is another amulet connected with Buddhism. This is an amulet named after Sīvalī thera, who was the most eminent thera in Gautama Buddha's *sāsana* in the receipt of gifts (*lābhīnaṃ aggo*). This amulet is different from the above two in that it is bosed not on the power of the virtues of the Buddha or an utterance of the Buddha, but on a belief in the power of the personality of a disciple of the Buddha. It is said that Sīvalī thera never missed a meal and even in the midst of the thick jungle he had his meals supplied by the gods. It was the result of merits done in a previous existence and there is a *Sīvalī Paritta* (ibid. pp. 278 ff.) where his story is given, at the end of which there are some stanzas which invoke his blessings on the reciter. The important thing about this whole concept around Sīvalī thera is that his invocation as well as the amulet are meant mainly to increase the material wealth of the person that resorts to them. Sīvalī is the patron especially of the businessmen. This concept has developed so far that in very many Buddhist homes could be seen the picture of Sīvalī in the posture of having his meals, hung on the wall above the main entrance to the house. He is always represented in that posture and thus it is easy to recognise him. In addition to the *Sīvalī Paritta* and the connected amulet there is also a prayer called *Sīvalī dähäna* which, if repeated often, is believed to confer material benefit on the reciter.This Sīvalī amulet is also written in squares within a diagram in a special way on copper foil or a palm leaf and charmed (ibid. p. 285).

There is another Buddhist amulet which is supposed to confer victory on its wearer. The text of the amulet consists of three Pali stanzas in which the protection of the Buddha, Dhamma and the Saṅgha is invoked on its possessor. It is traditionally believed that king Duṭṭhagāmaṇī, when setting out for war with Eḷāra, had these three stanzas inscribed in the front of his crown to be assured of victory. The stanzas are a repetition of the first by substituting the words *dhamma* and *saṅgha* in the case of the second and the third. The first stanza is :

buddho tilokasaraṇo– buddho suriyo tamonudo
evaṃ kho saraṇaṃ khemaṃ–buddho me saraṇaṃ varaṃ
gacchantaṃ saraṇaṃ buddhaṃ– natthi mayhaṃ bhayaṃ sadā.

This, too, is written in the same method as in the above cases.

The following stanza is also used as an amulet :

Sabbapāpassa akaraṇaṃ
kusalassa upasampadā
sacittapariyodapanaṃ
etaṃ buddhānasāsanaṃ

This stanza, written in the same way, is to be charmed by repeating it 1,000 times. This, too, is regarded as a protective amulet against all types of evil influences. It is also believed that after writing it on a palm leaf and charming it, if hung on a tree or in a field, it protects the crop from pests.

A very popular amulet worn by the Buddhist children of Ceylon is the *pañcāyudha* or the amulet of the five weapons. This is different from the above amulets in that there is no written text at all, but the five weapons are shown in relief on a circular or an oval piece of silver or gold and hung from the neck of the child. Despite its popularity, the origin of the amulet is almost lost in obscurity. Although it is generally believed that this is connected with the *Pañcāvudha Jātaka* (No. 55) it seems doubtful because the weapons mentioned there do not tally with those shown on the amulet, which usually are the conch-shell (*śaṅkha*), quoit weapon (*cakra*), club (*gadā*), bow (*dhanu*) and the sword (*khaḍga*). These five weapons are, according to another tradition, five of the many weapons of Viṣṇu. Thus, as Viṣṇu has many connections with popular Buddhism of Ceylon, it is quite possible that the *pañcāyudha* represents these weapons of Viṣṇu and the concept of this amulet has no connection with the Jātaka by that name

This view is further corroborated by the fact that instead of the *pañcāyudha* sometimes the figure of Viṣṇu is shown in relief on a leaf made of silver or gold and worn by children. The bodhi-tree, as is well-known, is the most sacred of trees for the Buddhists, and Viṣṇu, the protector in the Hindu Trinity, is supposed to be the protector of Buddhism in Ceylon.

There is an amulet said to bring victory in law-suits. It is not a purely Buddhist amulet but in the short text of the amulet, the Buddha's blessings are invoked. The amulet is rolled up and pocketed before going to the courts (*Exorcism and the Art of Healing in Ceylon*, P. Wirz, p. 210).

Another amulet based on the belief in the efficacy of the power of the Buddha, Dhamma and the Saṅgha and of the gods is the one used as a cure for children suffering from diarrhoea. In this case diagrams with lines and triangles and with some mystic characters are charmed with a mantra invoking the blessings of the Triple Gem and of the gods. Written on a palm leaf, the amulet, after being charmed, is hung round the neck of the child (ibid. p. 216). There is another amulet of the same type used as a protection against bad planetary influences (ibid. p. 217).

All these Buddhist amulets used in Ceylon are protective ones and they are always worn inside an amulet case made of bee-wax or some precious metal. See also *The Journal of the Royal Anthropological Institute of Great Britain and Ireland*, Vol. XXXVIII, 1908, pp. 148 ff.

A. G. S. K.

AMUR-BAYAS-KHULANG KIYIT, a monastery situated between the rivers Orhon and Selenge in the People's Republic of Mongolia. The monastery was built early in the 18th century and presented by the Manchu emperor to the Incarnate Lama of Mongolia (Rje-btsun Dam-pa). The tomb of Undur-Gegen, the first Incarnate Lama of Mongolia, is situated in the monastery, which was built with stone and brick by Chinese master-builders and is a famous art monument. It was constructed in imitation of an imperial temple in Peking.

AN is used both in Chinese and Japanese alike in the sense of hermitage. Whether the word *an* originates from Buddhism or Taoism is not certain. But in Buddhism one may define the word as a cell or retreat of a monk or recluse. The word is also found in the following forms: *ts'ao-an* (Japanese, *sōan*), *p'êng-an* (*hōan*), *an-shih* (*ajichi*) and so on. In the Encyclopaedia of Buddhism (*Shih-shih-yao-lan*, *Taishō*, LIV, 263) by Tao-ch'êng of the Sung dynasty (960–1279 A.C.) it is stated that a small hermitage covered with grass, and having a round roof, is called *an*. The word *an*, i.e., hermitage, is derived etymologically from the word *an*, meaning to cover. The lay or sacred hermits of India dwell in such hermitages. In China also there are many records regarding these hermitages.

The *Chin-shu* (the History of the Chin dynasty) records that the famous poet T'ao-yen-ming refrained from taking any kind of grain and entered into a hermitage when he was fifteen years old. Again in the *I-shih-chuan* (the Biographies of Hermits) it is recorded that T'ao-ch'ien resided in a hermitage (*p'êng-an*). Similar statements can be found in the *Shen-hsien-chuan* (the Biographies of Sacred Hermits and Gods), where for example, Chiao-kuang is said to have lived in a *ts'ao-an* (*Taishō*, loc. cit.)

The first fascicle of the *Wu-fen-lü* (the Vinaya of the Mahīśāsaka) states that a bhikṣu called Dārnika (Ta-ni-chia) climbed up Mt. Īśila and made a small hermitage there.

A most interesting change in the meaning of the word took place in Japan. There, at present, the word *an* is more commonly used in the sense of a noodle-shop. This was brought about in mediaeval Japan by a Zen priest who resided in a hermitage (*an*) and who originated and popularised the making of noodles, whence the word *an* became popular in this sense.

S. K.

ANABHIBHŪTAMAKUṬA, name of a bodhisattva mentioned in a list of bodhisattvas headed by whom about five thousand bodhisattvas reside in Śrāvasti along with the Bhagavat in the pinnacled dwelling of great splendour in Jetavana, the hermitage donated by Anāthapiṇḍada (*Gvyū.* 3).

T. R.

ANABHIBHŪTAYAŚAS, name of a former Buddha, mentioned in a list of former Buddhas under whom Śākyamuni while in the ninth bhūmi acquired merit (*Mhvu.* I, 141).

ANABHILAKṢITA, a samādhi or state of concentration of both mind and body. This samādhi is mentioned in the *Pañcaviṃśati-sāhasrikā-prajñā-pāramitā Sūtra*. Its literal meaning is 'destitute

of (right) marks or symbols', or 'impostor', and its Chinese translation is *p'o-hsiang* (destruction of phenomena) or *wu-piao-chih* (non-symbol). See also *Mhvyut.* 601 and *Śspp.* 1424.4.

S. K.

AN-ABHILĀPYA, meaning 'beyond expression'. According to the *Mahāprajnāpāramitā Sūtra*, Subhūti said to the Buddha, "Bhagavat, though the nature of dharma is beyond expression, the Buddha preaches it with his power of devising means to convert people (*upāya-kauśalya*). According to my understanding of your preaching, all dharmas also are beyond expression." The Buddha said, "It is as you said, Subhūti. All dharmas are beyond expression. Voidness is the characteristic of all dharmas beyond expression. As they are all void, they are beyond expression."

The *Ta-fang-têng-ta-chi-ching* (*Taishō*, No. 397; *Nanjio*, No. 61) states, "What is the dharma beyond expression? It is the supreme truth."

As mentioned above, the supreme truth is beyond expression. But if it cannot be expressed in any way, none can attain enlightenment. According to the *Madhyamaka-śāstra*, the supreme truth consists of the conventional truth and the ultimate truth, because the supreme truth must be expressed by means of words which are conventional, and understanding of the supreme truth is indispensable for the attainment of enlightenment. This is the reason for the supreme truth to be twofold.

Chi-tsang expounds this in his *Ta-ch'êng-hsüan-lun* (*Taishō*, No. 1853) as follows, "Another school states that the conventional truth can be expressed, while the ultimate truth is beyond expression. The conventional truth is a threefold concept; and as it is conventional, it can be expressed. But the ultimate truth is beyond the four terms of differentiation. As it is beyond all kinds of differentiation, it is beyond expression.

Many teachers hold the same opinion. But in this connection the following question can be raised: If the conventional truth can be expressed and the ultimate truth is beyond expression, are their natures fixed? To this, the following answer can be given: The conventional truth can be expressed. But as the expression itself must be ultimate, it is beyond expression. The ultimate truth is beyond expression but conventionally it can be expressed. So their natures are not fixed.

Then again: If the conventional truth is beyond expression as the expression must be ultimate, what is beyond expression, the conventional or the ultimate? If the ultimate is beyond expression, is it not fixed? It should be understood that there are four attitudes in general in many sūtras and śāstras.

(1) The conventional truth can be expressed, but the ultimate truth is beyond expression. (2) The ultimate truth can be expressed, but the conventional truth is beyond expression. (3) Both can be expressed. (4) Both are beyond expression.

The three conceptions, namely those of things, sensations and appellations, are those found in the conventional truth, and therefore the conventional truth can be expressed in words. The four forms of differentiation are existing, non-existing, both existing and non-existing, and neither existing nor non-existing. As the ultimate truth is beyond all these forms, it cannot be expressed in words.

If one still does not agree, it means that the natures of the two truths are fixed. But when Buddhism is taken to be the religion of voidness—not fixed—this opinion must be rejected.

According to the *Yogācārya-śāstra*, there are four reasons to be beyond expression.

1. Beyond expression, for its voidness: one cannot express that a being is different or not-different from the constituents of that being.

2. Beyond expression, for its profundity: The essential nature of the dharmas which is beyond words, the essential body of the Tathāgatas which is beyond thinking, the thoughts of many Buddhas which are beyond thinking, and the existence or non-existence of the Tathāgata's Nirvāṇa—these are beyond expression.

3. Beyond expression, because the expression has no meaning in Buddhism: If a teaching is of no use to disciples to make them recognise the Dharma and to make them lead a pure life, the Tathāgata will not preach it, even if he has clear evidence on it.

4. Beyond expression, because it is set up by the aspects and the nature of the Dharma: It is beyond expression, whether the reality (*tathatā*) and phenomena are the same or different.

The *Samayabhedoparacanacakra* and the *Mahāprajñā-śāstra* mention that the Vātsīputrīya school classified all dharmas into five groups, the fifth

of which is a store beyond expression (*anabhilāpya-koṣa*), and the self, neither fixed with, nor separated from, the constitutents of a being, is comprised in the group beyond expression.

Fa-tsang (643–712 A.C.) states in his work, *Hua-yen-wu-chiao-chang* (*Taishō* No. 1866), that though the causes which give rise to Buddhahood may be stated, the full result is beyond expression, because that is the object of the Buddha's self-enlightenment.

K. TMR.

ANABHILĀPYODGATA, name of a bodhisattva which occurs in a list of future Tathāgatas (*Gvyū.* 442.25).

ANABHIRATA-BHIKKHU-VATTHU, the story of a discontented monk. When the monk was away engaged in study, his father fell sick and died before his son could be summoned to see him. The father, on his death-bed, left with his other, younger son, a hundred pieces, to be given to the monk. At first the monk refused to accept the money, but later he felt a desire to take it and to return to the lay life. Indecision made him ill and he was taken before the Buddha. The latter, by getting him to enumerate the things which he could buy with the money, made it clear to him that the amount of his inheritance would be very little, and that no amount of wealth could ever be sufficient to gratify one's needs, relating the *Mandhātā Jātaka* to illustrate the truth of his words (*DhpA.* III, 238–45).

ANABHIRATI JĀTAKA (1), related by the Buddha at Jetavana to a layman who was upset on account of his wife's misconduct (*J.* I, 301–2 ; No. 65). He used to visit the Jetavana monastery regularly, but later his vists became less frequent, and when the Buddha questioned him he answered that he was somewhat upset on account of his wife's misconduct. The Buddha consoled him saying: "Even long ago wise men advised you not to get angry at the naughtiness of women, but to preserve your equanimity ; this, however, you have forgotten." Then at the layman's request the Buddha related the following story :

Long ago the bodhisatta was a teacher of world repute at Bārāṇasī. A pupil of his, finding that his wife was unfaithful to him, kept away from the classes for a few days. When the pupil made his appearance the teacher questioned him, and the pupil told his sad story. The teacher said : "My son, women cannot be regarded as private property. They are accommodating to all. Wise men, knowing their frailty, are not excited to anger against them."

The story is found also in *DhpA.* III, 348 ff., but with slightly different details.

W. G. W.

ANABHIRATI JĀTAKA (2), told by the Buddha to a brāhman of Sāvatthi who could repeat the three Vedas by heart (*J.* II, 99–101 ; No. 185). Later he married and settled down, but from that day he could not repeat the Vedas, as his mind was distracted with other things such as wealth and servants. One day he visited the Buddha at Jetavana and related his plight to him. The Buddha consoled him by saying that such things were not uncommon and related this story by way of illustration :

Long ago the bodhisatta was born in a brāhman family. He grew up, completed his studies at Takkasilā, became a teacher of repute himself, and taught the Vedas to a large number of youths. Among them was a very brilliant student who learnt all the Vedas by heart and became a master of rituals. Later he got married, and household worries began clouding his mind ; his memory gradually faded, and the pupil reported the matter to the teacher, who advised him saying that serenity of mind was essential to a good memory.

W. G. W.

ANABHIRATI SUTTA occurs in the *Bojjhaṅga Saṃyutta* of the *Saṃyutta Nikāya* (V, 132). The importance of cultivating 'distaste for all the world' (*sabba loke anabhirati*) is expounded here. This is done by cultivating the seven factors of enlightenment (*bojjhaṅga*), each of them being accompanied by the idea of distaste for all the world. The seven *bojjhaṅgas* are : mindfulness (*sati*), investigation of the Norm (*dhammavicaya*), energy (*viriya*), rapture (*pīti*), tranquillity (*passaddhi*), concentration (*samādhi*) and equanimity (*upekhā*). They are accompanied by the idea of distaste for all the world, that is based on seclusion (*viveka*), on dispassion (*virāga*), on cessation (*nirodha*), and end in self-surrender (*vossaggaparināmi*). The sutta concludes thus : 'This cultivated and made much of, the idea of distaste for all the world is of great fruit and great profit.'

W. G. W.

ANABHISAMAYA SUTTA occurs in the *Vacchagotta Saṃyutta* of the *Saṃyutta Nikāya* (III, 260). The wanderer Vaccha asks the Buddha why various speculative ideas arise in the world, such as: the world is eternal, or the world is not eternal; the world is finite, or the world is infinite; the life is the same as the body, or the life is one thing and the body is another; the Tathāgata exists after death, or the Tathāgata does not exist after death, or he does and does not exist after death, or he neither exists nor does not exist after death. The Buddha in reply says that it is due to not comprehending (*anabhisamaya*) the nature of form, feeling, perception, mental activities and consciousness; due to not comprehending their arising (*samudaya*), their ceasing (*nirodha*) and the way leading to their ceasing (*nirodhagāminīpaṭipadā*).

In the Buddhist analysis of an individual we first observe a twofold division into mind and matter (*nāma-rūpa*); and in a further analysis into five categories, *nāma* or mind is again divided into four groups: *vedanā, saññā, saṅkhāra* and *viññāṇa*. These categories of existence are dependently originated (*paṭiccasamuppanna*) and, therefore, they have only a relative existence. If one comprehends the dependent origination of these things properly, one understands the truth. A reply to the above questions in the positive or the negative can lead only to wrong conclusions, for the truth, which is transcendental, could only be realised within one's own self, and it cannot be described or understood with the help of terminology used in mundane language. Once the dependent origination of things is fully comprehended the questions mentioned above would be rendered meaningless. So the Buddha has kept aside these questions unanswered (*avyākata*) saying that such questions do not conduce to well-being (*atthasaṃhita*), are not fundamental to the higher life (*ādibrahmacariyika*), are not conducive to turning away from (*nibbidā*), nor to dispassion (*virāga*), stopping (*nirodha*), calming (*upasama*), superknowledge (*abhiññā*), awakening (*sambodha*), nor to Nibbāna (*M*.I,431).

W. G. W.

ANĀBHOGA ('effortless'). The *Shê-ta-ch'êng-lun-shih* (攝大乘論釋 *Taishō*, No. 1595; *Nanjio*, No. 1171·2) translated by Chên-ti (Paramārtha) states that volition (*manaskāra*) means 'effort' (*ābhoga*), and it comes from the recognition of the three periods, viz., I did, I am doing, and I will do. The state without volition is *an-ābhoga*. When the practice and the original vows for attaining Buddhahood mature fully, the ways of practising Buddhism will be completed naturally, tirelessly and easily (*Taishō*, Vol. 31, p. 262). This state without effort is called *anābhoga*.

The *Daśabhūmika Sūtra* (67, 10 ff.) explains the bodhisattva's effortless activity as compared with a boat: Before reaching the open sea, a boat needs to proceed with human effort, but when it reaches the open sea, it can sail in the wind without human effort. And then, it can sail by wind in a day over a distance greater than in a hundred years with human effort. When a bodhisattva or a mahāsattva takes the boat of Mahāyāna, because of the great merits he has stored up, to sail in the ocean of *bodhi*, then, with effortless (*anābhoga*) wisdom he can enter into the state of perfect wisdom which cannot be attained by the strenuous practices of Buddhism even in innumerable kalpas.

The *Fu-hsing-lun* (佛性論 *Taishō*, No. 1610; *Nanjio*, No. 1220) states that the practices of the final three stages of a bodhisattva are those of *anābhoga*, or those of natural progress. Though the bodhisattva of the first seven stages must strive to attain Buddhahood, yet after passing the seventh stage, he gradually progresses through the remaining three stages and attains enlightenment without any effort (*Taishō*, Vol. 31, p. 807).

The Buddha's activities also are effortless, like the music of the heavenly drums that are not being played, or the jewels that shine without labour (*Sūtrālaṅkāra*, ix, 18–19).

K. Tmr.

ANĀBHOGA-NIRNIMITTA-VIHĀRA, the tenth of the twelve bodhisattva-vihāras, under which title the complete career of a bodhisattva is treated from the time of entry to the lineage of bodhisattvas (*gotravihāra*) till he ends up as a full-fledged Buddha. This is described at length in the *Bodhisattvabhūmi* (q.v.). It is another name for the eighth bodhisattvabhūmi, Acalā. It is called *anābhoga-nirnimitta-vihāra* because by entering this sphere (*bhūmi*), the bodhisattva becomes possessed of dharmas which are spontaneous or achieved without any effort (*anābhoga*) unlike in the other seven preceding bhūmis. Hence he has no anxiety about matters relating to body (*kāya*), speech (*vāc*) and mind (*citta*), and he is free from all thought-constructions (*sarveñjita-manyanāsyandita-vikalpa-apagata*). Before entering into this vihāra the

bodhisattva, in the vihāra immediately preceding, matures wisdom of a tenfold nature which penetrates into the reality of all things (*sarvadharmapara-mārtha-avatāra-jñāna*).

While in the *anābhoga-nirnimitta-vihāra* he establishes himself in guileless forbearance (*bodhisattva-kṣānti*) with regard to things (*dharma*) that are not comprehended (*anutpattika*), i.e., he examines all things according to the four methods of examination (*paryeṣaṇa*) and realises the non-origination of things which were considered formerly as originating, depending on causes due to false imagination and thought construction (*pūrva-mithyā-vikalpa-abhiniveśa-hetu-samutpanna*). Though these four methods of examination are resorted to by the bodhisattva from the time of the *adhimukti-caryā-vihāra* to the *sābhoga-nirnimitta-vihāra*, they are not so completely pure as in this present vihāra. In this vihāra, whatever thought constructions the bodhisattva had formerly, are no more; and the anxiety (*autsukya*) to attain the next stage, as well as the anxiety that lies transfused in all actions and ideals of beings, is no more; and hence this vihāra is called extremely pure (*supariśuddha*). He is now asked by the Buddhas to exert himself to acquire the ten powers (*bala*) and the four confidences (*vaiśāradya*) which up till now he had not acquired (J. Rahder, *Daśabhūmika Sūtra*, p. 64, and pp. 21–3 of the *Bodhisattvabhūmi* in the appendix of Rahder's *Daśabhūmika Sūtra*). See ACALĀ (1).

W. G. W.

ANABHRAKA, a Sanskrit word (sometimes spelt: *anabharaka*) which literally means 'unclouded'. This is one of the eighteen classes of *rūpa-dhātu*, or the first and lowest of the fourth *dhyāna-bhūmi* in that *dhātu*. Its Chinese equivalent is *wu-yün-t'ien* (無雲天 without cloud), *wu-yin-t'ien* (無陰天 without shadow), *wu-kua-ai* (無罣礙 without hindrance). It is translated into Tibetan as *sprin-med* or cloudless. But in Pali canonical literature and some early works like the *Mahāvastu* this state is omitted.

It is defined in the sixth fasc. of the *Li-shih-a-p'i-t'an-lun* (立世阿毘曇論 *Lokasthiti-abhidharma-śāstra* : *Nanjio*, No. 1265) as follows: Why is the first *dhyāna-bhūmi* called *anabhraka*? (1) Because (in this state) every kind of suffering and joy disappears, (2) because no kind of joy and anger occurs, (3) because all feeling and wisdom is clear, (4) because every devatā can receive this merit. On account of these four reasons this state is called *anabhraka* or without difficulties.

Again in the 21st fasc. of the *A-p'i-ta-mo-shun-chêng-li-lun* (阿毘達磨順正理論 *Abhidharma-nyāyānusāra* : *Nanjio*, No. 1297) it is stated thus: "Above this *dhyāna-bhūmi*, there is no cloud. As this *dhyāna-bhūmi* stands at the top of these non-cloud *dhyāna-bhūmis*, it is called the unclouded place (*anabhraka*).

The former interpretation defines *anabhraka* as a sphere of non-difficulties and the latter as a state of non-cloud.

In the seventh fasc. of *Li-shih-a-p'i-t'an-lun* it is stated that, in order to be born into this *dhyāna-bhūmi*, karma of four dhyānas in the lower grade (*hsia-p'in* 下品) is necessary, and the natural duration of life there is three hundred kalpas. But in *Chang-so-chih-lun* (彰所知論 or the sāstras on explaining known objects by Ḥphags-pa: *Nanjio*, No. 1320) life there is said to be one hundred and twenty-five kalpas and the stature to be one hundred and twenty-five yojanas (See W. Kirfel, *Die Kosmographie der Inder*, p. 46).

S. K.

ĀṆĀCAKKA. This term occurs for the first time in the commentaries (*DA*. I, 8–9; *VinA*. I,10) and here, too, in contrast to *dhammacakka*, or wheel of righteousness, representing spiritual authority. The universal moral order is represented in the texts by the term *dhamma* and the authority of this moral order by the term *dhammacakka*. The authority or power vested in the king for the protection of this universal moral order is, therefore, called *āṇācakka* or temporal authority. Hence Ajātasattu is represented as saying that this temporal authority (*āṇācakka*) is only a derivative of the spiritual authority (*dhammacakka*: *DA*. I, 8–9; *VinA*. I, 10). See AUTHORITY.

I. K.

ANĀDARŚAKA, name of a mountain mentioned in the *Kāraṇḍavyūha* (*BHS*. s.v.).

ANĀDARŚANĀ, a gandharva-maiden who was present with innumerable others in Jetavana to listen to the Buddha (*Kvyū*. 4.16).

ANĀGĀMIN (in Theravāda). Literally the word *anāgāmin* means a non-returner, a being who will not return to the sphere of sensuality (*kāmadhātu*)

any more ; one who has attained the third stage out of four in the breaking of the bonds (*saṃyojana*) which keep a man away from arahantship. So near is the anāgāmin to the goal, that after death he will be reborn in one of the highest heavens and there obtain arahantship, never returning to birth as a being in the sphere of sensuality.

An anāgāmin is one who is freed from the bond of craving (*kāmayoga*) but who is not free from the bond of existence (*bhavayoga*). He has also not reached the extinction of spiritual hindrances or mental intoxicants (*āsava*) that defile the mind of the individual and obstruct clear vision into the real nature of things (*yathābhūtañāṇadassana*). He, in whom neither the bond of sensuality nor the bond of existence is found and in whom all the inflows (*āsava*) have ceased, is an arahant (*It.* 95, 96). In the *Mahāli Sutta* the attainments of the disciple are explained in this manner: One becomes a stream-entrant (*sotāpanna*) by overcoming the three fetters, namely, belief in an enduring entity (*sakkāyadiṭṭhi*), doubt regarding the Buddha, Dhamma and Saṅgha (*vicikicchā*), and belief in the efficacy of mere rule and ritual (*sīlabbataparāmāsa*). One becomes a once-returner (*sakadāgāmin*) by diminishing lust, hatred and delusion (*rāga, dosa* and *moha*) in addition to overcoming the three earlier fetters. Such a being returns to this world once only and puts an end to the process of birth and death (*saṃsāra*). One becomes an *opapātika* (*anāgāmin*), i.e., a being that is reborn spontaneously without the union of parents, by overcoming the first five of the ten fetters which belong to the sphere of the senses (*pañcorambhāgiyāni saṃyojanāni*), namely, belief in an enduring entity (*sakkāyadiṭṭhi*), doubt (*vicikicchā*), belief in the efficacy of mere rule and ritual (*sīlabbataparāmāsa*), sensuous desire (*kāmacchanda*) and ill-will (*vyāpāda*). And further by the complete extinction of inflows (*āsavānaṃ khaya*) one becomes an arahant. Free from inflows (*anāsava*), having attained the emancipation of the heart (*cetovimutti*) through wisdom (*paññāvimutti*), one realises and abides in the highest knowledge (*abhiññā*) in this very existence (*diṭṭhevadhamme* : *D.* I, 156–7).

The anāgāmin, who will not return to the sphere of sensuality, in case he fails to attain arahantship in this very existence, will put an end to suffering in one of five ways according to the difference in his faculties (*indriya - vemattatā vasena*). The *Saṅgīti Sutta* says : there are these five anāgāmins, to wit, one who passes away before middle age in that world in which he has been reborn (*antarā-parinibbāyī*), one who so passes after middle age (*upahacca-parinibbāyī*), one who so passes without much toil and with ease (*asaṅkhāra-p°*), one who so passes with toil and difficulty (*sasaṅkhāra-p°*) and one who, striving 'up-stream', is reborn in the Akaniṭṭha world. Buddhaghosa in the *Paññābhāvanānisaṃsa-niddesa* of the *Visuddhimagga* explains these terms in this manner : An *antarā-parinibbāyī* attains Nibbāna after re-appearing anywhere in the Pure Abodes (*suddhāvāsa*) without reaching the middle of his life span there. The *upahacca-parinibbāyī* attains Nibbāna after the middle of his life span there. The *asaṅkhāra-parinibbāyī* generates the highest path without prompting, with little effort. The *sasaṅkhāra-parinibbāyī* generates the highest path with prompting, with effort. The *akaniṭṭhagāmī* passes on upwards from wherever he is reborn (in the Pure Abodes) to the realm of the highest gods (*akaniṭṭhabhava*) and attains emancipation there (*Vism.* p. 612).

On several occasions the Buddha refers to this attainment when speaking of various religious practices. In the *Itivuttaka* (39) he speaks thus, " Monks, do ye delight in solitary communing; delighted by solitary communing, given to mental calm in the inner self, not neglecting musing, possessed of insight, do ye foster resort to empty places. One of two fruits is to be looked for in those who do these things, namely, the highest insight (*aññā*) in this very life, or if there be still a basis (*sati vā upādisese*) they will not return to this world (*anāgāmitā*). "

"Monks, do ye dwell for the profit of the training, for the sake of further wisdom, of the essence of release, of the mastery of mindfulness. Monks, of those who dwell for the sake of these things. . . . . . one of two fruits is to be expected, the highest insight in this very life, or if there be still a basis, they will not return to this world " (*It.* 40).

Again in the *Aṅguttara Nikāya* he speaks thus, " And when a monk's thought is thus compassed about at his forthgoing, and when evil, unprofitable states arising overpower not his thought and when his thought is compassed about the idea of impermanence, the idea of not-self, the idea of the foul, the idea of danger in things ; learning the straight and the crooked way in the world, his thought is compassed about by this idea ; learning the composition and decomposition in the world, his thought is compassed about by this idea ; knowing the origin and the ending of the world, his thought is

compassed about by this idea; his thought is compassed about by the idea of abandoning, of fading away of interest, of making it to cease . . . . . one of two fruits is to be expected, the highest insight in this very existence, or if there be still a basis, he will not return to this world" (*A*. V, 108). The basis referred to here is the bond of existence (*bhavayoga*) which is not removed in the anāgāmin.

There are a few instances wherein lay disciples coming to the Buddha confessed in this manner, "I do not find in me any one of the five fetters belonging to the sphere of sensuality (*pañcorambhāgiyāni saṃyojanāni*), which have been declared by you, Sir." The Buddha expressed at this his joy with the following statement of elation, "It is a gain to you, householder, it is well begotten by you, householder, you have expressed the attainment of the fruit of a non-returner" (*S*. V, 177, 178).

In the *Mahāparinibbāna Sutta*, the Buddha, speaking about the destiny of some disciples who had passed away, says, "The bhikkhunī Nandā, and the lay devotees Kakudha, Kāliṅga, Nikaṭa, Kaṭissabha, Tuṭṭha, Santuṭṭha, Bhadda and Subhadda—all have attained the state of non-returner and they will attain full emancipation (*parinibbāna*) without returning to this world again" (*D*. II, 92).

W. G. W.

ANĀGĀMIN (in Mahāyāna). The development of the *anāgāmin* concept in Mahāyāna is based on the earlier views of the Sarvāstivāda, as expressed in the *Abhidharmakośa-śāstra* which mentions two paths to overcome delusions, namely, the path of beholding the truth (*satyadarśana-mārga*) and the path of mind-cultivation (*bhāvanā-mārga*).

On the path of beholding the truth one cuts off all erroneous views by means of realising the Four Noble Truths. After this, one must proceed on the path of mind-cultivation to cut off all delusions through practice. The four stages, the third of which is *anāgāmin*, belong to the path of mind-cultivation. Each of the four stages is explained in two degrees, namely, cause and effect. The two degrees of *anāgāmin* are *anāgāmi-pratipannaka* and *anāgāmi-phala*.

When, out of the nine delusions of the sphere of sensuality (*kāmadhātu*) the seventh and the eighth delusions are cut off, one is an *anāgāmi-pratipannaka*. And by cutting all nine delusions of the sphere of sensuality, one attains the state of *anāgāmin*, from where there is no falling back to the sphere of sensuality.

There are seven kinds of *anāgāmin* classified according to the way they attain parinirvāṇa. Among them five kinds of *anāgāmin* attain rebirth in the sphere of form. They are *antarā-parinirvāyin*, *upapādya-p°*, *sābhisaṃskāra-p°*, *anabhisaṃskāra-p°*, and *ūrdhvasrota-p°* An *antarā-parinirvāyin* attains parinirvāṇa while he exists in the intermediate state (*antarā-bhava*) between the sphere of form and the sphere of sensuality. An *upapādya-parinirvāyin* attains parinirvāṇa as a result of short practice of virtue after rebirth in the sphere of form. A *sābhisaṃskāra-parinirvāyin* needs long practice in the sphere of form to attain parinirvāṇa. But an *anabhisaṃskāra-parinirvāyin* attains parinirvāṇa after a long existence in the sphere of form without having to practise many meritorious deeds there. An *ūrdhvasrota-parinirvāyin* who cannot attain parinirvāṇa in the sphere of form must proceed to a higher sphere beyond the sphere of form in order to attain parinirvāṇa. The sixth is the one who proceeds to the sphere of formlessness directly from the sphere of sensuality, since in the sphere of sensuality he cuts off covetousness of the sphere of form. The seventh is a *dṛṣṭadharma-parinirvāyin* who attains parinirvāṇa in the sphere of sensuality (*Taishō*, Vol. 29, p. 124).

According to the Tendai sect, there are eight kinds of *anāgāmin*. Seven are as mentioned above, and the eighth is an unfixed *anāgāmin*. The places where the seven already mentioned can attain parinirvāṇa are fixed, but the place where the eighth one can attain parinirvāṇa is not fixed.

The *Ch'êng-shih-lun* (成實論 *Taishō*, No. 1646; *Nanjio*, No. 1274: *Satyasiddhi-śāstra*) mentions eleven kinds of *anāgāmin*. The *Abhidharmakośa-śāstra* says that if the kinds of *anāgāmin* are counted in detail, there are twelve thousand nine hundred and sixty kinds of *anāgāmin*.

The *Ta-ch'êng-i-chang* (大乘義章 *Taishō*, No. 1851) states, "In Hīnayāna Buddhism, this term means one who is not returning to the sphere of sensuality, or who is not returning to the sphere through which he has already passed. In Mahāyāna Buddhism, there are two explanations of it. The first is, one who will never set up his desires, because he has already overcome his delusions. The other is, one who will never take an existence of reward in the sphere of sensuality. Accordingly, a sūtra states that one who will not be reborn as a human

being, an animal, an insect or in the underworld is called an *anāgāmin*. If an *anāgāmin* takes an existence again in the world of sensuality, it is his transformation body " (*Taishō*, Vol. 44, p. 677). According to Mahāyāna Buddhism, an *anāgāmin* will not return to the sphere of sensuality again, but if he wants to return to the sphere of sensuality to help another to attain enlightenment, he can do so as a manifestation in his transformation body.

K. TMR.

ANĀGĀMI SUTTA occurs in the *Devatā Vagga* of the *Chakka-nipāta* of the *Aṅguttara Nikāya* (III,421). The sutta speaks of six things, without giving up which one cannot attain the state of a non-returner (*anāgāmin*). Out of the four stages of development of the aryan disciple in the path to purification, the state of a non-returner is the third, the fourth and last being arahantship. A being who attains the third stage is called an anāgāmin or non-returner as his spiritual development is such that, if he passes away without attaining the fourth stage in this very life, he will not be reborn in the sphere of existence in which beings are still in the bonds of sensuality, but will attain final emancipation, having been born in the ' pure realms ' (*suddhāvāsa-bhava*). An anāgāmin is reborn there because at the time of his passing away he has not cut off the bond of existence (*bhavayoga*), though the bond of sensuality (*kāmayoga*) is absent in him.

The six things that should be given up in order to attain this state of a non-returner are : disbelief, shamelessness, not being afraid of sin, indolence, forgetfulness and foolishness.

W. G. W.

ANĀGĀMI-THERA-VATTHU, the story of the monk who had passed away as a non-returner (*anāgāmin*), and was reborn in the *Suddhāvāsa* ('pure abode'). When questioned by his fellow monks regarding his special, spiritual attainment, he did not say anything because he thought his attainment was nothing much, since even a layman could attain the fruit of a non-returner, and he wanted to inform his fellow monks only when he had realised the state of an arahant. But he passed away before that. His grieving companions went to see the Buddha and when the Buddha asked them why they were grieving, he was told that their preceptor had died. The Buddha said that it was something natural. Then they said they were unhappy because their preceptor had not said anything regarding his special, spiritual attainment. The Buddha asked them not to grieve since their preceptor had attained the state of a non-returner and was reborn in the realm of Suddhāvāsa gods (*DhpA*. III, 288).

W. G. W.

ANAGĀRIKA. Meaning of the word : *an+agārika*, i.e., he who is not a householder, or a layman ; a homeless person, a man who leads a life of homelessness[1] ; one who has walked forth from home to the state of homelessness (*agārasmā anagāriyaṃ*[2]) in order to put an end to the mass of suffering[3] and thereby put an end to reiterated existence (*punabbhava*).

Life is commonly conceived as being full of suffering[4] by most Indian religious men and an end of life is most desired by all of them. But death is not regarded as the end of life, for reiterated existence takes place so long as the force that brings about rebirth is present.[5] This process (*santati*) in which life and death play their role is called the 'faring on' (*saṃsāra*).[6] Once this force is stopped, the mass of suffering present in life and death ceases to be.[7]

Great diversity of opinion exists regarding the means of ending this suffering and the state achieved by doing so, because of the various interpretations given regarding the nature of man and the world (*nānā te saccāni sayaṃ thunanti, tasmā na ekaṃ samaṇā vadanti*[8]).

Leaving the household life, in order to search for this truth regarding the world and man, was a very common feature in the society of ancient India. Thus, Yājñavalkya left his wife and home and went into *pravrajyā* (banishment) with this object.[9] Out of the four stages of life advocated for brāhmans, the fourth or the last stage is that of a

1 *PED.*
2 *D.* I, 63.,
3 *M.* I, 192.
4 *S.* IV, 421.
5 *S.* IV, 421.
6 *Vism.* 463.
7 *S.* IV, 421.
8 *Sn.* 172.
9 *Bṛhad-āraṇyaka Upaniṣad,* iv. 4. 22.

sannyāsin[10], who leaves wife and children and retires into the forest in order to meditate and seek union with the highest *ātman* or soul (*brahmasahavyatā*).

Towards the 6th century B.C. this institution seems to have grown in popularity with a revolt against the corrupt religious practices, religious rites such as bloody sacrifices and external ceremonialism. Buddhist literature is full of criticism of such practices.[11] The leaders of this revolutionary movement proclaimed that release could be attained only by developing the mind (*bhāvanā*) through religious austerities. This movement was generally inspired by the non-brāhmans, and its popularity is evident from the public support it received.

It is evident from Pali sources, too, that it was considered an honourable thing to enlist oneself for the pursuit of this ideal. Such a life is called a noble living (*brahmacariya*).[12] Young men from respectable families left the household and enlisted as anagārikas under some reputed religious teacher and followed his *dhamma* and *vinaya*. Frequent references to these teachers are found in Pali texts. They are described as living with a following, being leaders of groups, and respected by the people (*saṅghī c'eva gaṇī ca gaṇācariyo ca ñāto yasassī titthakaro sādhusammato bahujanassa rattaññū cirapabbajito addhagato vayo anuppatto*[13]). Siddhattha Gotama, himself, left the homelife in order to find a solution to the riddle of life, and went to several of these teachers who had a wide reputation for spiritual achievements. The first was Āḷāra Kālāma[14] and the next Uddaka Rāmaputta. Disappointed with both of them he joined five other anagārikas (*pañcavaggikā*[15]) who were striving to attain emancipation (*mokkha*) by means of rigorous, ascetic practices. Later he forsook them, too, and attained supreme enlightenment by following the middle path between self-mortification (*attakilamathānuyoga*) and self-indulgence (*kāmasukhallikānuyoga*[16]).

Each group of these homeless recluses had their own separate teaching and code of discipline.[17] They sometimes criticised the *dhamma* and *vinaya* of other groups and disputed in open assemblies; but sometimes they called on one another in their dwelling places (*paribbājakāyatana*) and had friendly discussions. We see how some very reputed anagārika leaders visited the Buddha,[18] and how sometimes the Buddha and his disciples visited such leaders in their own ārāmas[19] and discussed problems relating to the anagārika life (*brahmacariya*). But, generally speaking, there was rivalry among the anagārika groups.

As these anagārikas depended on the generosity of the public for their sustenance, each group took special care to organise its activities in such a way as to attract the public more and more. Sometimes the growing popularity of one group was observed by another group with a sense of jealousy. Thus, a group of wandering anagārikas once, observing the growing popularity of the Buddhist monks as contrasted with their own, suggested to their teacher Susīma that he should enter the Order of Buddhists, learn their teaching and then impart it to them so that they could thereafter preach the same to the public and regain their lost prestige.[20]

Another such group, enraged by the growing popularity of the Buddhist monks, schemed to discredit them by means of a subtle plan. They employed a beautiful young paribbājikā, named Sundarī, and persuaded her to pretend that she frequented the ārāma of the Buddhist monks, and give the impression to the public that she spent the nights with the samaṇas. Later, the paribbājakas hired some men to kill her and hid the body near the monks' dwelling place. A few days later the body was recovered and the rumour spread far that the samaṇas were up to mischief with the woman and that they were guilty of the murder. People started insulting and censuring the Buddhist monks including the Buddha himself. But subsequently the plot was revealed as the criminals began to quarrel among themselves. Some monks such as Ānanda unable to endure the insults wanted to leave that territory, but the Buddha admonished them saying that the truth will triumph in the end.[21]

The Order of monks founded by the Buddha is only one among the many groups of anagārikas, who searched for a way out of the mass of suffering present in saṃsāra. Siddhattha Gotama left the world not with the idea of founding a separate group, but with the intention of realising the truth under some reputed teacher. But, after much

10 *Vedic Index*, 1, 69.
11 *Sn.* 50–55.
12 *M.* I, 163.
13 *D.* I, 48.
14 *M.* I, 165.
15 *M.* I, 170: *Vin.* I, 8.
16 *M.* I, 171.
17 *M.* I, 103.

18 *S.* III, 257–8.
19 *M.* I, 481.
20 *S.* I, 122.
21 *UdA.* 256 f.

search, he had to strive hard and realise the truth by himself.[22] Having realised the truth he proclaimed it to the world. Those who were pleased with the teaching became his followers.[23] He was the pioneer who guided them and helped them on the way.[24]

The books contain a formula, describing the thinking of one who leaves the household life for homelessness, which runs thus, "I am subject to birth, decay, death, sorrow, lamentation, suffering and depression of heart; being thus afflicted how now if I were to seek for an end of all this mass of suffering."[25] Having thus resolved he further ponders, "The life in the household is full of obstacles. It is the path of impurity; it is not possible to lead the higher life which is extremely pure and clean by one living the life of a householder. How now, if I were to shave my hair and beard, put on the yellow robe and walk forth from home to homelessness."[26] Life as a householder is said to be full of obstacles, because it is obsessed by obstacles like wife and children and other disadvantages, such as lack of opportunity to engage in good acts. Going forth (*pabbajjā*), i.e., leaving the home life to embrace the state of homelessness, is said to be like the open air, because the obstacles (*sambādha*) mentioned above are not found in it.[27]

The Training of the Buddhist Anagārika and the purpose of the Training : In Buddhism release from saṃsāra is the highest bliss (*paramasukha*) and is named Nibbāna or tranquillisation.[28] The purpose of the homeless life is to attain this end. This end is explained in the texts as the culmination of the noble life (*brahmacariyapariyosāna*).[29] It is to be attained in this very existence by one's own self through wisdom (*sayaṃ abhiññā*). It is for this purpose that sons of noble families leave all worldly possessions and embrace the life of homelessness.[30]

Beings are born again and again in saṃsāra through their ignorance of the true nature of things. This ignorance conditions craving (*taṇhā*), and hence saṃsāra could be stopped by understanding the nature of things in their true perspective (*yathābhūtañāṇa*) which helps one to overcome *taṇhā*. The training of the Buddhist anagārika is so planned that it culminates in this true knowledge (*aññā* or *abhiññā*).

This training is broadly divided into three stages rising one from the other, namely, virtue (*sīla*), concentration of the mind (*samādhi*) and wisdom (*paññā*). In the *Visuddhimagga* the process of 'disentangling the tangle of saṃsāra' is described in these words, "The ardent, mature, wise monk, establishing himself firmly in virtue, developing concentration of the mind and wisdom, disentangles this tangle."[31] The disciple, intent on solving the riddle of life, has to tread on this graduated path, for the supreme knowledge could be developed only in a concentrated mind, and one can concentrate one's mind only by overcoming the various distracting elements of the mind. For this the practice of virtue is fundamental (*patiṭṭhā*). The disciple, undertaking this training, has to set his thoughts upon it regularly (*satataṃ samitaṃ*), for, once he neglects it, he will have to start from the very beginning.[32]

He cannot rest satisfied with any attainment other than the one for which he left the world. In the *Cūḷasāropama Sutta*[33] the Buddha draws the simile of the man who goes in search of the pith (*sāra*) of a tree, and shows that if one rests satisfied with various attainments other than the idea for which one leaves the world, it is like the man who takes away the various parts of a tree such as leaves, thinking them to be the pith for which he started the search, "for", says the Buddha, "this noble career is not for advantage in gains, honours and fame, it is not for advantage in moral habit, it is not for advantage in concentration of the mind, it is not for advantage in knowledge and vision. That which is unshakable freedom of the mind, this is the goal of this holy life, this the pith, this the culmination."

In Mahāyāna Buddhism another aspect of the anagārika life is emphasised as a goal of this way of life, namely, the dedicating of one's own self to the services of others. In this respect Mahāyānists criticise the Theravāda ideal of an arahant as being selfish, base and ignoble, and put forth the ideal of the bodhisattva, a being who is ever

22 *Vin.* I, 8.
23 *D.* I, 63.
24 *M.* I, 16.
25 *M.* I, 192.
26 *A.* II, 208.
27 *MA.* II, 206.
28 *Dhp.* v. 204.
29 *Vin.* II 292.
30 loc. cit.,

31 *Vism.* 3.
32 *MA.* II, 206.
33 *M.* I, 198–205.

ready to work for the good of the many even at the risk of his own life, a being who refuses to attain release till all have attained this goal. He considers himself a slave of others (*yuṣmāsu dāsatvam upaimi bhaktyā*[34]). He is ever ready to undergo the gravest suffering in order to relieve another from that suffering. In the *Vyāghrīparivarta* of the *Svarṇabhāsottama Sūtra*[35] we see how the bodhisattva sacrifices himself to a hungry tigress merely to save the cubs from being devoured by their hungry mother.

The Twofold Way of Brahmacariya: There are indications in the canonical literature that the anagārika can work out his salvation while continuing to live among other human beings. When we study the career of the founder himself, it is clear that he did not run away from society during the long period of forty-five years of missionary activity. He lived in the midst of people going from place to place with a following of disciples, preaching his doctrine everywhere. He spent his time meeting people ranging from a great king like Bimbisāra to the meanest barber like Upāli and a murderer like Aṅgulimāla, admonishing them to practise various virtues. Instead of running away from society, the Buddhist anagārikas became social workers, who had cut themselves off from the bonds of homelife, and while spending some time in seclusion to cultivate their minds, they busied themselves in spreading the noble Dhamma in order to benefit mankind. In the *Mahāvagga*[36] we see the Buddha, as soon as he gathered round him a group of followers, addressing them in these words, " Go ye brethren, go about proclaiming the Dhamma for the benefit of the many, for the happiness of the many, for the sake of, for the well-being of both gods and men. Let not two go the same way." The Buddha is called the 'Great compassionate leader' (*mahākāruṇika nātha*) because he worked to eliminate the suffering of mankind. He could have attained release long ago, when he was born as the ascetic Sumedha, but he postponed that and resolved to become a fully Enlightened One (*sammā-sambuddha*), at the feet of the Buddha Dīpaṅkara, in order to relieve the masses of their suffering.[37] But this fact is very clear, that though the homeless ones lived in society they were untouched by society; in other words they were in the world, but not of the world (*loke jāto anupalitto lokena*[38]). In several places the Buddha advises his disciples to live like lotuses. A lotus grows in the mud in a pond. Then it makes its way through the water, and rising above the water it blossoms forth and is untouched by the water.[39] In the *Mahāmaṅgala Sutta*[40], while discussing auspicious things (*maṅgala*), the Buddha says, " If one is not moved when touched with various worldly conditions (*loka-dhamma*), if one is free from grief and free from lust, that indeed is an auspicious thing." There is no single instance in the Pāli nikāyas, where the Buddha advises a disciple to run away from society. Forsaking the homelife is an aid to work out one's release, but an anagārika life does not mean running away from society altogether.

Further, when we examine the *Vinaya* rules this becomes more obvious. The *Vinaya* is a code of laws formulated to guide the bhikkhus living a community life in society. The law of the land and public opinion were the two major factors that were considered in formulating most of these laws. If the bhikkhus were expected to lead a life completely detached from society there would have been no special necessity to heed public opinion and the law of the land, for all could retire into the forest and pursue the path to liberation without wasting time to think of manners, customs and rules.

Though this is the general spirit in which the anagārika life was organised, we see a parallel development which advocates the abandonment of society altogether. In this respect the *Khaggavisāṇa Sutta*[41] and several other suttas dealing with the ideal of the muni (or sage) are important. In the *Khaggavisāṇa Sutta* the monk is advised to lead a lonely life cut off from society, and give up all ties with society.[42] He should live alone like the lone-dwelling rhinoceros. What is important is to work out the spiritual goal without delay by meditating in seclusion. Society is considered a dangerous place to live in, a place in which all corruptions breed, a whirl-pool of misdeeds. Therefore, the anagārika should retire to a secluded spot (*panta-senāsana*) far away from human habitation and meditate in order to attain the goal. It is such ideas as these that have evidently provoked the Mahāyānists to protest against the arahant ideal.

34 *Bc.* ii. v. 8.
35 ed. Johannes Nobel, 201–40.
36 *Vin.* I, 21.
37 *Mhv.* 3.

38 *A.* II, 39.
39 *Sn.* 101.
40 *Sn.* 47.
41 *Sn.* 6–12.
42 It should be remembered, however, that different modes of training are necessary for different kinds of temperament.—G. P. M.

Buddha's Criticism of other Anagārikas: Mere external characteristics do not make a true recluse (*samaṇa*). The Buddha says, "I do not call a person a recluse merely because he dons the yellow robe and shaves his head. A person in whom covetousness is not removed, in whom ill-will is not repelled, in whom anger is not suppressed, by not removing these things which are defilements of a recluse, such a person fails to become a true recluse. One in whom these things are removed is on the path of a true recluse." [43]

This indicates that the important factor in the anagārika life is not material renunciation so much as mental renunciation; material renunciation is only an aid to the development of mental renunciation. On this basis the Buddha finds fault with various groups that practise rigorous ascetic practices with the idea of attaining the goal. Some believed that by tormenting the body, by denying the body its physical needs, such as food and drink, they could attain the goal; [44] some believed that by subjecting the body to various hardships, such as standing on one leg, sleeping on a bed of thorns, staying surrounded by five fires (*pañcatapas*), feeding like dogs (*kukkuravata*) and cattle (*govata*), by observing strict silence (*monavata*), they could succeed in winning the goal. In the *Dhammacakkappavattana Sutta* [45] the Buddha says that there are two extremes that should be avoided by a monk, namely, self-indulgence (*kāmasukhallikānuyoga*) which is unworthy and unprofitable, the way of the world, and self-mortification (*attakilamathānuyoga*), which is painful, unworthy and unprofitable. The Buddha vehemently criticises these attempts as futile, saying that once he, too, practised these various forms and followed the minutest details in them, but that they could not carry him even a short way towards the goal. [46] He says, therefore, that it is not by these external forms that a man can purify himself, but by overcoming lust, hatred and delusion. In the *Dhammapada* [47] we find the verse:

> Though he be finely clad, if he fare rightly,
> at peace and tamed, by right law nobly living,
> refrain from scathe and harm to ev'ry creature,
> noble is he, recluse is he and bhikkhu.

The Buddha also criticises the attempt on the part of some groups to interpret and uphold their goal by means of logic and argument. The Buddha says that the true recluse will keep away from such arguments, [48] for, according to him, the goal of the religious life is something to be realised within one's own self (*sacchikātabba*), a supramundane state beyond the grasp of worldly terminology (*atakkāvacara*) that is used in argument and discussion. Such discussions usually lead only to strife and quarrel, and these will take the individual further and further away from the goal, rather than helping him to attain it. Once he expressed his approval of a group of monks whom he found discussing something pertaining to the Dhamma. "It is good, monks", he said, "it is becoming of you who have walked forth into homelessness from home through faith, that you engage in such conversation. When you assemble, monks, there are two courses of action open to you: either you engage in some wholesome conversation or observe golden silence" (*dhammī vā kathā ariyo vā tuṇhībhāvo*). [49]

Membership in the Buddhist Anagārika Movement: Various divisions observed in society were ignored in the organisation of Buddhist anagārikas. Anyone, whatever be the social group he came from, could enter the Order as an anagārika, and undertake the task of following the path to liberation. All are considered equal in the Buddhist community of anagārikas. Once an individual enters the Order he drops the social characteristics he had, such as caste, and will be known as a son of the Sakyan (*sakyaputtiyo samaṇo*), just as waters from various rivers, once entering the sea will be known as sea water. [50] Among the most venerated disciples of the Buddha were people who had been scavengers and barbers before entering the Order, who won that veneration by practising virtue (*sīla*) in the Order. The doors of the Order are wide open, and anybody could enter and work out his salvation. This attitude was based on the belief that the birth of a person does not matter much and what matters is his action or conduct. [51] One becomes high or low by the various actions one performs.

Giving up the Anagārika Life: There are a few instances where some anagārikas abandon the anagārika life and revert to their former way of life as ordinary laymen. This action is called

43 *M*. I, 281.
44 *M*. I, 77–83.
45 *S*. V, 420.
46 *M*. I, 77–9.
47 *v*. 142.

48 *Sn*. 153.
49 *M*. I, 161.
50 *Vin*. II, 239.
51 *Sn*. 82.

'turning to the lower' (*hīnāyāvattana*). The paribbājaka Sabhiya, in disgust because renowned sages like Pūraṇa Kassapa could not clear his doubts with regard to some religious problems, resolved thus, 'How now if I were to revert to the lower and enjoy the pleasures of the senses' (*hīnāyāvattitvā kāme paribhuñjeyyanti*).[52] But later he remembered Gotama Buddha and going to him cleared his doubts after a healthy discussion and became a disciple of the Buddha. Again in the *Cūḷamāluṅkyaputta Sutta*[53], we see the monk Māluṅkyaputta threatening the Buddha saying that if the Buddha does not give a clear answer in the positive or the negative to his questions regarding the beginning, end and nature of the world, nature of the highest reality, etc., he will ignore the precepts and turn to the lower state. These are clear indications to show that there are no hard and fast rules to bind an individual to the anagārika life, and one could enter it or give it up as one likes. See also PABBAJJĀ.

W. G. W.

ANĀGATA, or *anāgatādhvan*, meaning the future, is one of the three periods of time, namely, past, present and future.

This is the period which is yet to come. The *A-p'i-ta-mo-chi-i-mên-tsu-lun* (阿毘達磨集異門足論 *Taishō*, No. 1536) explains the future as follows, "What is the future ? It is the time when everything is yet to take place, does not rise up yet, is not produced yet, does not come together yet, does not exist yet, is not manifested yet, does not flock together yet, does not appear yet, is in the nature of the future and is in the form of the future. This period is called the *anāgatādhvan*." The *Abhidharma-mahāvibhāṣā-śāstra* mentions that the time when phenomena have not yet come to work, is named the future.

The past is the time when phenomena have already passed away, and the present is the time when phenomena are taking place. Unlike the past and the present, the future is the time when phenomena do not take place yet.

According to the Sarvāstivāda, phenomena (*dharma*) exist in the future as well as in the past and the present, but the Sautrāntikavāda and the Vijñānavāda insist that the phenomena (*dharma*) exist in the present only and not in the past and the future.

Sometimes the future means the next life, i.e., the life after death as against the present which means this life ; but this is a different meaning from that mentioned above. See also TIME.

K. TMR.

ANĀGATA-BHAYĀNI, meaning the future dangers, is the third of the seven items of Buddhist teaching mentioned in Asoka's 'Calcutta-Bairāṭ' inscription, as so labelled by Hultzsch (*CII.* Vol. I, pp. xxiv ff. and 173). There has been no agreement amongst scholars as to which portion of the teachings has been meant by it. The two which may be considered the most acceptable identifications are those indicated by Winternitz (*History of Indian Literature*, II, p. 607) and Beni Madhab Barua (*Asoka and His Inscriptions*, II, pp. 34, 39). The former holds it to signify the fears enumerated in the *Aṅguttara Nikāya* (III, 100). The latter considers it to be a serial discourse and to refer to *Abhidhamma-kathā* and the *Mahā* and *Cūla-Vedalla-Suttas* of the *Majjhima Nikāya*. He further believes that by Abhidhamma-kathā what was denoted were certain special suttas like those "canonised by the Sarvāstivāda sect as Abhidharma treatises."

D. T. D.

ANĀGATA SUTTA occurs in the *Yodhājīva Vagga* of the *Pañcamaka-nipāta* in the *Aṅguttara Nikāya* (III, 100).

Dangers that are absent at the moment, but will possibly occur in the future (*anāgatabhayāni*[1]), that might hinder the spiritual progress of the monk gone to the forest, are discussed in this sutta. The Buddha admonishes the monks to contemplate on these possible future dangers, and put forth effort to realise the un-realised goal of the religious life. These dangers are those that may become manifest within the individual himself as well as those that may come from external sources. The former are dangers such as old age, decay,

52 *Sn.* p. 92.
53 *M.* I, 428.

1 *Anāgatabhayāni* occurs as the third among the seven *dhammapaliyāyas* mentioned in the 4th Bhabra Rock Inscription of Asoka. Dharmānanda Kosambi identifies it with this sutta (*IA.* XL, p. 39.)

ill-health, upset in the humours of the body, food poisoning, etc. Among the latter are dangers to the life of the monk living in the forest, such as danger to life from wild animals and poisonous creatures, non-human beings, from thieves and robbers. These are dangers that may befall the monk personally and will hinder the spiritual progress. The other dangers that may befall him are those that will disturb the peaceful atmosphere necessary to pursue the spiritual path, such as famines and droughts, plundering of kingdoms, war and strife in the country; corruptions in the Order itself due to improper training in virtue, improper cultivation of the mind and improper understanding of the Teaching. When things take such a turn, the Dhamma and Vinaya would be misinterpreted and there would be monks given to luxury and behaving like ordinary folk. At such times one would not be able to concentrate one's mind on following the Path of progress.

Thus, in order to practise the good life, the proper environment should prevail.

The dangers referred to above are discussed in the sutta in four groups, each group consisting of five items.

This sutta is named the *Āraññaka Sutta* in the *Sutta Saṅgaha* (No. 85).

W. G. W.

ANĀGATAVAṂSA, a poem of one hundred and forty-two verses dealing with the life and career of the future Buddha Metteyya. According to the *Gandhavaṃsa* (61) the author of this work was an elder named Kassapa, who also wrote the *Mohavicchedanī*, *Vimaticchedanī*, and the *Buddhavaṃsa*. The *Sāsanavaṃsadīpa* (*v.* 1204) says that he was a poet who lived in the Coḷa country (G. P. Malalasekera, *Pali Literature of Ceylon*, 161). But his date is not known.

The introductory verses of the poem state that the story was preached by the Buddha at the request of Sāriputta who was keen to know about the future of the Buddhasāsana.

The *Anāgatavaṃsa* is composed after the manner and style of the *Buddhavaṃsa* and serves as supplement to it. The gist of the story is as follows: At the request of Sāriputta who desired to know about the future Buddha, the Buddha Gotama spoke in brief about Metteyya Buddha. The future Buddha will be born in India at Ketumatī in a brāhman family. He will be named Ajita and will possess immense wealth. He will enjoy worldly life for eight thousand years and then will forsake the world after having seen the four signs (*nimitta*). Thousands of men and women will renounce the world with him. On the day of his retirement he will proceed to the great Bodhi tree. He will attain supreme enlightenment and then will set rolling the wheel of the law. Many will escape worldly miseries by following the Dhamma which will be preached by the Buddha Metteyya.

For the text see *JPTS*. 1886, pp. 33 ff.

W. G. W.

ANĀGATAVAṂSAṬṬHAKATHĀ, the commentary on the *Anāgatavaṃsa*. According to the *Gandhavaṃsa* (pp. 67, 72) the author of this work was an elder named Upatissa, a native of Ceylon.

ANAGHA, a bodhisattva whose name occurs in the *Mañjuśrī-mūlakalpa* (62.13). In the *Gobhila-gṛhya Sūtra* a deity by the name of Anaghā (*SBE*. Vol. XXX, p. 113) is mentioned, which could possibly be Anagha, a title by which god Śiva is introduced.

ANĀHATA-CAKRA, the psychic centre of the Kuṇḍalinī-yoga, which corresponds to the heart, though not necessarily identical with it, and is said to be situated on the vertical central axis of the body. It controls the function of the organs of respiration and is represented as a twelve-petalled lotus, having the seed-syllables (*bīja-akṣara*) *kaṃ, khaṃ, gaṃ, ghaṃ, ṅaṃ, caṃ, chaṃ, jaṃ, jhaṃ, ñaṃ, ṭaṃ, ṭhaṃ*. Its pericarp has a smoke-coloured, grey-blue hexagram with the seed-syllable *yaṃ* as the symbol of the element of air or wind, the element which is represented by this particular psychic centre. It also has a deer, the symbol of speed, as its vehicle, to signify its characteristic quality of motion (Lama Anagarika Govinda, *Foundations of Tibetan Mysticism*, pp. 140, 142, 144).

S. K. N.

ĀṆAIMAṄGALAM, a village in the Tanjore District in south India. According to the larger Leiden grant of the Coḷa king Rājarāja I, this village of Āṇaimaṅgalam was given by him for the maintenance of the shrine of the Buddha in the Cūḷāmaṇivarma-vihāra which the Śailendra king,

Māravijayottuṅgavarman, ruler of Śrīvijaya and Kaṭāha of Indonesia, had erected at Nāgapaṭṭana. After the death of Rājarāja, his son Rājendra had a permanent edict made for this village granted by his father (*EI.* XXII, pp. 213 ff.).

L. R. G.

ĀNAKA, a *mutiṅga* (kettle-drum) belonging to the Dasārahas. See MUSICAL INSTRUMENTS.

A-NA-KO-MU (阿納噶木), a Nepalese sculptor who went to China and died there under the Yüan dynasty (1280–1368 A.C.). Although his name is transcribed by Chinese letters variously, like A-ni-ko (阿尼哥) or A-ni-ho (阿尼訶) yet his original name is not known. With regard to his biography there are two works extant. One is the *Annals of the Yüan dynasty* (fasc. 203, chap. 90, *Biographies of Eminent Artists*), and the other is an introduction to the *Tsao-hsiang-liang-tu-ching* (造像量度經 *Daśatalanyagrodhaparimaṇḍala - buddha-pratimālakṣaṇa* or the sūtra on the proportions of Buddha statues) by Gombochap (1742 A.C.) of the Ch'ing dynasty.

Especially in the former, the biography of this artist has been well preserved. According to this, he was born in 1243 A.C. during the disastrous reign of Abhayamalla (see S. Lévi, *Le Népal*, II, pp. 214 ff.); he left Nepal before the reign of Anantamalla to work in Tibet with a band of monk-sculptors and painters. S. Lévi has raised a question whether Nepal was a vassal state to Tibet at that time, and further, with regard to this he states, "but it guarantees all the same the persistence and the importance of the relations between the two countries in the second half of the 13th century, at this particularly agitated time, when the Mongol dynasty of Yüan disputed and wrested the empire of China from the last princes of the southern branch of Sung, when Kublai Khan invited Buddhists, Taoists, Nestorian Christians, Roman Catholics and Musalmans to his court" (*An Indian Artist in China,* The Mahā-bodhi and the United Buddhist World, vol. XXX, 1922, p. 367). A-na-ko-mu, who arrived about 1263 at the Mongolian court, did not meet the ambassador of St. Louis, the monk Rubruque, who had sojourned there between 1253–4. He, however, found there the representatives of all the great faiths of the world. He himself was able to defeat Marco Polo, the famous representative of Europe.

S. Lévi considers him to have been a mediator between Nepal and Tibet. He states (op. cit., p. 368), "The biography of A-r-ni-ko introduced a new fact in the history of Nepalese Buddhism; the formal verification of the regular relations between Nepal and Tibet, under the auspices of Phags-pa, in the beginning of the career of this illustrious monk, implies that Nepal did not remain a stranger to the powerful movement which created and organised Lamaism. One could no more isolate Nepal from Tibet in the course of the 13th century. Finally, the considerable role attributed, by the evidence of the Annals themselves, to the influence of a Nepali artist on the art in China, renders the hypothesis, which I have formed on the Nepalese origin of the 'pagoda' style in China and Japan, still more probable." (See also: *Le Népal*, vol. II, pp. 11 ff.) His career is given in the *Annals of Yüan* as follows (English translation by Phanindra Nath Bose). "A-r-ni-ko (or A-na-ko-mu) was a native of Nepal. The people of that kingdom called him Pa-lê-pu. When young, he showed surpassing intelligence, quite beyond that of average children. A little older, he could recite by heart the Buddhist texts, and at the end of a year he could understand their sense. Among his school-fellows, he had one, who was a designer, painter, modeller and decorator, and who recited the 'Canon of Proportions'. What he once heard, he could repeat. Growing older, he excelled in designing, modelling and casting images in metal. In the first Ching-ting year (1260) an order was given to the teacher of the emperor (Ti-shih), Pa-k'o-szŭ-pa (Phags-pa), to erect in Tibet a pagoda of gold. One hundred chosen artists of Nepal were to go to execute that work. Eighty were found, but a chief of these workmen was required. No one, however, was found to lead that band. A-r-ni-ko, who was then 17 years old, wanted to proceed. He was told of the difficulties due to his age, but he replied, 'I may be young, but not my spirit.' He was, therefore, allowed to start. The ācārya of the emperor was astonished to see him. He asked him to inspect the work. In the following year, the pagoda was completed. A-r-ni-ko, then, asked his permission to return. The ācārya of the emperor pressed him to present himself at the imperial court. Moreover, he gave him tonsure and ordination, and accepted him as a disciple. Following the lama's advice, A-r-ni-ko, therefore, went to present himself at the court. The emperor, having observed him at length, asked him, 'You come to a great kingdom. Don't you experience any fear?' He replied, 'Your Majesty treats ten thousand countries as your children. Why should a child, when coming

before his father, be afraid ?' The emperor asked again, 'Why have you come here ?' He answered, 'My mother-country is in the western countries. I received the royal order to make a stūpa in Tibet. I have executed that order in two years. Yonder, I have seen the disorders of war, the people incapable of maintaining their lives. Wishing that Your Majesty would establish peace, without considering the length of the distance, for the good of beings, I have come here.' The emperor enquired, 'What do you know to make ?' He replied, 'I know to design, to model, to cast images in metal.' The emperor ordered him to take up a copper statue in the palace and pointing it out, he told him, 'Here is a statue which was presented on the occasion of the embassy of An-fu-wang-tsi of the Sung. It has suffered in the course of time, and there is no person who can set it right. Can you do it over again ?' He replied, 'Your subject has no practice. However. I want to try.' In the second Chih-yüan year (1265) the statue, all new, was finished. . . . ." The artists were astonished at his supernatural talent. In all the monasteries of the two capitals, most of the statues were from his hands. There was no picture which could attain to the perfection of the portraits of various emperors, which he made on the tissue of silk. In the tenth Chih-yüan year (1273) the supreme authority was given to him over all the artists in metal, with the seal of silver marked with a tiger (*Jên-chiang-tsung-kuan-yin-chang-hu-fu* 人匠總管銀章虎符). In the fifteenth year (1278) a decree allowed him to return to his old position of layman. He then received the charges of *kuang-lu-ta-fu* (光祿大夫), *ta-szŭ-t'u* (大司徒), the controller of the court of imperial manufactures. He enjoyed incomparable favours and gifts. After his death, he was given the posthumous titles of *t'ai-shih-k'ai-fu-i-t'ung-san-szŭ* (太師開府儀同三司), the duke of the kingdom of Liang (*Liang-kuo-kung* 涼國公), *Shang-chu-kuo* (上柱國) and the posthumous name of *min-hui* (敏慧 prompt intelligence).

According to the *Introduction to the Sūtra of Proportion* (造像量度經引 *Tsao-hsiang-liang-tu-ching-yin*) he had six children and many disciples. Among the disciples Liu-cheng-fêng was the most brilliant and became famous all over the land. He received from his teacher the secrets of modelling of Nepali and Indian statues. After these two eminent artists an Indian style of making statues of the Buddha became popular among the people of China.

S. K.

ANĀKṚTSNAGATĀ, a nāga-maiden who was present with innumerable others in Jetavana to listen to the Buddha (*Kvyū.* 4.4. *BHS.* questions this, but offers no alternative reading).

T. R.

ANAKṢARAKARANḌAKA-VAIROCANA-GARBHA-NĀMA-MAHĀYĀNA-SŪTRA (*Ārya-an°*), the title of a Sanskrit work, the Tibetan version of which exists in the mdo (sūtra) section of the Kangyur, under the title *Ḥphags-pa yi-ge-med-paḥi za-ma-tog rnam-par-snaṅ-mdsad-kyi sñiṅ-po shes-bya-ba theg- pa chen-poḥi mdo* (Peking Ed. Tib. Trip, ed. D. T. Suzuki, Vol. 36, No. 925, pp. 245-7). The Sanskrit title given at the beginning of the text reads *Āryānākṣara°*. (For the same reading in the Sde-dge edition, see *TM.* No. 259.) The preamble which follows an adoration to the Buddha and all bodhisattvas states that the Gṛdhrakūṭa mountain near the city of Rājagṛha was the venue of the preaching of this sūtra. The Buddha was seated there in the company of arhats like Śāriputra, Maudgalyāyana and Mahā-Kāśyapa, other monks, a number of bodhisattvas, some of whose names are enumerated, the four guardians of the world (*lokapāla*) and their entourage and so forth. At this assembly a bodhisattva, Khyad-par-sems by name, rose and asked for permission to raise two questions. Permission to do so was granted. Then he asked the Buddha what qualities (*dharma*) should be rejected by one who aspired to be a Buddha and what qualities should be cultivated. The Buddha enumerated the following vices that should be rejected : lust (Tib. *ḥdod-chags*, Skt. *rāga*), anger (Tib. *zhe-sdaṅ*, Skt. *dveṣa*), ignorance (Tib. *gti-mug*, Skt. *moha*), egotism (Tib. *bdag-tu ḥdzin-pa*, Skt. *ahaṅkāra*), indolence (Tib. *le-lo*, Skt. *ālasya*), inertness (Tib. *rmugs-pa*, Skt. *kusīda*), covetousness (Tib. *sred-pa*, Skt. *tṛṣṇā*), vice (Tib. *mi-dge-ba*, Skt. *akuśala*). Among the qualities enjoined as those that should be practised by a bodhisattva are : abstinence from doing to others what one does not wish to be done to oneself—this involves refraining from killing, stealing, committing adultery and the like ; avoidance of the two extremes and reflecting on the doctrine of cause and effect. The sūtra ends with a description of the beneficial effects that the members of the audience experienced on the first occasion of its preaching and the benefits that will follow the perusal of it. The Peking edition of the Tibetan Tripiṭaka does not give the name of the author or translator. According to the Sde-dge

edition Jinamitra, Dānaśīla, Munivarma and Ye-śes sde were the translators (*TM.* No. 259). Three Chinese translations of the sūtra exist. They are: (i) *Wu-tzŭ-pao-ch'ieh-ching* (無字寶篋經 *Taishō*, No. 828; *Nanjio*, No. 221), translated by Bodhiruci of the Northern Wei dynasty, 386-535 A.C.; (ii) *Ta-ch'êng-li-wên-tzŭ-p'u-kuang-ming-tsang-ching* (大乘離文字普光明藏經 *Taishō*, No. 829; *Nanjio*, No. 222), translated by Divākara, 683 A.C. of the T'ang dynasty; (iii) *Ta-ch'êng-pien-chao-kuang-ming-tsang-wu-tzŭ-fa-mên-ching* (大乘遍照光明藏無字法門經) translated by Divākara of the T'ang dynasty, 618–907 A.C. Nanjio, who gives *Anakṣara-granthaka-rocanagarbha Sūtra* as the Sanskrit title of the text, comments that the three Chinese translations are similar and that they agree with the Tibetan.

R. H.

ANALA, a king in the city of Tāladhvaja of the Deccan (*Dakṣiṇāpatha*). A banker named Samantanetra advises Sudhana, who is intent on attaining enlightenment, but does not know the path leading thereto, to go to Anala and question him as to how a bodhisattva should train himself. Sudhana goes to Anala and questions him, whereupon Anala denies knowledge of the career of a bodhisattva and refers Sudhana to king Mahāprabha in the city of Suprabha of the Deccan.

Anala is described as a handsome, wealthy and virtuous king (*Gvyū.* 154-60).

U. K.

AṆĀLA, a town mentioned in the *Lalitavistara* as a place which the Buddha, after attaining enlightenment, visited on his way to Bārāṇasī to preach his first sermon, the *Dharmacakrapravartana*, to the five monks (*pañca-bhadravargīya*). From Gayā he went to Rohitavastu, from there to Urubilvākalpa, from there to Aṇāla and from there to Sārathipura (*Lal.* p. 297).

U. K.

ANĀLAMBHA, name of a former Buddha mentioned in a list of former Buddhas under whom Śākyamuni acquired merit while in the eighth bhūmi (*Mhvu.* I, 138.10).

T. R.

ANĀLAYA-MAṆḌALA, a formula of the doctrine (*dharmaparyāya*), preached to Sudhana by Bhadrottamā. Questioned by Sudhana about the way of life a bodhisattva should lead, Bhadrottamā claims for herself the knowledge of the formula called *anālaya-maṇḍala* and the possession of the *samādhi* called *adhiṣṭhāna*; and explains *anālaya-maṇḍala* as the controlling powers of eye, ear, nose, tongue, body and mind of an Omniscient One (*Gvyū.* 451-2).

U. K.

ANĀLAYA SUTTA occurs in the Asaṅkhata Saṃyutta of the *Saṃyutta Nikāya* (IV, 372). *Anālaya* (detachment) is one of the many synonyms for Nibbāna. The Buddha addressing the monks says that he will preach to them about *anālaya* and the path leading to it. *Anālaya* is defined as the destruction of passion (*rāga*), hatred (*dosa*) and illusion (*moha*); and the path leading to its attainment is described as the cultivation of concentration (*samādhi*), bent on aloofness (*viveka*), detachment (*virāga*) and cessation (*nirodha*), with maturity of renunciation (*vossaggapariṇāma*).

W. G. W.

ANĀLAYAVIYŪHA, name of a kalpa occurring in a list of kalpas in the *Gaṇḍavyūha Sūtra* (p. 259. 13). Here is given a list of kalpas along with a list of the Buddhas said to have been born in each kalpa, and Anālayavyūha is one of them, during which period 26 million Buddhas (*ṣaḍviṃśabuddhanayutāni*) are said to have been born.

A. G. S. K.

ANALECTS, literary gleanings gathered mainly from sermons of ten Buddhist monks. See GOROKU. Other analects are gathered mainly from sermons on Pure Land Buddhism. See HŌGO.

ANALOGIES which bring out the likeness between two things for the purpose of elucidating some point which was not so obvious in one of them are to be found in the Buddhist texts in great abundance. They are made use of mostly in the discourses or suttas, for, on such occasions, the doctrine, or some particular aspect thereof, would be presented in the conversational form of a dialogue or discussion, without assuming the more scholastic form of an analytical lecture. There

is no attempt at identifying one with the other, although frequently one or more qualities, usually ascribed to one, are attached to the other in comparison, investing such qualities with further associations which may be entirely beyond the field of similitude. Thus, the analogies in the Buddhist texts are not actually metaphors, for there is no transfer (= metaphor) of significance, but there is a comparison of qualities, and similarity is noted. Such similes are then further developed in many details, comparing analogies point by point.

Point by point analogies are very common in the *Aṅguttara Nikāya*, where the suttas are numerically graduated, a system which facilitates itemised comparisons.

The longer analogies or similes are usually introduced by the adverb of comparison : ' just as ' (*seyyathā*) ; whereas the single figures of likeness are attached to the simpler form ' as ' (*yathā*), or followed by the indeclinable *iva*.

Analogies are made use of for the purpose of clarifying some doctrinal point, and, therefore, the analogy will be drawn from well-known facts and figures of every-day life and surroundings. Hence, incidentally, they give us after 25 centuries a glimpse of the common vistas of that age in the northern districts of India, along the banks of the Ganges. There, in a tropical climate, life, cultivation and hence culture, are inseparably linked with this mighty, life-giving or death-bringing river, which, therefore, plays a very prominent part, sometimes by its own name, sometimes as the Great River (*Mahā-nadī*), sometimes with its tributaries (*kunnadī*), Yamunā, Aciravatī, etc.

" Suffusing the whole world with a mind like the river Ganges (*Gaṅgāsamena cetasā : M.* I, 128) far-reaching, widespread, immeasurable, without malevolence." " A creature swept by river-current toils " (*nadīsu āyūhati : S.* I, 48). " Finding a footing high and dry he stands, he toileth not . . . . . . even so the arahant, who has attained the end of death, he toileth not " (loc. cit.). " Just as the ocean at flood-tide makes the great rivers swell, and they in turn their tributaries . . . . ., even so the increase of ignorance causes the swelling of karmic action," etc. (*S.* II, 118). " I winnow away my old beliefs as in a mighty wind and wash them away as in a swiftly running stream " (*mahā-vāte vā opunāmi sīgha-sotāya vā nadiyā pavāhemi : D.* II, 132).

The concept of coolness and refreshment is another theme which recurs constantly and which must have been so much appreciated in a country, where the glare of a blazing sun is sometimes obscured by a burning sand-storm in a scorching wind. " Delightful as a breeze of wind to one in sweat, a drink of water for one athirst."

(*vāto va sedakaṃ kanto*
pānīyaṃ va pipāsino : D. II, 265).

The coolness of the freedom from passion's fire is referred to so many times, that it has become a synonym of Nibbāna. Thus the arahants sing, " Cool am I now. Gone out all fire within." (*sītibhūto 'smi nibbuto'ti : Thag. vv.* 79, 298)

" Cleansed of passion for sensations,
Wait thine hour and live in holy coolness "

(*so vedayitāsu vītarāgo kālaṃ kaṅkha idh'eva sītibhūto 'ti: Thag. v.* 416).

" Ever in blissful cool he wends his way "

(*ajalo jalasamāno satā carati nibbuto : Thag. v.* 1015).

" Among those that burn, he is cool and still "

(*jhāyati anupādāno ḍayhamānesu nibbuto : Thag. v.* 1060).

" Quenched, cool as a lake "

(*parinibbuto udakarahado va sīto : Sn. v.* 467).

Where the attainment of perfection gives rise to songs of freedom (*vimutti*) and release (*vimokkha*), it is natural that the imperfection of the passions is seen as a bond (*bandhana*) and a fetter (*saṃyojana*) of both mind and flesh. They are the hindrances (*nīvaraṇa*) to perfection, preventing right understanding with their intoxication (*āsava*). The progress towards perfection is along a path (*magga*), the Noble Eightfold Path (*ariya aṭṭhaṅgika magga*) which leads to the Path of Sainthood (*ariya-magga*) with its four attainments, each one immediately followed by its fruit (*phala*).

The doctrine of moral responsibility being attached to each individual's action (*kamma*), the comparison of action and result (*kamma, vipāka*) with the seed and its fruit (*bīja, phala*), good as well as evil, is frequently met with and worked out in detail (e.g., *A.* IV, 237).

The simile of the seed (*bīja*) is applied to consciousness (*viññāṇa*) in which connection action (*kamma*) is compared to the field (*khetta*) and craving (*taṇhā*) to the moisture (*sineha*), which assists in the maturation of the seed (*A.* I, 223).

The company of noble disciples (*sāvakasaṅgha*) in a stereotyped formula is called a field of merit (*puññakkhetta*), for the good deeds, such as offerings made to them by the laity, are like seeds sown in this field, producing much merit in due course (*M.* I, 37 ; *S.* I, 220 ; *A.* I. 208 ; etc.). A field, of course, does not produce exclusively good fruits, there will be weeds such as anger and lust, indolence and worry, etc. Apart from the analogy of a field (*khetta*) being damaged by the weeds of hate (*tiṇa-dosa : Dhp. v.* 356) and other evils, from roots (*mūla*) of which all evil springs, we find those wicked dispositions compared to poison (*visa : Thag. v.* 758). Coming to detailed expositions of various evil states we find a rich mine of illustrative synonyms in the *Dhammasaṅgaṇi*. The passion of lust (*lobha*) or greed (*rāga*) is compared (*Dhs.* § 1050) to a quagmire (*paṅka*) in which one sinks deeper and deeper (*osīdana : DhsA*. 363) ; to a seamstress (*sibbanī*), for it sews life upon life in rebirth ; to a wife (*dutiyā*), for "wedded to cravings, man perforce must pass from life to life" (*taṇhādutiyo puriso, dīgham addhāna-saṃsāraṃ : Sn. v.* 740) ; to a jungle (*vana*) and undergrowth (*vanatha*) in which it is impossible to find one's way ; to a yoke (*yoga*) and fetter (*gantha*) ; to a creeper (*latā*) which strangles the tree on which it grows ; to a trap (*pāsa*) and a fish-hook (*balisa*), a fowler's net (*jāla*) and a dog's leash (*gaddūla*).

An interesting simile is the comparison of the fourfold group of sensuality (*kāmacchanda*), of desire for renewed existence (*bhava*), of speculative opinion (*diṭṭhi*) and ignorance (*avijjā*) with intoxicants (*āsava*). They are thus called because of their pervasiveness, their influx and outflow with the effect of an intoxicating extract or secretion of a tree or flower, or the discharge from a festering sore (*aruka*) which exudes its matter more and more (*bhīyosomattāya āsavaṃ deti : A.* I, 124). They are intoxicants, as from them arise pride and infatuation in man (*mānapurisamadālayo yenāti* : Subhūti, *Abhidhānappadīpikāsūci*, s.v. *Āsavo*). Of these intoxicants, sensuality (*kāma*) and the desire for existence (*bhava*) are spoken of as thirst (*pipāsa*) and fever (*pariḷāha : Dhs.* §§ 1097–8, p. 195) ; while speculation (*diṭṭhi*) is said to be a jungle (*gahana*) and a wilderness (*kantāra* : ibid. § 1199).

There are other mental defilements, all of them characterised in similes and analogies, some of them in a most revealing way. Thus the morbid state of mind which is torpor (*middha*) of the emotional feelings, passive impressions and objective mental formations, is compared with the drowsiness of sleep (*soppam pacalāyikā*), which is like a shroud (*onāha* : ibid. § 1157). The hindrances (*nīvaraṇa*) to spiritual progress are not merely obstacles, but form an infectious contagion (*parāmāsa*), which perverts anything it touches (*parāmaṭṭha* : ibid. § 1181–3).

The analogies drawn from animal life give us first of all a glimpse of man's contact with the animal world at that time, and secondly make us see the depth of insight, of those who used the analogies, in the subtle points of comparison, their understanding of the animal world, of the behaviour and characteristics of the animals used in similes ; but they also frequently make us smile at the fine sense of humour underlying the analogy, from which man does not always emerge the better.

Among the domesticated animals referred to in analogies we find, of course, the cow, her calf and the bull, the goat and the ram, the horse and the donkey, and the ox yoked to the plough. We also meet the dog, the cat and mice, and various birds, such as the owl, the cuckoo, the vulture, the heron, the hawk, the peacock, the crow, the parrot and the swan. Then there are the jungle animals, with pride of place given to the elephant and the lion ; further, the snake, the tiger, the wild boar, the jackal, the deer, the hare and the monkey. There are the spider and the fly, the bee and the fish. Even the alligator and the tortoise are not overlooked. Several of these animals have brought to the scene many associations, such as pastures, milk, butter and honey, the hunter with his bow and arrow, the knife, the bait, the fish-hook and the snare. Each and all have a lesson to teach us, and make us pause a moment to allow the deeper meaning of the Buddha's teaching to clear itself.

Here follow just a few selections.

The cow (*go, gāvī*) is not only respected but even worshipped as the Mother, in olden times and in modern India. "The brāhmans of old held the view that the cow, just as their mother, father, and other relations, was their best friend (*yathā mātā . . . . gāvo no paramā mittā*), being the giver of many good things such as health, food, strength ; and out of gratitude they never slaughtered cows" (*Sn. vv.* 296–7). And thus the metaphorical personification for the bhikkhu is seen not only metaphysically, as the Buddha is called the Sakya bull (*Sakyapuṅgava : Sn. v.* 690), or ethically, but also quite materially. Thus, the wise man

should not only find delight in the pastures of the noble ones (*ariyānaṃ gocare ratā : Dhp. v.* 22), or feed his faculties on the various grass-lands of the sense-objects (*indriyānaṃ nānāgocarāni : S.* V, 218), but even the houses from which the monk begs his food are his material pasturage (*gocara-gāma*) and should be suitable in location to be of help to one who is intent on meditation (*Vism.* iv, § 37, p. 103). And during such training for greater virtue, deeper understanding and higher intuitive wisdom (*adhisīla—, adhicitta—, adhi-paññā-sikkhāya*) a monk should be always concerned also about the manifold duties he has in respect of his fellow monks, "just as a cow with a young calf, even while she is pulling the grass, yet keeps an eye on her calf" (*seyyathā pi bhikkhave gāvī taruṇavacchā thambañca ālumpati vacchakañca apa-vīnati : M.* I, 324). The pathetic picture of the cow with a sore hide (*gāvī niccammā : S.* II, 99) which prevents her from leaning against a wall or a tree, while even in the water or in the open she will be bitten by creatures in the water or by flies, shows the sympathetic approach. But even so, the lesson is not to be forgotten, for in suchlike manner should one regard all contact with physical or mental nutriment. When the process of nutrition of body, will and mind is well understood, there will be no attachment to sensations following such contact, and "there is nothing further which the noble disciple has to do" (loc. cit.). One who is perfect in virtue and wisdom will be respected by all without consideration of his race, clan or origin, just as a mighty bull, swift and tame, will be singled out from the herd, whether his colour is uniform or dappled, white, black or red (*A.* I, 162). On the other hand, the life of man is like that of a doomed cow (*govajjhūpama : A.* IV, 138) who each time she raises her foot is one step nearer to death in the slaughter-house; or like that of oxen driven round and round the threshing floor (*gāmaṇḍala : Thag. v.* 1143). For, in the foolish, undiscerning man, his craving grows with his age, just as the horns of a cow grow larger year by year (*gāvaṃ va siṅgino siṅgaṃ vaḍḍhati : J.* IV, 172). The horns of the cow are used again in another connection to illustrate man's foolishness, "like one who wants milk and milks the horn of a cow" (*visāṇato gāvaṃ dohaṃ : J.* VI, 371). But a man as wise as prince Gopāla in search of a religious life feels like a cow gone astray in the forest: "I have seen the path by which my brothers Hatthipāla and Assapāla have gone, like the track of a lost cow; and by that same path I will go" (*J.* IV, 481).

Closely connected with the cow and the herd is, of course, the cowherd (*gopāla*), who, owing to his constant association with the cattle in guiding, watching and protecting them, gives such an apt ground for analogies. The cowherd who does not own the flock, but merely counts the cows of others (*gopo va gāvo gaṇayaṃ paresaṃ : Dhp. v.* 19) is the type of man who can recite the scriptures, but has not made them his own in practice.

The bull (*āsabha*) is valued not so much as the male companion of the cow, but rather for his own strength. Thus the Buddha is frequently described as the lordly bull among men (*narāsabho sabbapajānam uttamo : Sn. v.* 684), or when shown as a new born baby to Asita as a bull among stars, i.e., the sun (*tārāsabha : Sn. v.* 687). He speaks thus of himself as having broken his bonds with the strength as of a bull (*usabhor iva chetva bandhanāni : Sn. v.* 29). His monks, too, who had reached the perfection of arahantship by the destruction of all mental intoxicants, were likened by the Buddha to those bulls who are the leaders of the herd, guiding the herd across the stream (*usabhā gopitaro gopariṇāyakā : M.* I, 226). And Sāriputta adopts the analogy and speaks of himself while explaining his conduct which had offended a fellow monk of little understanding: "Just as a bull with cut horns (*seyyathā usabho chinnavisāṇo : A.* IV, 376), mild, well tamed, well trained, roaming from street to street, from cross-road to cross-road, harms nothing with its feet or horns; even so I abide with heart, large, abundant, measureless, feeling no hatred, nor ill-will."

The sense-organs do not hold the sense-objects bound, nor do the sense-objects bind the sense-organs; for, just as two oxen yoked to the plough do not bind one another, but both are bound by the yoke-tie, so organs and objects are bound together by desire (*chandarāga : S.* IV, 163, 282). Over and over again the ox is shown as example for capacity of work, yoked to the plough, in subjugation, without initiative, without intelligence. Thus a man who has learnt but little, grows old like an ox (*balivaddo va jīrati : Dhp. v.* 152); his fleshly bulk is multiplied, but insight groweth not (*Thag. v.* 1025).

The horse (*assa*) is always referred to as the well-trained horse, the thoroughbred (*ājañña*) to be ridden or drawing a chariot (*hayavāhin*). Hence in similes only its good qualities are used analogically: restrained by modesty, as a well-trained horse avoids the whip (*asso bhadro kasām iva : Dhp. v.* 143). Its amenity is shown as its main asset, and in consequence thereof its speed as a racehorse

(*sīghassa*: ibid. *v.* 29), like which the wise man advances, leaving behind the mentally slothful. The virtues of a well-trained thoroughbred steed (*assājāniya*), which make it an asset of a rājā are enumerated as straightness (*ajjava* = *uju-bhāva*), speed, patience and docility; and these same four virtues qualify a monk to be a recipient of respect and offerings (*A.* II, 113); sometimes gentleness is added (*A.* III, 248). In the more poetical sections of the canon the thoroughbred horse is frequently compared with the mind under training and arahants, looking back on their efforts of mind-culture, recall the control and the goal achieved, "As a good rider skilled in horse-breaking tames the mettle of the thoroughbred, so will I bring thee under control by means of fivefold spiritual strength" (Vijitasena in *Thag. v.* 358). Indra and Brahmā pay homage to Sunīta, the arahant, "Hail unto thee, thou thoroughbred among men" (*namo te purisājañña*: ibid. *v.* 629). For "even the gods envy him whose senses are subdued like horses well tamed by the charioteer" (*assā yathā sārathinā sudantā*: *Dhp. v.* 94). The simile of the charioteer is often used, the Buddha himself being called the supreme trainer of the human heart (*anuttaro purisadamma-sārathī*).

The donkey's inherent foolishness did not escape the watchful eye of the teacher. One who joins the order of monks without striving for higher training of virtue, understanding and insight is compared to a donkey, following close behind a herd of cattle, thinking it is a cow (*seyyathā gadrabho goganaṃ piṭṭhito*: *A.* I, 229). Māra, the evil one, too, saw this characteristic and persuaded some brāhmans and householders to annoy the monks and vilify them, "These shavelings meditate with their shoulders drooping, with their faces cast down as if drugged, just as a donkey meditates on the edge of a refuse heap when its burden is removed" (*M.* I, 334). The fable of the donkey in a lion's skin has found its prototype in the *Theragāthā* (*v.* 1080) where Mahā-Kassapa compares a monk who is proud in his patched robe with a monkey in a lion's hide (*kapi va sīhacammena*), without profiting by his attire.

There is no suggestion in any text that the dog (*sunakha*) was ever treated as a pet, as man's best friend. In Hindu society the dog is an unclean animal, although it may be kept outside the gate on a chain as a watchdog. Said Sumedhā therī, an arahant, "Let not thyself be bound by thy own sense-desires as dog is bound by chain; or else those hungry pariahs will deal with thee likewise" (*Thīg. v.* 509). Only outcasts would eat dog's flesh.

The eternal enmity between cat and mouse was allegorically described by the Buddha when certain monks dallied too long in the village without self-restraint, resulting in their defeat in the higher life, just as a cat which pounced violently on a mouse and swallowed it wholesale: the mouse gnawed the stomach of the cat which thereby came to great pain and death (*S.* II, 270).

Among the animals, especially those of the jungle, there is hardly one which has not been mentioned in analogy. Perhaps most used in analogies are the elephant and the lion, selected no doubt for their majestic independence and lordship over all, as well as for the fierceness of their passions when roused and uncontrolled. Thus Yasoja, the arahant, extolled the love of solitude:

> In forest great and mighty wood,
> Bitten by gadflies though I should,
> I still will roam like elephant,
> Alert, mindful and vigilant (*Thag. v.* 244).

Abhibhūta, the arahant, exhorted his relations and former retainers to shake off the armies of the king of death, as does the elephant a hut of straw (*naḷāgāraṃ va kuñjaro*: ibid. *v.* 256). And Tālapuṭa thera, looking back on his struggle for emancipation, sang, "I'll lead my mind by force of will, like a fierce elephant is controlled by a skilled mahout" (ibid. *v.* 1139); and, "I'll bind thee, by the power that training gives, to the object thou shouldst meditate upon, as an elephant is bound to the post by strong cords" (ibid. *v.* 1141). The taming of the elephant by means of rope and post and hook is a commonly accepted allegory for the control of thought and mind. "Even as one who firmly wields the hook makes the untamed elephant turn against its will, so will I turn thee back" (ibid. *v.* 357); "like a fierce elephant by a skilled mahout" (*gajaṃ va mattaṃ kusalaṃ kusaggaho*: ibid. *v.* 1139). But when controlled, the elephant retains its strength and proves its usefulness in work and battle. "O when, like elephant in battle charging, shall I break through desire for joys of sense?" (ibid. *v.* 1105)

The elephants, however, are afraid of the lion, for, hearing the lion's roar they break the leathern bonds with which they are tethered and run to and fro for very fear (*S.* III, 85). Thus is the lion king of beasts; and so is a Tathāgata when he gives

his teaching to the world, that even devas realise their instability. The Buddha himself is frequently compared to a lion. Even his rest is in the lion's posture "like unto lion in a rocky cave, for whom all fear and dread have passed away" (*Thag. v.* 367) and his teaching is likened to the lion's roar, "'tis thus the enlightened lift their triumph-song, like lions roaring in the hill-ravine" (ibid. *v.* 177). "Now pay good heed to his words, impressive as a forest lion's roar" (ibid. *v.* 832). Not only is his teaching as a lion's roar, but he also teaches with care and thoroughly (*sakkaccaṃ*), as a lion whether he strikes a blow at an elephant, a buffalo, a leopard, or any small creature, be it but a hare or a cat (*A.* III, 121). The analogy of the lion's roar compared to the Buddha's teaching is carried even further, as a warning to tiny creatures wandering astray; similarly the Buddha gives his teaching not to cause destruction to those wandering astray (*A.* V, 32; *Sn. v.* 546).

Compared to the Buddha's lion-roar the wrong views of others, who, like Sarabha, had deserted the truth, are likened to the screaming of a decrepit jackal (*jarasigāla : A.* I, 187).

The sage seeks liberty as deer in the forest (*migo araññamhi : Sn. v.* 39), free to range where they will, on the mountain, where no crowd can come (*Thag. v.* 1144).

An unstable mind which changes quickly like the colour of turmeric dye (*haliddā rāga*) is also called a monkey-mind (*kapicitta : J.* III, 148) for the obvious reason that a distracted mind is like a monkey skipping from branch to branch (*kapīva sākhaṃ pamuñcaṃ gahāya : Sn. v.* 791), or like an ape prowling in a little house with five windows (*Thag. v.* 125), referring to the mind and the five sense-doors. "Just as a monkey, faring through the woods, catches hold of a bough, letting it go catches another, even so that which we call thought, mind, consciousness, that arises as one thing, ceases as another, both by day and by night" (*S.* II, 95). The monkey also symbolises folly and greed, for it is those vices which make him handle with one paw first the pitch of a pitch-trap; then in order to free that paw he sticks in a second, then a third and fourth paw and finally his muzzle, till he is completely stuck fast. Thus a monk, who does not control his five physical senses and who does not abide in mindfulness (*S.* V, 148), falls in Māra's trap.

By their heedless ways men are caught like fish in the openings of a funnel-net (*macchāva kuminā-mukhe : Ud.* p. 76), or like fish in shallow water (*maccheva appodake khīṇasote : Sn. v.* 777). The flesh-baited hook (*āmisagata balisa : S.* II, 226) is an obvious simile for favour, flattery and gain. But the net or snare (*jāla*) seems to be reserved to illustrate the trap of wrong views in which speculators get caught. Thus 62 wrong views are caught in Brahmā's net (*Brahmajāla Sutta : D.* I, pp. 12-46). Other snares are mentioned, such as death (*maccupāsa : Thag. v.* 463), and the repeated round of existence which is as a flood (*oghapāsa* : ibid. *v.* 680) by which people are trapped in the snares of lust (*rāgapāsa : S.* I, 124). The fierce and venomous snake (*āgataviso ca ghoraviso ca āsīviso : A.* II, 110) is likened to a person who is quick to anger and whose anger lasts long. But more than that: life itself with its clinging tendencies is compared with a deadly poisonous snake. No man with knowledge thereof will proffer his whole hand or even one finger to such a snake; likewise one should be freed by the destruction of clinging (*M.* II, 261); for bitter as a serpent's poison are the desires of sense (*kāmā kaṭukā āsīvisūpamā : Thīg. v.* 451). Hence a monk should abandon the higher as well as the lower worlds, as snakes their outworn sloughs (*urago jiṇṇam iva tacaṃ purāṇaṃ : Sn. vv.* 1–17).

The wolf (*vaka*) is mentioned only in poetry. Brāhmans and ascetics, parading "like wolves disguised as sheep" (*urabbharūpena vak'āsu pubbe : J.* V, 241), are shown up as exploiting the credulous by the old trick of pretence of saintliness. It is interesting to note the counterpart of this analogy in the Christian Gospel, "wolves in sheep-clothing" (*Matthew*, vii, 15).

From animals to insects. "Even as a bee gathers honey from a flower (*Dhp. v.* 49) and leaves it without injuring it, nor taking its colour or scent, let thus the wise man pass through the village on his almsround." Man is slave to his passion as a spider clings to its web (*Dhp. v.* 347). Just as flies enjoy themselves in a food-basket wherever that may be carried, without a thought of worry about the future, thus devatās enjoy themselves in the heavens without giving a thought to the impermanence of their state (*M.* III, 148).

The kingdom of the birds has given its share in illustrating conditions of social life among humans. It is among the birds in general that we find analogies with thoughts on wing, "Bring not thine evil thoughts to me, as bird that flies bewildered into flame" (*Thag. v.* 1156). "As flight of bird in air, 'tis hard to track his trail" (ibid. *v.* 92). The Indian cuckoo (*karavīka*), famed for its sweet

note, provided the comparison for the voice of the Buddha (*M.* II, 137), of Mahā-Brahmā (*MA.* III, 382) and of the boy Vipassī, son of Bandhuman, the rājā, who later became a Buddha (*D.* II, 20). It is one of the 32 signs of a superman (*mahāpurisalakkhaṇa*). The defenceless widow is likened to an owl pecked by crows (*J.* VI, 508). But life is easy for one who is shameless and bold like a crow (*sujīvaṃ ahirikena kākasūrena: Dhp. v.* 244). The feelings of Māra after one of his abortive attacks on the Buddha are described as those of a crow that pecked at what proved to be a rock, though it looked like fat (*S.* I, 124). Worked out in detail in the *Sonaka Jātaka* is the simile of the crow which saw a carcass floating down the river. On this goodly store of food he is heedlessly swept to the perils of the sea, only realising his plight when his food-supply is exhausted far out, with no land in sight. Thus is the doom of those who greedily pursue the pleasures of sense (*J.* V, 255). The swan (*haṃsa*), on the other hand, is found in analogies only to express noble sentiments and characteristics. The swan-song, however, is not connected with the dying animal's last song, but with the sweet, melodious strains of the Buddha's voice (*Sn. v.* 350), rich and well-modulated (*Thag. v.* 1270). The swan, gracefully rising from the surface of a lake, flying into the path of the sun, has given ground for analogies for wise men who are not attached to house and home (*Dhp. vv.* 91 and 175). Even the peacock with all its fine plumage cannot match the swan in flight, neither can a layman emulate a monk with his mind soaring in meditation (*Sn. v.* 221).

Birds in general give rise to comparison with the spirit of detachment, so characteristic of the monk. "Just as a bird with its wings carries them wherever it flies, so the monk is satisfied with sufficiency of robes and food" (*D.* I, 71); "just as a sand-flecked bird throws off the dust by shaking itself, so the good monk shakes off all worldly dust in heedfulness" (*S.* I, 197). Incidentally, the craft of augury from sounds made by birds (*sakuṇa-vijjā*) was considered a low art by the Buddha (*D.* I, 9).

The surrounding nature provided many objects of comparison, such as the fields with paddy and barley; the trees in the farmlands and in the jungle, such as the palmyra-palm, the sāla-tree, the banyan, bamboo-groves, flowers and creepers, fruits and seeds, grass and thorns.

With rice as staple-food, the paddy fields would have bee encountered everywhere, and the constantly repeated stages of ploughing, sowing, planting, ripening and harvesting would have been the most obvious illustrations of life itself. Thus, action is the field, consciousness the seed and craving the moisture which makes the seed germinate and produce fruit (*kammaṃ khettaṃ viññāṇaṃ bījaṃ taṇhā sineho*); thus, in the future there is repeated rebirth (*evaṃ punabbhavābhinibbatti hoti: A.* I, 223). But, when a field is undulating, rocky, stony, saline, without depth for ploughing, with stagnant water or too high for water, too far from a watercourse and not protected by a bund, such a field is not considered a flourishing plot; similarly those who have wrong views and wrong intentions, who do wrong in word and deed, who earn a living by wrongful means or with misdirected effort, who apply wrong mindfulness and concentration (i.e., the opposite of the Noble Eightfold Path), they do not constitute a fruitful field, in which the gifts of the pious will not grow to perfection (*A.* IV, 237). But the truly noble disciples form a field of unsurpassed merit (*M.* I, 37). For, just as weeds are the bane of fields, so are lust, hate and folly the banes of mankind, hence, let gifts be made to those free from those banes (*Dhp. vv.* 23–6).

While the fields provided the analogy for the repeated round of rebirth, it was the palmyra-palm which gave the apt illustration for the escape therefrom; for, just as a palmyra-palm whose crown is cut off (*M.* I, 250) cannot come to further growth, so is the perfect one in whom all cankers and defilements connected with rebirth are destroyed. The banyan-tree, on the other hand, which with its aerial roots and spreading branches seems to have no limitations to its growth and existence, is at times shown as a haven of rest at the cross-roads, to which is compared the religious man who can provide solace to all (*A.* III, 42); and at other times as the symbol of craving.

"Like banyan saplings, these are inward growths
by 'Self' begotten, craving's progeny,
which spread abroad a tangled growth of lusts,
like creepers rank that overgrow the woods."

(*Sn. v.* 272, trsl. Chalmers.)

The jungle (*vana*), with its other meaning of lust (*taṇhāvana*), becomes naturally a typifyı. picture of entanglement of thickets and creepers. "Having cut down the forest of lust, you can obtain deliverance" (*Dhp. v.* 283). This deliverance of Nibbāna is the absence of all desire (*nir-vāṇa*). The creeper itself is, of course, frequently used for attachment

and entanglement (*Dhp. v.* 334), the craving of a thoughtless man. On the other hand, the lotus, born in the water, though sprouting from the muddy soil yet does not allow even a drop of water to cling to its petals (*Sn. v.* 71), becomes the perfect example of a life of detachment. But again, " whatever object in the world is dear and delightful is called a thorn in the noble discipline " (*S.* IV, 189). Nanda, having won release of heart in the attainment of arahantship, was spoken of by the Buddha as " having crushed down the thorn of lust " (*Ud.* 24). But thorns have still another lesson, for, one should move through the world

" as one who shoeless walks in thorny brake
calling up heedfulness at every step "

(*Thag. v.* 946).

Analogies from plant life are indeed as varied as the plants themselves, and seem to occur more frequently in works of a poetical character, such as the *Suttanipāta*. " Be straight and unattached as the bamboo-shoot " (*Sn. v.* 38). " Give up the worldly life as a tree sheds its leaves " (ibid. 64). " Like ripened fruits which threaten soon to drop, the constant threat of death dogs man from birth " (ibid. 576). " In whom sense-pleasure finds no resting place, as mustard seed rests not on needle-point " (ibid. 625).

Nature-study served the monks and nuns with object-lessons which led them to the final victory of perfection :

As trees and shrubs refreshed by rain
 Bud forth and fragrance spread,
So I, enjoying lonely gain,
 Should virtue show instead (*Thag.* 110).

As plant uprooted still lives a while,
So I continue in this life vile.
Of earthly rebirth the wheel I broke
When understanding in me awoke (*Thag.* 90).

Similar poetical utterances are found in the *Thera-* and *Therī-gāthā*, in which those who had attained the supreme deliverance through insight attempted to express their experience in verse. They are filled with analogies comparing their victory, their achievement, their earlier difficulties in most original ways, sometimes picturesque and realistic, or at other times conveying a general impression. The beautiful Subhā (*Thīg. vv.* 338–65), the daughter of a goldsmith, had realised the danger of a life in the world and in twenty-four verses she convinces her relatives of the superiority of a life of renunciation, using many analogies, several of which occur in discourses ascribed to the Buddha (*A.* IV, 128 ; *S.* V, 112 ; *M.* I, 130). Thus worldly lusts are described as foes and murderers, as a blazing fire, a thorny bush, a gaping pit of infatuation. And Sumedhā, in her effort to obtain her parents' permission to renounce the world while they were making arrangements for her wedding, compared sense-desires with the bitter poison of a snake (*Thīg. v.* 451).

The *Dhammapada*, too, is full of analogies from plant-life.

" Like a beautiful flower, full of colour, but without scent, are the fine but fruitless words of him who does not act accordingly " (*Dhp. v.* 51). " As on a heap of rubbish cast along the highway the lotus will grow full of sweet perfume and delight, thus among those who are as rubbish, the true disciple of the Buddha shines forth by his knowledge among the blinded worldlings " (ibid. *vv.* 58–9). " As a blade of kusa-grass, if wrongly handled, will cut the hand, so asceticism wrongly practised leads to downfall " (ibid. *v.* 311). " The scent of flowers does not travel against the wind, but the perfume of good people . . . . pervades every place " (ibid. *v.* 54).

Among the analogies which are worked out in greater detail the simile of the pith in the *Mahā-sāropama Sutta* and the *Cūḷa-sāropama Sutta* (*M.* I, 192–205) may be mentioned : like a man going about in search of pith, looking for the pith of a tall, stable and pithy tree, but is content with cutting down a few branches and leaves, or some young shoots, or with peeling off the bark or with cutting away some soft wood, mistaking those for the pith he needs, thereby showing that he does not know the good he searches,— so a person who leads a life of renunciation in search of deliverance, but is content with receiving alms and respect, or with the acquisition of virtue and moral habits, or with the attainment of mental composure and one-pointedness of mind, or with the development of knowledge and vision even, — such a person will become remiss and lax, notwithstanding his successes. Only he who does not remain satisfied, does not exalt himself and does not look down on others, but who develops a desire and strives for transcending even the various stages of mental absorption in material and immaterial spheres, till he has destroyed all mental intoxicants (*āsava*) through intuitive wisdom, — only he may be said to have obtained what he had set out for, taking with him the pith, knowing it to be the pith, which is the culmination of the holy life, the unshakable freedom of mind.

The same simile, but much abbreviated, was used by Mahā-Kaccāna in the *Madhupiṇḍika Sutta* (*M.* I, 111), and again by him in the *Mahā-Kaccānabhaddekaratta Sutta* (*M.* III, 194–5), where he employs the analogy, comparing the monks, who came to him for explanation of a discourse by the Buddha (*Bhaddekaratta Sutta : M.* III, 187–9) instead of asking the Teacher himself, with people looking for the pith of a tree in its foliage, etc. Using the same simile, Ānanda also rebukes fellow-monks for by-passing the Master while being with him face to face, and coming to Ānanda for explanation, searching for sound timber among the leafy branches (*Adhamma Sutta : A.* V, 226).

The supreme attainment of deliverance of heart and mind (*ceto-vimutti*) which can only be adequately described in negative achievement, such as the cessation of becoming (*bhava-nirodha*) and final extinction (*nibbāna*), is, of course, a first class subject for analogous comparisons. Thus the Buddha himself explained this state to Upasīva (*Sn. v.* 1074), "As a flame blown about by the strength of the wind goes out and henceforth cannot be considered as existent, so the sage, once freed from mind and body, disappears and cannot be considered as existing." And to Kappa he spoke of Nibbāna as an island citadel where "the old has passed away and nothing fresh can lodgment find ; no more come death and eld" (*Sn. v.* 1094 ; trsl. Chalmers).

A most telling simile is given by the Buddha in the *Alagaddūpama Sutta* (*M.* I, 135) where he compares his teaching with a raft (*kulla*), useful for the purpose of crossing the stream of *saṃsāra*, but which has to be discarded once the crossing has been effected, lest it become a burden and an obstacle. This sutta itself is called the snake-simile (*alagadda-upama*) or the parable of the water-snake : a person holding a wrong view is like a man laying hold of a watersnake by its tail ; the watersnake may coil back on him and bite his hand. In the same sutta the various stumbling blocks (*antarāyikā dhammā*), which are the sense-pleasures, are likened unto a skeleton, a lump of meat, a torch of dry grass, a pit of glowing embers, a dream, something borrowed, a slaughter-house, an impaling stake, a snake's head.

The noble disciples, who had learned from the Buddha "to see things as they are", were not ascetics who had left home and comfort and refused to look at things. It is because of their looking at things in their true perspective that they were free from attachment. . . . For them, too, the world of events was full of object-lessons, and many an arahant was indebted for his attainment to little incidents of daily life, such as rain-water dripping from the roof in a pool, thereby causing an empty bubble to arise and burst. "Even as a bubble, so does this personality of ours rise and burst" (*DhpA.* xiii, 3). According to the *Dhammapada* (*v.* 170), "as a bubble, as a mirage, so should one view the world." Then there was the arahant Sāmidatta, who spoke of the balance of his life-span after his attainment of supreme insight :

As plant uprooted still lives a while
So I continue in this life vile.
Of earthly rebirth the wheel I broke,
When understanding in me awoke (*Thag. v.* 90).

Even Kaṇhamitta—nick-named Valliya, the creeper, because he was like ivy and such plants that cannot grow without leaning on something ; for, he, too, could not get on without leaning on someone who was wise—even he became heedful, intelligent and ripe in insight after he put forth right exertion, saying :

As Gaṅgā moves on silently and steady
And loses self in th' ocean great,
So do I strive in solitude and quiet
To free the mind from folly, lust and hate

(*Thag. v.* 168).

With their innate intuitive faculties the female disciples of the Buddha did not lag behind. Thus Paṭācārā, the nun, relates in her verses (*Thīg. vv.* 115–16, trsl. by Mrs. Rhys Davids) how she attained deliverance of her mind.

"Then going to my cell, I take my lamp,
And seated on my couch I watch the flame.
Grasping the pin, I pull the wick right down
Into the oil.......
Lo ! the Nibbāna of the little lamp.
Emancipation dawns ! My heart is free !"

Salt, being such an essential condiment in constant use, has quite obviously been employed analogously in various ways. Mahā-Moggallāna compared himself with Sāriputta as a little pinch of salt alongside of a big jar of salt (*S.* II, 276). The efficacy of action is also compared with salt by the Buddha : a few grains of salt in a cup of water make it undrinkable, but if the same amount of salt is thrown in the river Ganges, it would not

make any difference; likewise a trifling evil deed committed by a person uncultured in action, in virtue, in mind and in insight, will lead him to hell, whereas a similar trifling evil deed, committed by a person highly developed in virtue and insight, may be experienced in this very life, i.e., outlived by him, and not much of a remnant can be seen (*A*. I, 249–50). And then there is, of course, that most solemn utterance of the Buddha, "Just as the ocean has but one taste, the taste of salt; even so this discipline of Dhamma has but one flavour, the flavour of deliverance." (*seyyathā pi Pahārāda mahāsamuddo ekaraso loṇaraso, evam eva kho Pahārāda ayaṃ dhammavinayo ekaraso vimuttiraso*: *A*. IV, 203). Special reference must also be made to that beautiful dialogue between the Buddha and Dhaniya, the herdsman (*Sn. vv.* 18–34). Dhaniya is rich and feels secure in his wealth, in his social status, in his family life; and he tells the Buddha that he has no fear, come what may. He even challenges the rain-god (*pavassa deva*). But for each little boast of his the Buddha has a retort, sometimes with a play of words, or with terms finely used in opposition, while at the same time the higher meaning of the Buddha's words is evident. "My rice is cooked" (*pakkodano*), says Dhaniya, and the Buddha replies "In me there is no ill-feeling" (*akkodhano*). Dhaniya has built his farmstead on the banks of the river (*anutīre Mahiyā samānavāso*); but the Buddha is not bound by homelife and stays on the banks of the river but for one night (*anutīre Mahiy'ekarattivāso*). The fire in Dhaniya's hearth is lit (*āhito gini*); the fire in the Buddha's heart is quenched (*nibbuto gini*). "I have a docile, steady wife" (*gopī mama assavā alolā*); "I have a mind, docile and free" (*cittaṃ mama assavaṃ vimuttaṃ*). "I have never heard an evil rumour about my wife" (*tassā na suṇāmi kiñci pāpaṃ*). "In me no evil can be found" (*pāpam pana me na vijjati*). "For my living I work only for myself" (*atta-vetanabhato 'ham asmi*), says Dhaniya. "I do not earn a living in any sense, neither do I need a wage", replies the Buddha. Dhaniya's cows and calves are well tied with new ropes, he says; but the Buddha claims to have broken all bonds. And thus Dhaniya repeatedly challenges the rain-god, "Pour down, O rain-god, if you wish" (*atha ce patthayasī, pavassa deva*), for he feels safe in his stronghold; but the Buddha knows no fear, for he has crossed the flood. Then the storm breaks the bund of the river, flooding the farmland, destroying Dhaniya's home and stables, showing him the unreliability of worldly goods. And with his wife he takes his refuge in the Buddha, who concludes,

"No woe assaileth him whose base is naught.

It is appropriate to conclude this article with the oft repeated closure of several suttas (e.g., the *Aggi-Vacchagotta Sutta*: *M*. I, 488-9; *Madhura Sutta*: *M*. II, 90). "It is excellent, Master Gotama: it is as if one has set upright what had been lying down or has disclosed what had been hidden, or has shown the way to one who had gone astray, or has brought an oil-lamp into the darkness to enable those with eyes to see things for themselves—thus in many various ways (*anekapariyāyena*) has the doctrine been declared by the Master."

See also *JPTS*. 1906–7, pp. 52 ff. and index (ibid. pp. 58 ff.).

H. G. A. v. Z.

A-NA-LÜ-PA-NIEN-CHING (阿那律八念經 *Taishō*, No. 46; *Nanjio*, No. 563), the sūtra spoken by the Buddha on the eight intense thoughts of Anuruddha, translated by Chih-yao during the later Han dynasty (25–221 A.C.). This is the earlier translation of the 74th sūtra of the *Chung-a-han-ching* (中阿含經 *Taishō*, No. 26) and also the 6th paragraph of the 42nd chapter of the *Tsêng-i-a-han-ching* (增一阿含經 *Taishō*, No. 125).

The corresponding Pali sutta is found in the *Aṅguttara Nikāya* (*A*. IV, 228 ff.). See ANURUDDHA SUTTA (5).

K. Tmr.

ANALYTICAL DOCTRINE. See VIBHAJJAVĀDA.

ANALYTICAL KNOWLEDGE. See PAṬISAMBHIDĀ.

ANALYTICAL STUDY OF THE SADDHARMA-PUṆḌARĪKA SŪTRA, a discourse delivered by Chih-i in 587 A.C. and recorded in writing by Kuan-ting. See FA-HUAN-CHING-WÊN-CHÜ.

ANAMATAGGA SAṂYUTTA, a group of ten suttas (the fifteenth group) in the *Saṃyutta Nikāya* (II, 178). As is usual in this collection of suttas, groups are named according to the subject matter treated in the suttas of the particular group.

Since the incalculable nature of the time factor in the process of birth and death (*saṃsāra*) of an individual is discussed in this group of suttas, it is named *Anamatagga Saṃyutta*. Six of the suttas in this group begin with the statement, "Incalculable (*anamatagga*) is the beginning of this faring on (*saṃsāra*), of beings cloaked in ignorance tied to craving," and the rest of the suttas, too, though they do not have this statement, contain discussions relating to the same problem. Ten parables are employed, one in each sutta, to illustrate the incalculable nature of the beginning of saṃsāra, and each sutta is named after the parable employed.

W. G. W.

ANAMNESIS, the doctrine of recollection of a previous existence. See PUBBENIVĀSĀNUSSATI.

ANAṆAKA SUTTA occurs in the *Pattakamma Vagga* in the *Catukka-nipāta* of the *Aṅguttara Nikāya* (II, 69). Addressing the householder Anāthapiṇḍika, the Buddha says that a householder should be able to enjoy a fourfold happiness from time to time. This fourfold happiness is as follows: (1) Happiness at heart on perceiving his wealth, that he has wealth gotten by righteous means, earned with his own effort, by exerting his own self; (2) happiness with the thought that he enjoys and employs in good deeds wealth, earned righteously and by noble means; (3) happiness that he is not in debt to anybody, whether the debt be small, or great; (4) happiness in the thought that he does not do the slightest thing that is blameworthy.

W. G. W.

ĀNAÑCĀYATANA SUTTA of the *Āpāyika Vagga* in the *Tika-nipāta* of the *Aṅguttara Nikāya* (I, 267), discusses the difference in destiny and birth between a disciple of the Buddha and an ordinary man who develops and attains higher mental absorptions (*arūpa-jhāna*). The gist of the discussion is that ordinary beings, who are not disciples of the Buddha, who attain mental absorptions such as the infinity of space (*ākāsānañcāyatana*), the infinity of consciousness (*viññāṇañcāyatana*) and the state of nothingness (*ākiñcaññāyatana*), if they pass away in those very attainments, will be reborn in the realms of gods having the same attainments, and having lived there their full life span, they will be reborn in purgatory or in some lower state of existence, whereas the disciple of the Buddha who goes through a similar procedure will not fall away, but will attain deliverance in those realms.

W. G. W.

A-NAN-CH'I-MÊNG-CHING (阿難七夢經 *Taishō*, No. 494; *Nanjio*, No. 718), the 'sūtra addressed by the Buddha to Ānanda on seven dreams', translated into Chinese by Dharmarakṣa during the eastern Tsin dynasty (317–420 A.C.).

When the Buddha was in Śrāvastī, Ānanda asks the Buddha about the meaning of his seven bad dreams. The Buddha replies that they predict the aspects of the world in the age of counterfeit law, and have no reference to Ānanda. The seventh dream, in which a lion died, predicts that if one, who lives long after the Buddha's Nirvāṇa, is anxious to practise Buddhism, he will not be disturbed by devils.

K. Tmr.

ĀNANDA (1), name of four of the five hundred paccekabuddhas who were in ancient times living on the Isigili mountain in seclusion. They were seen by the people of that time entering the mountain range, but were never seen thereafter. Hence the people used to say that the mountain had swallowed up the sages (*isī gilati ti*) and named it Isigili. The names of 101 of these paccekabuddhas are given by the Buddha in the *Isigili Sutta* (*M.* III, 69 f.).

Buddhaghosa in his commentary (*MA.* II, 889) relates how these sages had made their dwellings inside the mountain behind a rock which would open and close like a folding door.

H. G. A. v. Z.

ĀNANDA (2), name of a world-ruler (*cakravartin*) listed among other names ordinarily applied to disciples of the Buddha (*Mhvyut.* 3609).

ĀNANDA (3), son of Tissa Buddha, sixteenth in the list of twenty-four Buddhas, his mother being Subhaddā (*Buv.* xviii, 18).

ĀNANDA (4), son of Phussa Buddha, seventeenth in the list of twenty-four Buddhas, his mother being Kisāgotamī (*Buv.* xix, 16). The *Buddhavaṃsa* commentary, however, gives his name as Anupamā (p. 232).

ĀNANDA (5), step-brother of Maṅgala Buddha. He came to Maṅgala Buddha with ninety crores of followers; having heard the Buddha's preaching they all became arahants (*J.* I, 30).

ĀNANDA (6), the chief personal attendant (*aggupaṭṭhāyaka*) of the Buddha. (See Plate XLIV.) He was a first cousin of the Buddha, and according to the Pali version[1] a son of the Sakyan Amitodana, one of the brothers of his father Suddhodana. But, according to the *Mahāvastu* [2], Ānanda was a son of Śuklodana, another brother of Suddhodana, and a brother of Devadatta and Upadhāna. The Tibetan Vinaya[3] agrees with the Pali version. In the *Manorathapūraṇī* [4] Mahānāma and Anuruddha are also said to be the sons of Amitodana, in which case Ānanda was a brother of these two. However, nowhere in the Pali works has he been mentioned as a brother of Anuruddha or Mahānāma. G. P. Malalasekera suggests [5] that Ānanda was a step-brother of the latter two. On the other hand, the Tibetan Vinaya [6] says that these two were sons of Droṇodana, yet another brother of Suddhodana. In the *Mahāvastu*[7] the name of Ānanda's mother is given as Mṛgī. The Pali tradition is silent on this point.

There is no agreement about the time of Ānanda's birth either, among the different traditions. The Pali tradition is based on a statement found in the *Manorathapūraṇī*, "Born in the Tusita world along with the bodhisatta, he passed away from there, and was reborn in the house of the Sakyan Amitodana."[8] This is generally interpreted to mean that Ānanda was born on the same day as the Buddha. The *Sumaṅgalavilāsinī*[9], too, classes Ānanda among the seven persons and things born along with the Master (*sahajātāni*). However, according to the Tibetan Vinaya [10], and certain Mahāyāna works, "he was born on the day of the Buddha's enlightenment and as there was great rejoicing on that day in the city of Kapilavastu he was called Ānanda. [11] All his relatives greatly rejoiced at his birth, and hence he was called Ānanda, says the Pali tradition. [12]

There is some confusion regarding Ānanda's time of ordination, too. The commonly accepted view among the Theravādins is that he was ordained along with the Sakyans, Bhaddiya, Anuruddha, Bhagu, Kimbila, Devadatta and the barber Upāli, at the townlet—or the mango grove—named Anupiya of the Mallas [13], just after the Buddha's first visit to his native city in the second year after the enlightenment. But in verses attributed to him in the *Theragāthā* [14] Ānanda says that he lived as a learner (*sekha*) for twenty-five years and that he served the Master for an identical number of years. This contradicts the story that Ānanda was ordained along with Bhaddiya and others and, instead, shows that he was ordained in the twentieth year after the enlightenment, for he became an arahant shortly after the Buddha's demise, forty-five years after the enlightenment. Malalasekera's [15] suggestion that the time of twenty-five years referred to by the *Theragāthā* was the period he lived as the Buddha's attendant cannot be accepted because the same fact is referred to separately, as stated above. However, neither the Tibetan *Vinaya* nor the *Mahāvastu* supports the Pali tradition. Both agree that he was ordained after Devadatta but differ as to the rest of the story. According to the former [16], the soothsayers had predicted that Ānanda would be the chief attendant of the Buddha. Hence, to prevent him from meeting the Buddha, his father took him to Vaiśālī when the Buddha visited Kapilavastu and brought him back only after the Buddha's departure from there. Nevertheless, the Buddha who knew his cousin's future came back to his house and converted him. Later Amṛtodana gave him permission to renounce the world and conducted him to the Nyagrodhārāma (in Kapilavastu) in great pomp, where he was ordained by Daśabala Kāśyapa. According to the *Mahāvastu* [17] Ānanda's mother, Mṛgī, would not allow him to enter the Order as his brother Devadatta had already done so. Therefore, he left for Videha and lived there for some time under a vow of silence. Incidentally, this episode also may explain the epithet, Vaidehamuni (or

1 *AA.* I, 292.
2 *Mhvu.* III, 176 ff.
3 Rockhill, *Life of the Buddha* ,57.
4 *AA.* I, 189 f.
5 *DPPN.* I, 249.
6 Rockhill, op. cit. 13.
7 *Mhvu.* III, 176 f.
8 *AA.* I, 292.
9 *DA.* I, 425.
10 Rockhill, op. cit. 32.
11 *Moc.* 43.
12 *AA.* I, 292.
13 *Vin.* II, 180 ff.; *AA.* I, 191.
14 *Thag.* *VV* .1039-43.
15 *DPPN.* I, 268.
16 Rockhill, op. cit. 57 f.
17 Mhvu, III, 176 f.

Vedehamuni [18]), sometimes applied to Ānanda. The *Saṃyutta* commentary [19], however, explains it as *paṇḍitamuni* or the 'wise sage'. There is one version which puts Ānanda's ordination in his twenties while still another makes it his thirtieth year [20]. Ānanda, according to the Pali *Vinaya*, was ordained by the Buddha himself [21] and his instructor (*upajjhāya*) was the thera Belaṭṭhasīsa [22]. Soon after the ordination he became a 'Stream Winner' (*sotāpanna*) on listening to a talk on the Dhamma given by the thera Puṇṇa Mantāniputta. [23] Ānanda gratefully acknowledged his indebtedness to him for his advice. [24]

For twenty years after the enlightenment, the Buddha had no permanent attendant. Such monks as Nāgasamāla, Nāgita, Upavāṇa and Sunakkhatta attended upon him from time to time. But the Buddha does not seem to have been particularly satisfied with any one of them. In the twentieth year, i.e., at the age of fifty-five, he made known to his disciples his wish to have a permanent attendant. All the chief disciples, except Ānanda, offered to serve him, but were rejected on one account or another. Ānanda sat in silence and when requested by his colleagues to come forward as the Buddha's attendant he refused on the ground that the Buddha himself would select him if the Buddha thought him fit. Later, Ānanda offered to serve the Buddha on eight conditions, viz., (1) he should not be given good robes received by the Buddha, (2) nor good food received by him, (3) he should not be asked to stay in the Buddha's 'fragrant cell' (*gandhakuṭi*) or have a separate cell appointed for him [25], (4) he should not be included in the invitations accepted by the Buddha, (5) he should be permitted to accept invitations on behalf of the Buddha, (6) to bring to him at any time a devotee coming from a far-off place and (7) to place before him any problem as soon as it arose, (8) the Buddha should repeat to him any discourse delivered in his absence. [26]

According to the Tibetan *Vinaya* [27] the Buddha was fifty years of age when Ānanda was made the chief attendant. As in the Pali version the Buddha rejected the service of his other disciples. Ānanda at first refused to offer his services, when requested to do so by Śāriputra and Maudgalyāyana on the ground that it was difficult to serve a Buddha. Later, he accepted the post on three conditions, viz., (1) he should not be asked to partake of the Blessed One's food or use his robes, (2) he should not be asked to accompany the Buddha, when he visited laymen's houses, (3) he might at any time see and pay his respects to the Buddha. The Pali version appears to be a more detailed account of the same. The Buddha accepted these conditions and from that day until his death at Kusinārā he had the services of a faithful attendant, devoted alike to his Master and to his duty.

Ānanda's devotion to the Buddha was proverbial. He served the Buddha, following him everywhere like a shadow, bringing him toothwood and water, washing his feet, rubbing his body, cleaning his cell and fulfilling all his duties with the greatest care. By day he was at hand forestalling the slightest wish of the Buddha. At night, staff and torch in hand, he went nine times round the Buddha's cell and never put them down lest he would fall asleep and fail to answer a call from the Buddha. [28] Mindful of the Buddha's comfort he knew the time to admit any visitor. Subhadda was not admitted to the presence of the Buddha, who was lying on his death bed. [29] "He has done enough for the world", thought Ānanda, "why should one trouble him any more at his last moment." He was the Buddha's trusted messenger. [30] It was Ānanda who summoned the assembly of monks on the orders of the Buddha [31] and it was he who went from cell to cell informing the monks of an intended tour of the Buddha. [32] Ānanda often accompanied the Buddha on his round of inspection of the monastery, supplying him with any necessary information and sometimes assisting the Buddha in consoling the sick monks. [33] He never failed to convey to the Buddha any piece of important information he gathered whether it be regarding the Order or anything else. Thus it was Ānanda who informed the Buddha of Devadatta's decision to hold a separate *uposatha* [34] and of the death of Nigaṇṭha Nātaputta. [35]

18 ibid. 49; *S.* II, 219.
19 *SA.* II, 175.
20 *Moc.* 43.
21 *Vin.* II, 183.
22 ibid. I, 202.
23 *AA.* I, 292.
24 *S.* III, 106.
25 *DPPN.* I, 250.
26 *AA.* I, 292.
27 Rockhill, op.cit. 88.

28 *AA.* I, 296.
29 *D.* II, 149 f.
30 ibid. 147.
31 *M.* I, 456 f.; *D.* II, 119.
32 *Vin.* I, 798.
33 ibid. 199, 301 f.; *AA.* I, 69.
34 *Ud.* 60.
35 *D.* III, 118.



Reproduced from Presence du Bouddhisme, article on Buddhism in China by Chao Pu-chu, plate XLI, facing p. 722

THE BUDDHA AND ĀNANDA. Cave 135 at Mai-shi-shan, China (Northern Wei dynasty, 386-534 A.C.)

PLATE XLV



photo by Richard Abeysekere, Kandy

ĀNANDHA BODHI TREE, Jetavana, Sāvatthi

Exacting in the fulfilment of his duties Ānanda's love for the Buddha was not second to that of any other disciple. When the elephant Nālāgiri, maddened with drink, was rushing forward to the Buddha, Ānanda took his stand in front of him saying "let it kill me first and then the Buddha." [36] Only Ānanda stood with the Buddha when all other disciples ran away to save their lives, says the Tibetan *Vinaya.* [37] No words of the Buddha could remove this normally obedient disciple from his stand and only a miracle could bring him back to his original place. The best examples of his solicitude for the Buddha are found in the *Mahāparinibbāna Sutta.* From the time the Buddha announced his fast approaching death, Ānanda followed him, imploring him to live longer, trying to find out the Buddha's view on many an issue or questioning him concerning the future of the Saṅgha. [38] When the Buddha was ill, Ānanda, too, fell ill, sympathetically. He says that when he saw how badly ill the Buddha was his body became weak, the horizon became dim, and his senses were not clear. But he had one consolation: that the Master would not pass away without leaving a word of final instruction for the Saṅgha. [39] He was at times even rebuked by the Buddha for acts done through love for the Buddha. [40] As the Buddha lay dying in the sāla grove of the Mallas, it is really touching to read how this old and most devoted disciple, unable to bear up any more, burst into tears. To console him the Buddha had to remind him of his often repeated doctrine on the impermanency of all component things. [41] Ānanda's words at the death of the Master were not those of a saint risen above everything worldly. [42] They were the words of a man mourning the loss of a beloved Master, friend and companion.

Ānanda's service to the Dhamma was as great as that to the Buddha. Although not an arahant during the lifetime of the Buddha he was already well known for his wisdom which even the Buddha acknowledged. [43] His close association with the Buddha and the Buddha's promise to repeat to him any discourse delivered in his absence made it possible for him to be an expert in the teachings of the Buddha. Often he discussed very important topics with the Buddha, and such suttas as the *Mahā Nidāna* [44] and the *Bahudhātuka* [45] were the outcome of such discussions. There were instances when the Buddha himself requested Ānanda to preach. [46] It is said that the Buddha at times gave a certain doctrine only in outline, thus giving Ānanda an opportunity to give a detailed discourse and also an opportunity for himself to praise Ānanda's wisdom. [47] On one such occasion, when the monks reported back Ānanda's elucidation, the Buddha praised him as a man of great wisdom (*mahāpañño*). [48] There are also a number of important suttas such as the *Sandaka* delivered by Ānanda on his own initiative. [49] So great was his wisdom and learning that he was declared by the Buddha to be foremost amongst his disciples in five qualities, viz., erudition, retentive memory, behaviour, resoluteness and personal attention. [50] Regarding the first he was called the 'treasurer of the Dhamma' (*Dhamma-bhaṇḍāgārika*) [51], a common epithet used for Ānanda even today. The name of Ānanda was so closely linked with the Dhamma that later Mahāyāna writers called him the custodian of the Hīnayāna Piṭaka, while two others, Ānandabhadra and Ānandasāgara have been named the custodians of the Miscellaneous Piṭaka and the Buddha Piṭaka, respectively. This idea is widely accepted in Mahāyāna circles, but Mochizuki does not consider the latter two persons historical. [52] They were probably coined after the name of the first. It is also said of him that he could take in without missing a single syllable 60,000 lines uttered by the Buddha and that he could speak eight words when an ordinary person speaks one. [53] Gifted with an inquiring turn of mind he took every opportunity to question the Buddha on doubtful points and the Buddha was ever ready to help him in his difficulties, sometimes going to great lengths in explaining a certain point. [54]

Knowing that the Buddha would not do anything without a reason, Ānanda asked for the reason even when he smiled. [55] Ānanda had discussions on the Dhamma with other prominent disciples of the Buddha and at times they turned out to

36 *J.* V, 335.
37 Rockhill, op. cit. 93.
38 *D.* II, 107, 115, etc.
39 ibid. 99.
40 *Vin.* I, 211.
41 *D.* II, 143 f.
42 *S.* I, 158.
43 *A.* I, 225.
44 *D.* II, 55 ff.
45 *M.* III, 61 ff.
46 ibid. 119 ff.
47 *MA.* I, 99.
48 *A.* V, 225.
49 *M.* I, 513.
50 *A.* I, 24 f.
51 *AA.* I, 286 ff.
52 *Moc.* 44.
53 *AA.* I, 287; *MA.* II, 53.
54 *D.* II, 169 ff., 200 ff.
55 *M.* II, 45, 74; *A.* III, 214 f.; *J.* III. 405: IV. 7.

be very interesting and illuminating.[56] His knowledge of the Dhamma was so highly respected that the Buddha is once reported to have said that one who wants to honour the Dhamma should honour Ānanda.[57]

After the Parinibbāna of the Buddha, Ānanda helped the Saṅgha led by Mahā-Kassapa to rehearse the Dhamma.[58] As Ānanda had not attained arahantship at the time, the selectors were faced with a problem, for, only arahants were chosen for the council that rehearsed the Dhamma. Kassapa knew of his indispensability for the council but would not select Ānanda because he was a very good friend of his and others would accuse Kassapa of discrimination. However, Ānanda was later selected at the request of others. Ānanda knew that there remained some who did not like his inclusion as he was not an arahant and he himself considered it improper to attend the council without gaining arahantship. Some monks and, it is said, a deity[59], too, prevailed upon him to put forth effort and be a free man before the council would meet. Accordingly, Ānanda strove hard to win emancipation by meditating on the body. Deep into the night did he meditate in the open air without any success. At last he entered his cell to rest awhile and sat on his bed. Then when he had raised the feet from the ground and before his head touched the pillow his effort was crowned with success. His mind became completely free from the cankers and he gained the six kinds of super-knowledge. It is said that he was the only monk who gained arahantship free from the four postures of standing, sitting, walking and lying down. It is said that the next morning Ānanda did not go to the council hall with the others, but when they were looking for him he dived into the earth and appeared in his seat, thus making known his arahantship. Some say he entered the hall through the air. At the council Ānanda rehearsed the *Dhamma* and Upāli the *Vinaya*. At the end of the council, according to Buddhaghosa[60], the *Dīgha Nikāya* was handed over to Ānanda and his pupils to be preserved for posterity.

The Tibetan version of the story differs in some details.[61] At first Kāśyapa consented to admit Ānanda to the council as a water-provider to the Saṅgha. But later, when the council assembled at Rājagṛha, he inquired of Anuruddha whether there was any one not free from all passions in the assembly and he had to point out Ānanda, and Kāśyapa decided to exclude him. Ānanda pleaded that he had done no wrong against morality, the doctrine or the Saṅgha. Then Kāśyapa brought forward seven charges against Ānanda, for each of which Ānanda had some excuse. But saying that he was still under the sway of passion, Kāśyapa did not admit him to the council. Great was Ānanda's grief, yet he was consoled on remembering the last words of the Buddha; and Anuruddha, too, consoled him and advised him to strive hard and become an arhat. He went to the Vṛji country where he started meditating. Ānanda's attendant, a Vṛjiputra monk, also urged him on. Later, in the middle watch of that night as he was putting his head on the pillow he was released from all passions. Then he went to the council at Rājagṛha and was requested to recite the sūtras. He did this in the chronological order and not according to the Nikāya classifications as collected in the Pali version.[62] At the end of the council Kāśyapa handed over to him the care of the doctrine and asked him to hand it over to one Śānāvasika in his turn.[63]

The fact that Ānanda was accused of several offences is recorded in the Pali tradition as well.[64] But here the accusation is done by the monks after the recitation was over, i.e., after Ānanda had attained arahantship; and there are only five charges. Ānanda had an excuse for each of them but said that he would plead guilty out of respect for the Saṅgha. The offences are of the *dukkaṭa* (wrong doing) category, viz., (1) that Ānanda failed to ascertain what the minor rules of discipline are; (2) that he trod on the Blessed One's robe while sewing it; (3) that he allowed women to worship the Buddha's body first and thus got it sullied with their tears; (4) that he failed to request the Buddha to extend his life for the rest of his life span; and (5) that he was responsible for the admission of women to the Saṅgha.[65] The Tibetan *Vinaya*, quoted above, adds (6) that he failed to provide the Buddha with some clear water when he asked for it before his passing away and (7) that he showed the women the Buddha's hidden privy parts.[66]

Ānanda was highly esteemed among the members of the Saṅgha. Often monks came to him to have

56 *M*. I, 212 ff.
57 *J*. IV, 369.
58 *Vin*. II, 287.
59 *S*. I, 199.
60 *DA*. I, 15.
61 Rockhill, op. cit. 148 ff.
62 *Vin*. II, 287.
63 Rockhill, op. cit. 161.
64 *Vin*. II, 288 f.
65 loc. cit.
66 Rockhill, op. cit. 153 f.

a difficult point of the doctrine elucidated, or when they were in need of spiritual advice. Such was, for instance, Channa, who came to Ānanda seeking his help to understand the Dhamma. [67] Ānanda's discourse made him a firm believer. Vaṅgīsa who followed Ānanda on his alms-round sought his advice to dispel the dissatisfaction arisen in him because of lust, and Ānanda helped him through. [68] It is said that Ānanda was sent to settle disputes arisen among the members of the Saṅgha. [69] When the monks of the First Council decided to punish Channa, it was through Ānanda that they decided to inform Channa of the decision, [70] for Channa was said to be a proud and rough person. All these clearly point to Ānanda's popularity among the monks. Among his special friends were Sāriputta, Moggallāna, Mahā-Kassapa, Anuruddha and Kaṅkhā Revata. Of these, Sāriputta was his best friend. Sāriputta loved Ānanda, it is said, because Ānanda attended upon the Buddha, a duty he himself would have wished to perform. On the other hand, Ānanda loved Sāriputta because he was the Buddha's chief disciple. They shared between them any good thing they received. [71] Ānanda once received a costly robe which he wanted to present to Sāriputta. As he was away at the time, the Buddha allowed Ānanda to keep it until his return, for it was an offence to keep an extra robe. [72] Once, Ānanda along with Moggallāna went from cell to cell asking the monks to assemble to hear Sāriputta's 'lion's roar' (*sīhanāda*). [73]

In the *Saṃyutta Nikāya* [74] is an eulogy on Sāriputta by Ānanda. There he says that any one who is not a fool, nor wicked nor confused in mind and not deluded, cannot be but dear to Sāriputta. Cunda, who was the attendant of Sāriputta, first informed Ānanda of Sāriputta's death and went with him to the Buddha carrying Sāriputta's bowl and robes and also his ashes and conveyed the news to the Buddha. There Ānanda says that he felt as though his whole body was drugged, his senses were confused and his mind became blank when he heard of Sāriputta's death. [75] The commentary adds that Ānanda was trembling like a cock escaping from a cat's mouth. [76] Mahā-Kassapa was Ānanda's teacher and he had a high regard for him. Once Ānanda refused to participate in a higher ordination because he did not like to utter Kassapa's name. [77] It was his friendship with Ānanda that prevented Kassapa from selecting him for the First Council. [78] However, the two do not seem to have seen eye to eye on all points. For instance, once Ānanda was rebuked by Kassapa [79] for roaming about with a band of good-for-nothing young monks. Kassapa called him a 'youngster (*kumāraka*) who did not know his measures'. Ānanda was not very pleased at being called a youngster. "My head is growing grey hairs, your reverence, yet we are not vexed at Ven. Mahā-Kassapa calling us a boy even at this time of day," [80] says Ānanda. Another person who was greatly annoyed at this talk of Mahā-Kassapa was the nun Thullanandā. She gave vent to her anger by saying, "how can Mahā-Kassapa formerly a heretical teacher call Ānanda, the Vedehamuni, a youngster." Although the *Saṃyutta Nikāya* does not say so, the *Mahāvastu* suggests that Ānanda apologised on Thullanandā's behalf. On another occasion it was with great difficulty that Ānanda persuaded Mahā-Kassapa to go to a settlement of nuns to instruct them. After the sermon the nun Thullatissā gave vent to her dissatisfaction publicly. She compared Mahā-Kassapa's preaching before Ānanda to that of a needle pedlar trying to sell his wares to a needle maker. But Ānanda accepted Kassapa's superiority, showed him every respect and requested him to pardon Tissā. "Be indulgent, Ven. Sir," said he, "for women are foolish." [81]

It is not surprising that the nuns had a great devotion for Ānanda, for it was he who championed their cause. [82] At first, the Buddha refused the request of Mahā Pajāpatī Gotamī, his step-mother, to be admitted to the Order. Undaunted by this refusal she walked all the way from Kapilavatthu to Vesāli with some other Sakyan ladies. Ānanda found them outside the vihāra, weeping and with swollen feet, unable to go to the Buddha's presence again. Ānanda requested the Buddha to grant them their wish but was thrice refused. He then changed tactics, and inquired whether a woman could win the Fruits of the Path. The Buddha's affirmative answer was a clue for him to push his argument further. "If they can win the Fruit of the Path, then why not grant them admission

67 *S.* III, 133.
68 ibid. 188.
69 *A.* II, 239.
70 *Vin.* II, 290.
71 *MA.* II, 251.
72 *Vin.* III, 195 f.
73 *A.* IV, 374.
74 I. 63.
75 *S.* V, 161.
76 *SA.* III, 223.
77 *Vin.* I, 92 f.
78 *VinA.* I, 6.
79 *S.* II, 217 ff.; *Mhvu.* III, 4
80 *S.* II, 217 ff.
81 ibid. 215.
82 *Vin.* II, 253 ff.

into the Order ?" The Buddha agreed, and on eight conditions Mahā Pajāpatī Gotamī and the rest of the women were admitted to the Order. That Ānanda was a regular preacher to the nuns is evident from some passages.[83] He was also in charge of sending preachers regularly to the nuns.[84] Hsüan-tsang, who came to India in the 7th century A.C., says that even at that time Ānanda was worshipped by the nuns as their patron saint.[85]

Ānanda was a popular preacher among laywomen as well. When he went to Kosambi to impose the *brahma-daṇḍa* on Channa, the women of king Udena's palace listened to his sermon and were so pleased that they offered him five hundred upper robes. The king, who was incensed at his acceptance of so many robes, was appeased by Ānanda who explained to the king how nothing given to a disciple of the Buddha is wasted.[86] A similar story is told of the women of king Pasenadi of Kosala, too.[87] When asked to select one of the eight chief disciples as their preacher they selected Ānanda with one accord. Later, Ānanda is said to have helped the king to find a lost crest-jewel, thus saving the inmates of the palace from undue suspicion. On another occasion,[88] the women offered Ānanda five hundred robes. The king was highly incensed at first but later he himself gave another five hundred robes to Ānanda. All these he distributed among his fellow monks. The *Dhammapadaṭṭhakathā*[89] says that Ānanda was appointed to preach to Vāsabhakkhattiyā and Mallikā, queens of king Pasenadi of Kosala.

As a matter of fact, Ānanda was very popular among all lay disciples of the Buddha. As he was the closest associate of the Buddha, some expected to gain the Buddha's favour through him. Some parents ordained their children under Ānanda in the expectation of the Buddha's visit to their homes.[90] The people who wanted to see the Buddha, first went to Ānanda.[91] Sometimes he arranged for the Buddha to preach to laymen and laywomen and even to heretics who he thought needed the Buddha's advice.[92] Lay devotees often sought the advice of Ānanda in arranging a meal for the Buddha.[93] There were also people who visited him on hearing of his virtues,[94] that " Ānanda is all-pleasing, handsome, pleasant to look at, learned and an ornament to the Saṅgha." Sometimes Ānanda visited sick lay devotees and preached to them.[95] Ānanda's name was so well-known that a certain *paribbājaka* who had put some questions to him said at the end, when he knew his name, " Had I known your name earlier, I would not have been so talkative."[96] Ānanda's popularity among all is clearly indicated by four marvellous qualities attributed to him by the Buddha. Any monk coming to him would be pleased with his appearance, would be pleased when Ānanda preached to him and would be dissatisfied when he stopped preaching. The same was true of nuns, laymen and laywomen as well.[97] Such was Ānanda's popularity.

An ideal monk, according to Ānanda, is the one who learns the Buddha's doctrine thoroughly and, having understood it, preaches it to the fourfold community of devotees. The Buddha confirmed that these qualities were found in Ānanda.[98] Undoubtedly, service to others was Ānanda's motto. It is said that after the Buddha's demise he was so engrossed in the welfare of the laity that he had to be urged on by a deity to work for his own deliverance.[99] The eight conditions that he put forward when asked to become the chief attendant of the Buddha show that he had no wish to gain any personal benefits by his post. On the other hand, he wanted to get the maximum benefit for others through his service.

Ānanda lived up to the ripe old age of a hundred and twenty years. His great age had even become proverbial.[100] The Tibetan *Vinaya* and the *Dhammapadaṭṭhakathā* give two slightly different versions of Ānanda's death. According to the former[101] Ānanda decided to pass away when he found that the younger generation of monks did not see eye to eye with him on certain points. One day he tried to correct a young monk who was reciting a distorted version of a stanza. The monk reported the incident to his own teacher. The teacher said, " Ānanda has grown old, and his memory is impaired; he has become broken down

83 *S.* V, 154.
84 *DPPN.* I, 260.
85 Beal, *Buddhist Records of the Western World*, II, 213.
86 *Vin.* II, 291.
87 *J.* I, 382 f.
88 Ibid. II, 24 ff.
89 *DhpA.* I, 382 ; *Vin.* IV, 158.
90 *SA.* II, 177.
91 *AA.* III, 129.
92 *A.* II, 438 ff. ; *S.* I, 183 ; *M.* I, 237 ; *Vin.* I, 247.
93 *Vin.* I, 239, 220 f., 248.
94 *AA.* III, 129.
95 *S.* V, 176 ff.
96 *A.* V, 196 ff.
97 *A.* II, 132 f.
98 *M.* I, 212 ff., 216.
99 *S.* I, 199 f.
100 *AA.* III, 129.
101 Rockhill, op. cit. 163 ff.

by old age." When this was reported back to Ānanda he decided to attain *parinibbāna*. He entrusted the custody of the doctrine to Śānāvasika and went toward the Ganges, there to pass away in a boat in the river. His last act, as he lay dying, was to convert a seer who came with five hundred followers. This last convert became known as Madhyantika and it was he who converted Kashmir to Buddhism. Ānanda did not wish to distress either king Ajātaśatru of Magadha or the Licchavis of Vaiśālī, who were facing each other on opposite banks of the Ganges and were imploring him to pass away in their respective lands. Hence he wished that his body be divided into two so that either party could take a share and his wish was fulfilled. The earth shook six times as he died. Both the Magadhans and the Licchavis built stūpas in their country to enshrine their portion of the relics Hsüan-tsang records that he saw both these stūpas.[102]

According to the *Dhammapadaṭṭhakathā*,[103] Ānanda passed away while seated in mid-air above the river Rohiṇī in which case the two parties concerned should have been Sakyans and Kolians. To avoid any quarrel between the two parties, he sat in mid-air above the river and resolved that his remains be split in twain. Entering into a meditation on fire he passed away. A flame arose from the body and split the remains in two, each part falling on either bank of the river. People wept and wailed, even more than on the day of the Buddha's demise, for they said, "when the carrier of the Buddha's robe and bowl lived, it was as though the Buddha himself lived." It is also an indication of Ānanda's popularity among the laity.

All the achievements of Ānanda, according to Buddhist works, were not the work of one birth. It was the final outcome of the work of numerous past births. It was 100,000 aeons ago, in the dispensation of Buddha Padumuttara that he made his first resolve to be the personal attendant of a Buddha. At the time, Ānanda was a prince named Sumana, a step-brother of Buddha Padumuttara himself. One day he saw the Buddha's chief attendant, the disciple most dear to the Buddha, and a desire arose in him to be one like him. With the greatest difficulty he obtained his father's permission to entertain the Buddha for seven days. Then he went to his dwelling place and built a monastery in the park named Sobhana, bought from a householder of the same name. He also built a number of other monasteries along the road from the capital to his palace and offered all these to the Buddha. He observed the ten precepts during three rainy seasons and also offered alms to the Buddha and his disciples. At the end of all these acts he made known his resolution to be the chief attendant of a Buddha. Buddha Padumuttara prophesied the fulfilment of his desire. In the time of Buddha Kassapa he presented a bowl-rest to a monk going on his alms-round. In another birth as the king of Bārāṇasī he made eight cells for eight paccekabuddhas in his royal park and attended upon them for ten thousand years.[104] His name appears in numerous Jātaka tales. In these he helped the bodhisatta to fulfil his ten perfections, while he himself accumulated much good kamma. While roaming in the endless sea of births and deaths as an ordinary being still not immune from evil thoughts, he was guilty of evil deeds as well. One such instance is recorded in the *Dhammapadaṭṭhakathā*[105] when as a blacksmith he committed adultery and suffered for a long time in purgatory.

According to some of the Mahāyāna texts arahantship is only a stage on the path to complete deliverance. It is only by becoming a supreme Buddha that one ends life in *saṃsāra*. Hence Ānanda, too, will have to go on till he attains supreme Buddhahood. According to the *Saddharmapuṇḍarīka*[106] where he is also called Ānandabhadra, Ānanda himself requested the Buddha to predict his future destiny to supreme enlightenment. The Buddha is then said to have predicted that after having respected and honoured sixty-two koṭis of supreme Buddhas, kept in memory their doctrines and received their message, he will become a Tathāgata by the name Sāgara-varadhara-buddhi-vikrīḍitābhijña. His Buddha-field (*buddha-kṣetra*) will be prosperous and it will be of lapis lazuli (*vaiḍūrya*). His world system (*lokadhātu*) will be named Anavanāmita-vaijayantī and the aeon (*kalpa*) will be named Manojñaśabdābhigarjita. This Buddha will bring to enlightenment twenty times hundred thousand myriads of koṭis of bodhisattvas, comparable to the sands of twenty rivers of the size of the Ganges. His life-span will be incalculable in aeons. After his *parinirvāṇa* his dharma will last twice as long

102 Beal, op. cit. III, 313, 378.
103 II, 99 ff.

104 *AA.* I, 287 ff.
105 I, 327.
106 *Sdmp.* 215 ff.

as his life-span and twice as long as his teaching will the counterfeit (*pratirūpaka*) of his dharma stand.

The bodhisattvas in this assembly were surprised to hear such a great prediction of the future of a disciple when no such revelation of even a bodhisattva's future had ever been made before. The Buddha supplied the explanation for this. He said that in the past, in the presence of the Buddha named Dharmagaganābhyudgatarāja, in the minds of both the Buddha (i.e., Buddha Gautama) and Ānanda arose at the same moment a desire for supreme enlightenment. But while Ānanda applied himself to great learning (*bāhuśrutya*) he applied himself to great energy (*vīryārambha*). Hence he came to supreme enlightenment sooner and Ānanda became the 'Treasurer of the Law' of the Buddha. On hearing this revelation Ānanda was so happy that he remembered the doctrines of thousands of myriads of koṭis of Buddhas and also his past resolutions. He praised the Buddha with two stanzas.

The life-story of Ānanda, as given in the various sources of Pali, Sanskrit, Tibetan etc., is undoubtedly mixed with legend. It is not an easy task to unravel history from legend. But the legends that have accumulated round his name are an indication of the fact that he was one of the greatest personalities in the history of Buddhism. All accounts of his life contain high tribute, paid by no less a person than the Buddha himself, to his great devotion and wisdom. A fitting tribute to his greatness, indeed, are the stanzas found at the end of the *Ānanda Theragāthā* [107] said to have been uttered by the theras of the council at his demise.

"Who in the Norm is widely versed,
And bears its doctrines in his heart—
Of the great Master's treasure Ward—
An eye was he for all the world,
Ānanda, who is passed away.

Who in the Norm is widely versed,
And bears its doctrines in his heart—
Of the great Master's treasure Ward—
An eye was he for all the world,
Dispelling gloom in darkest place.

Sage of the tireless ministry,
Foremost in mindful vigilance,
Foremost in steadfast fortitude,
Upholder of the holy Norm,
Of all its jewels living mine:—
Our Elder Brother, Ānanda."

C.W.

107 *Psalms of the Brethren*, p. 358, vv. 1047–9.

ĀNANDA (7), a deity of the Pure Abodes, Śuddhāvāsa (*Lalitavistara*, ed. S. Lefmann, Halle, 1902, p. 6), who, together with some other deities of the same class, requested the Buddha to preach the *Lalitavistara*, out of compassion for the world.

U. K.

ĀNANDA (8), a yakkha to whom a shrine, called the Ānanda Cetiya, was dedicated. The shrine was in Bhoganagara and was later converted into a Buddhist vihāra (*AA*. III, 158). There the Buddha stayed during his last sojourn, and mention is made of a sermon he preached there to the monks on the 'Four Great Authorities' (*cattāro mahāpadesā* : *D*. II, 123–6 ; *A*. II, 167). From there he went to Pāvā.

U. K.

ĀNANDA (9), a king of Haṃsavatī, father of Padumuttara Buddha (*J*. I, 37 ; *Buv*. xii, 19). He had, by another wife, a daughter Nandā, who became the therī Pakulā in the present age (*ThīgA*. 91). Once, with twenty of his ministers and twenty thousand of his subjects, he appeared before Padumuttara Buddha at Mithilā and, having received the ordination, they became arahants (*DA*. III, 488). The Buddha went back with them to Haṃsavatī where he preached the *Buddhavaṃsa* (*BuvA*. 192).

King Ānanda allowed no one but himself to wait on the Buddha. The king had one more son, by another queen, Sumana by name, step-brother of Padumuttara Buddha. When prince Sumana had quelled an insurrection of the frontier provinces, the king offered him a boon as reward, and the prince asked to be allowed to entertain the Buddha and his monks for three months. With great reluctance the king agreed, provided the Buddha's consent was obtained. Prince Sumana became in a later life Ānanda, the personal attendant of Gotama Buddha (*ThagA*. III, 109).

U.K.

ĀNANDA (10), name of a banker of Sāvatthi. He had eighty crores of money, but was a great miser. He had a son, Mūlasiri, and once a fortnight he would gather his kinsfolk together and, in their presence, admonish his son on the desirability of amassing wealth, always increasing it, giving none away.

When the banker died he was born in a caṇḍāla family outside the city gates. The king appointed Mūlasiri banker in his place.

From the time of Ānanda's conception among the caṇḍālas, misfortune dogged their footsteps. Knowing that a Jonah had come among them, they caused a search to be made and, as a result of their investigation, they sent the pregnant mother away. When the child was born he was a monstrosity, with his organs all out of place. When old enough, he was given a potsherd and told to beg his living. One day he came to the house in which he had lived in his former life, and though he managed to enter it, he was discovered and thrown out by the servants. The Buddha happened to be passing by and, sending for Mūlasiri, told him that the beggar had been his father. Being convinced by certain proofs, Mūlasiri believed the identification and took refuge in the Buddha (*DhpA.* II, 25). It is said that eighty-four thousand beings attained 'deathlessness' on the occasion of the Buddha preaching to Mūlasiri about his father Ānanda (*AA.* I, 100).

U. K.

ĀNANDA (11), one of the four companions of Chapaṭa (q. v.) who helped him to establish the Sīhalabhikkhu-saṅgha in Burma (Mabel Bode, *The Pali Literature of Burma*, 29). According to the Kalyāṇi Inscriptions (*IA.* XXII, 29), he was a native of Kāñcipura (Conjeevaram) and a thera well versed in the Tipiṭaka (*Sās. v.* 65). Later, after the death of Chapaṭa, when he tried to send to his relatives at Kāñcipura an elephant given to him by the king, his colleagues remonstrated with him. They had let loose in the forest the elephants they had received and wanted Ānanda to follow suit. But Ānanda argued that the Buddha had preached not only kindness to animals but kindness to one's relatives, too. As he would not accept their point of view, the others cut him off from the community (ibid. 66 f.) and Ānanda became the leader of a separate group of monks or *gaṇa* (ibid. 160). For forty-four years he lived in Arimaddana-pura—for fifty-four years at Pugāma (*IA.* XXII, 31)—and died in the year 596 of the Kaliyuga era (ibid. 67)—607 Sakkarāja era (*IA.* XXII, 32)—or 1246 A. C. (Forchhammer, *Jardine Prize Essay*, p. 35). See also *Glass Palace Chronicle of the Kings of Burma*, 144 ff.

C. W.

ĀNANDA (12), a great commentator of early times mentioned by this name as having flourished in Burma about the sixth century. Little, however, is known of him.

D. T. D.

ĀNANDA (13), another commentator of the 16th century is known through his work, the *Madhusāratttha-dīpanī*, a sub-commentary (*ṭīkā*) on the Abhidhamma. He resided in the city of Haṃsavatī.

D. T. D.

ĀNANDA (14). This name has been, as it still is, very popular with the Ceylon Saṅgha. Consequently it is often the case that the bearers of it are not easy to identify, they being seldom distinguished by the use of other epithets. There are, however, one or two important exceptions. One such exception is Ānanda mentioned in a Pali epigraph from the palace area of the ruined city of Polonnaruva. He is described as one "who has attained psychic power, who is like unto a banner raised aloft in the land of Laṅkā" (*EZ.* IV, 68). The great dignitary had some connections (which are not specified) with the Saṅgha of Tambaraṭṭha as well as of the Coḷa country. (The Tambaraṭṭha here referred to may also be justifiably taken as that part of the Coḷa country in south India in which modern Tanjore was included.)

Buddhappiya, the author of the *Rūpasiddhi*, described his teacher Ānanda as 'Tambapaṇṇidhaja' (the Banner of Tambapaṇṇi). The epithet is reminiscent of the one used in the inscription. This Ānanda is sometimes reckoned to have flourished in the first half of the thirteenth century. Both the chronology and the similarity of the epithets strongly suggest that the same Ānanda is here meant. This teacher of Buddhappiya was a member of the Vanavāsi (forest-dwelling) community of the Saṅgha. His own teacher was Udumbaragiri Medhaṅkara. Ānanda was the author of interverbal translations into Sinhalese of Piyadassi's *Pada-sādhana* and of the *Khudda-sikkhā*.

Abhayagiri-Kavicakravartī Ānanda, also apparently a contemporary, is another important thera of the same name. It was he who wrote the *Saddhammopāyana* for his friend and companion, Buddhasoma. A later Ānanda wrote a commentary for it in the Sinhalese language.

D. T. D.

ĀNANDA (15), a monk of Burma, described as possessing virtuous qualities. He was one of the four teachers that instructed king Alaungsithu (1112–67 A. C.), who presented him a golden carriage (*Glass Palace Chronicle of the Kings of Burma*, 112, 119).

H. R. P.

ĀNANDĀ, one of the five daughters of the chief queen of the king of the third Okkāka dynasty (*DA.* I, 258; *SnA.* I, 352). The *Mahāvaṃsa* commentary says that Okkāka was the youngest of the sixteen kings of the Mahāsammata dynasty, but makes no mention of three Okkāka dynasties (p. 84). The name of Okkāka's chief queen was Hatthā.

U. K.

ĀNANDA-BHADDEKARATTA SUTTA. Ānanda, who learned the *Bhaddekaratta Sutta* from the Buddha, used it in an exposition to his colleagues who had congregated in an assembly hall (*upaṭṭhāna-sālā*) in Sāvatthi (*M.* III, 189 f.). This exposition was approved by the Buddha and came to be called the *Ānanda-bhaddekaratta Sutta.*

D. J. K.

ĀNANDA-BODHI, the bodhi-tree planted by Ānanda at the entrance to Jetavana. (See Plate XLV.) The people of Sāvatthi who visited Jetavana in the Buddha's absence had no object to make their offerings of garlands and perfumes. Hence they amassed all they brought at the door of the Buddha's chamber. Anāthapiṇḍika, who reported this matter to Ānanda, asked him to provide them with an object of worship to make their offerings in the name of the Buddha. After consulting the Buddha, Ānanda decided to plant a seed from the bodhi-tree at Gayā at the entrance to Jetavana. Mahā Moggallāna obtained for him a fruit of the bodhi-tree and this was planted by Anāthapiṇḍika in the presence of a large gathering, including Pasenadi Kosala and Visākhā. As soon as the seed was dropped into the golden jar filled with fragrant earth prepared for it, a sapling, fifty cubits high, with five branches, each fifty cubits long, sprang up. Round the tree the king placed as 'pots of prosperity' (*puṇṇa-ghaṭa*) eight-hundred jars of gold and silver, filled with scented water and adorned with quantities of blue lotuses, etc. (*J.* IV, 229: *nīluppala-hatthakādi*; *Mhbv.* 60: *nīluppala-kalāpādi*). He had a platform of seven precious gems built at the bodhi-tree and sand mixed with gold-dust strewn about. He also built a wall surrounding the tree and provided it with a gate-house (*dvāra-koṭṭhaka*) of seven precious things. Then, at the request of Ānanda, the Buddha, in order to consecrate the tree, sat under it for one night, in the bliss of *samāpatti.* Because of its connection with Ānanda, it became known as Ānandabodhi (*J.* IV, 228 f.; *Mhbv.* 58 ff.). Soon the story of the bodhi-tree spread throughout India. The pilgrims who came to the Buddha at Jetavana made a point of bringing their offerings at the Ānandabodhi (*J.* II, 321). Both the *Kāliṅga-bodhi Jātaka* and the *Paduma Jātaka* were related in reference to this bodhi-tree.

C. W.

ĀNANDACAKṢU-NĀMA-ṬĪKĀ, a Sanskrit text, extant in its Tibetan translation, the *Dgaḥ-baḥi sbyan shes-bya-baḥi rgya-cher ḥgrel-pa* in the Ṛgyud-ḥgrel (tantra commentary) section of the Tengyur. Its author was Śes-rab dpal gsaṅ-ba (Prajñāśrīgupta) and the author together with Rin-chen rgyal-mtshan (Ratnadhvaja) translated the work into Tibetan (*Cordier*, II, p. 72, No. 3; *TM.* No. 1201).

S. K.

ĀNANDA CANDRA, name of a former Buddha, mentioned in a list of former Buddhas under whom Śākyamuni while in the ninth bhumi acquired merit (*Mhvu.* I, 139).

ĀNANDA-CETIYA, a shrine dedicated to a yakkha named Ānanda. It was situated at Bhoganagara and later a vihāra stood on the spot (*AA.* III, 158). During his last sojourn the Buddha stayed there for some time and he preached to the monks a sermon on the four great authorities (*cattāro mahāpadesā*) and also on virtue (*sīla*), concentration (*samādhi*) and insight (*paññā*: *D.* II, 123–6; *A.* II, 167 f.).

C. W.

ĀNANDA-GARBHĀVAKRĀNTI-NIRDESA, or *Ārya-Ānanda°*, is a Sanskrit work extant in its Tibetan and Chinese translations.

The Tibetan translation, (*Ḥphags-pa*) *Dgaḥ-ba-la mṅal-na gnas-pa bstan-pa shes-bya-ba theg-pa chen-poḥi mdo,* is found in the Dkon-brtsegs

(Ratnakūṭa) section of the Kangyur (*TM.* No. 57). The Chinese translation, *Ju-t'ai-tsang-hui*, 入胎藏會 is found in the Pao-tsi-pu (Ratnakūṭa) section of the Ching-tsang (Sūtra Piṭaka) of the Chinese Buddhist Tripiṭaka. See *Nanjio*, No. 23 (14); *Taishō*, No. 310 (14). I-tsing of the T'ang dynasty, 618–907 A.C., translated the work into Chinese. It is not known who translated the work into Tibetan.

The text is believed to have been uttered by the Buddha on 'entering the womb'.

E. H. P.

ĀNANDAMĀLA, name of a former Buddha, mentioned in a list of former Buddhas (*Mhvu.* I, 139) under whom Śākyamuni acquired merit during his time of probation and preparation in the ninth sphere (*bodhisattva-bhūmi*).

ĀNANDA-MĀṆAVA, thus called in order to distinguish him from others. He was a brāhman youth, maternal cousin of the nun Uppalavaṇṇā, with whom he had been in love when she was a laywoman. One day when Uppalavaṇṇā returned from her alms-rounds to her hut in Andhavana, where she was living at the time, Ānanda-māṇava who was hiding under her bed, jumped up and seized her. In spite of her protestations and admonitions, he overcame her resistance by force and, having worked his will on her, went away. As if unable to endure his wickedness, the earth burst asunder and he was swallowed up in Avīci.

In order that such assaults should not be repeated Pasenadi Kosala erected, at the Buddha's suggestion, a residence for the nuns within the city gates, and thereafter they lived only within the precincts of the city (*DhpA.* II, 49–51).

U. K.

ĀNANDA METTEYYA. Charles Henry Allan Bennett was born in London on December 8th, 1872, the son of an electrical engineer, and educated as a child at Bath. Trained as an analytical chemist, he was a natural scientist, and at an early age he shook off the teachings of his Catholic mother and declared himself, as was then the custom of such "unbelievers", an agnostic. In 1890, at the impressionable age of eighteen, he read Sir Edwin Arnold's *The Light of Asia* and found that a new world of spiritual adventure was opened before his eyes. He thereupon studied all available translations of the Buddhist texts, and when, in 1898, "ill health drove me from England to the East", he entered Ceylon as a self-converted Buddhist. There he studied the Dhamma deeply under a noted thera, and made friends among the leading Buddhists of Ceylon. There, in 1901, he gave his first lecture on Buddhism, the 'Four Noble Truths', later published in pamphlet form.

About this time he made up his mind to lead a Buddhist mission to England, and formed the view that such a mission could only succeed if carried out by a representative of the Buddhist Saṅgha. He, therefore, decided to enter the Order, and in view of the limitations imposed on the Saṅgha in Ceylon, where ordination into one of the principal sects would tend to exclude him from free intercourse with those of other sects, he decided to enter the Burmese Order, where such restrictions did not prevail. He, therefore, sailed for Burma, first to Akyab in Arakan, to be ordained, and later to Rangoon, which he found a more favourable centre for carrying out his plans. He lost no time in making them known.

As he said, in the course of a long address delivered at his ordination, "Herein lies the work that is before me, the cause to which I have devoted and consecrated my life: to carry to the lands of the West, the law of love and truth declared by our Master, to establish in those countries the Saṅgha of his priests." Even at this early stage he was emphatic on the need of planting in England a branch of the parent Saṅgha, a belief shared twenty-three years later by the Anagārika Dharmapāla when he came to England on a mission from Ceylon.

In December, 1901, he was formally declared a sāmaṇera (novice), the first step on entering the Order, and on the Full Moon of May, (May 21st) 1902, he received the higher ordination as a bhikkhu. He was given the name Ānanda Maitriya, but later changed this second name to the Pali form, Metteyya. Even at this date his plans for the future were mature. He was already in touch with "eminent Buddhists in England, America and Germany", and announced his intention to "found an International Buddhist Society, to be known as the *Buddhasāsana Samāgama*–at first in these countries of the East, and later extending it to the West." The first meeting of the new society was held on March 15th, 1903, when the constitution and rules were fixed, and officers elected. Ānanda Metteyya himself appears in the printed prospectus as Secretary-General, with Dr. E. R. Rost, of whom more later, as Hon. Secretary. Sir Edwin Arnold

heads the list of honorary members, followed by Professor and Mrs. Rhys Davids, and numerous other Buddhist scholars and distinguished bhikkhus of Ceylon and Burma. The society at once attracted considerable attention, three hundred persons attending a 'Conversazione' held a few months later in Rangoon, while enthusiastic greetings were received from all over the world.

As announced at the time, the principal work of the International Buddhist Society was its illustrated quarterly review, *Buddhism*, which was sent to all members, and was on sale to the public. For size, production and quality of contents it is still the most remarkable Buddhist publication to appear. The first issue, which appeared in September, 1903, contained two hundred pages, beginning with a poem specially written by Sir Edwin Arnold, and it actually paid for itself. Only six issues appeared but they have collectively an honoured place in the history of Buddhist literature.

To assist the mission on its arrival in England there was founded The Buddhist Society of Great Britain and Ireland, which held its first meeting on November 26th, 1907, with Dr. Rhys Davids in the chair. This Society, which functioned until 1923, being replaced in 1924 by the present Buddhist Society, did much to rouse interest in the forthcoming mission, and to make known its objects when it arrived.

In December, 1907, at the annual meeting of the International Buddhist Society, Ānanda Metteyya announced the formation of the English branch, and put through a resolution transferring the work of the society to England during the period of the mission's work which was limited to the months of May to October, 1908. The substantial cost of the double journey and the stay in England was generously borne by a remarkable old lady, Mrs. M. M. Hla Oung, then Hon. Treasurer of the Society, who with her son Mr. Ba Hla Oung decided to accompany the mission to England.

These plans were sent ahead, and Dr. Rost, as the London agent of the Rangoon society, took two small houses at Barnes, near London, to house the mission. All being ready, a deputation of members of the London society, accompanied by an interested Press, went down to the London Docks, where, on April 23rd, 1908, they received the first Buddhist mission to England of which history holds record.

The Mission consisted of Ānanda Metteyya, as Secretary-General of the International Buddhist Society of Rangoon, Mrs. Hla Oung, Hon. Treasurer, and her son and his wife. No sooner, however, had they landed than the difficulties attendant on a member of the Saṅgha keeping his monastic vows in a western city became apparent. He was not allowed to sleep in a house where a woman slept; hence the need for two houses at Barnes. His food could only be eaten at specified hours, with nothing later than noon. He slept on a bed on the floor, to avoid breaking the precept against "high and soft beds", and in every other way tried to preserve the ascetic dignity of his adopted life. The most awkward situations, however, arose not in the house but out of it. He was not allowed to handle money, so could never travel alone. But he wore at all times the bright yellow robes of the Saṅgha, and such garb brought wondering crowds and ribald comment from small boys. It was, therefore, arranged that he should be taken to and from meetings in a cab. But the Vinaya rules, framed in days when to ride behind a horse spelt lordly pomp and circumstance, forbade such a method of locomotion, and had not motor cars begun to invade the streets it is difficult to see what the harassed lay supporters would have devised.



Ānanda Metteyya

Those who stared at Ānanda at this time had good reason to stare. He was then thirty-six years of age, tall, slim, graceful and dignified. The deep-set eyes and somewhat ascetic features, surmounted by the shaven head, made a great impression on all who met him, and all who remember him speak of his pleasing voice and beautiful enunciation. It seems that his conversation was always interesting; in his lighter moments he showed a delightful sense of humour, while his deep comprehension of the Dhamma, his fund of analogy from contemporary science, and power and range of thought, combined to form a most exceptional personality. One writer describes him as having "a perfectly mathematical mind, being one of the most scientific beings I have ever met." Unfortunately, he was already a sick man. Even at eighteen he was chronically asthmatic. This weakness dogged him all his life, and its attacks were terrible to see. At an early age he was given heroin to relieve the intensity of the spasms, and this drug was destined to mar his life.

To be given a drug to relieve an attack makes the sufferer want a supply to use on himself the next time an attack seems imminent. From this it is but a short step to regular indulgence in an attempt to prevent attacks arriving, but none who has witnessed an acute attack of this type of asthma will blame the man who uses all means available to remain immune. Nowadays science has other remedies to offer, but Ānanda Metteyya must be judged, by those unkind enough to judge, by the medical knowledge of that day.

When his asthma was not troubling him his output of work was immense. Partly by correspondence and partly by constant interviews he collected a body of scholars about the mission who were enthusiastic supporters of its work. True to his promise made before leaving Rangoon, he formally admitted to the fold of Buddhism all who wished to be received, and Francis Payne, later a leading figure in English Buddhism, with his wife and children, claimed to be the first so admitted. Accounts of his lectures vary. Dr. Rost recalls a lecture in a Congregational Hall in Clapham, filled with working men, where he held his audience with the greatest ease. Dr. Edward Greenly, who entered the movement in the last days of the mission, gives a different rendering. He attended a meeting at the Holborn Restaurant and, though prepared by two years' study of the Dhamma, was unimpressed. As he later wrote, "Nature, while enriching him with so many gifts, man of science, thinker, writer, not to mention the originality, daring and leadership which could conceive such an enterprise, had fatally omitted the essential gift of eloquence." He adds, moreover, that he lacked the gift of gauging his audience, and would select an abstruse subject for a class of beginners, while his style was too involved. "Worst of all, he read his addresses. We sat almost in the front row, close to him and do not remember that he ever lifted his eyes from his paper." As against this, it is pointed out that the bhikkhu would answer questions at the close of a meeting, clearly and fluently. It is, therefore, all the more regrettable that he never learnt to speak from notes alone in his actual address.

All too quickly the time allotted to the mission to England wore to its close, and Ānanda Metteyya sailed for Rangoon from Liverpool with Dr. Rost on October 2nd, 1908. At an interview given to a Rangoon paper on his arrival the following month, "the bhikkhu expressed himself highly gratified with the work that had been done." Gratified perhaps, for much had been done—satisfied, no. His health had suffered, not improved, his money was exhausted, and the teaching had not been accepted with such enthusiasm as he had hoped. But he was not beaten yet. In an "Open Letter to the Buddhists of England", written in December, he appealed to all interested to support the work of the Society, and described with great eloquence the glory of the message of which the West had such immediate need. The will to return was still alive, though the effort necessary to carry on with even routine work was terrible. He tried to produce the money he needed for his missionary schemes by marketing his inventive powers. Even before the mission came to England he had been experimenting on a machine for registering the power of thought. He was successful in causing a spot of light to move across a screen when he concentrated with all his power on his apparatus, which he had previously linked to a galvanometer. But he longed for more convincing experiments in the presence of witnesses, and to enable the new instruments to be acquired, turned his attention to a new method for extracting oxygen from air. Nothing, however, came from this potentially priceless discovery, and the longed-for thousands of pounds remained unearned. In December, 1913, Dr. Rost had to perform on him a serious operation for gall-stones, and though the news

from Rangoon during the next few months was reassuring, his health was little if at all thereby improved.

In May, 1914, took place one of the saddest episodes in the fifty years of his life. The operation performed had proved to be of no avail, and his health was by now deplorable. The only hope seemed a long holiday in a better climate than Rangoon, and as he had a sister in California it was arranged that he should visit her without delay. As she was shortly coming to England it was arranged that they should meet in Liverpool, whence they could travel together to California. The bhikkhu's passage money was raised among friends in Burma, but as he would have to travel alone, and therefore handle money, he left the Order which he had entered twelve years previously, and sailed for England dressed in Western clothes. In May he arrived in Liverpool, where he stayed with various members of the local branch of the Society. He was altered beyond belief. As a friend wrote later, "Instead of the tall, straight, close-cropped, long-robed impressive monk of 1908 was a bent and shambling figure, with an unkempt shock of hair, in a badly cut, badly fitting coat and trousers. Yet he was only 41." Ill though he was, and trying as a patient-guest, yet all who received him speak alike of his unselfish, kindly and thoughtful ways.

On September 12th came the tragedy. Brother and sister were to meet on the ship, and friends went with him to see him off. At the gangway he was challenged as an obviously sick man, and told that he would never be allowed to land in New York in that condition of health. His sister was fetched from her cabin, and so they met for the first time for many years. The ship was already casting off and within five minutes the poor woman was led back to the ship and forced to sail alone. The first World War broke out a few months later, and increased the difficulties of the situation. Unable to leave the country, the former bhikkhu passed his time in lodgings found for him in Battersea. But the neighbourhood was depressing, and though throughout the miseries and discomfort of the time he kept a cheerful outlook, his illness grew worse. He tried to help the Buddhist movement, itself in difficulties. He wrote frequently for *The Buddhist Review*, the organ of the Society, and for a time was a joint editor. But the Society was dying, and by 1923 had ceased to function.

In January, 1923, appeared *The Wisdom of the Aryas*. This small book, published by Kegan Paul, was a collection of papers written and delivered by Ānanda Metteyya during the winter of 1917–18 to a private audience in a studio belonging to Clifford Bax, the writer, to whom the book is dedicated. Among his other works may be mentioned *An Outline of Buddhism* or *The Religion of Burma*, first published in *The Twentieth Century Impressions of Burma* (1910) reprinted in *The Theosophist* of April–May 1911 and later issued by the International Buddhist Society.

His life was waning fast, and early in March the final illness, accompanied by suffering painful to witness, took its inevitable course. Miss Balls, the sister of the founding Hon. Secretary of the original Buddhist Society, has written a touching tribute to his last few days of life. "Though suffering terrible pain, he was still compassionately aware of a singing beggar in the road, and sent his landlady out with money within a few hours of his death." He passed away on March 9th, 1923, at the age of fifty. Among those present when he died was Francis Payne, and to him fell the task of composing a Buddhist funeral service. "We took the lovely passage describing the Buddha's last days, the very last words that the Master uttered, and then we added his beautiful passage on the nature of Nibbāna, and those present by the graveside were deeply impressed." The late Dr. C. A. Hewavitarane cabled the money with which to buy a grave, and a plot, some fifteen feet square, was bought in Modern Cemetery. Flowers and incense were placed on the grave by members of the large gathering assembled, and so there passed from sight a man whose memory Buddhists yet unborn will some time honour for bringing to England as a living faith the message of the All-Enlightened One.

T. C. H.

ĀNANDA-PUṢPA-MĀLĀ, or *Śrī-Ānanda°*, a Sanskrit work extant in its Tibetan translation in the Rgyud-ḥgrel (tantra commentary) section of the Tengyur under the title (*Dpal*) *Dgaḥ-baḥi-me-tog-gi phreṅ-ba* (Peking Ed. Tib. Trip., ed. D. T. Suzuki, Vol. 57, No. 2468, pp. 80–6). The work contains descriptions of some ritualistic performances. A preliminary purificatory rite is described at the beginning of the work. This is followed by an enumeration of sixteen rites to be performed for the propitiation of Jñānaḍākinī (Tib. Ye-śes mkhaḥ ḥgro-ma). Some of these rites are to be performed in cemeteries. There are descriptions

of some frightful beings said to appear in the course of the performance of the rites. The magic formula *Oṃ āḥ hūṃ hūṃ hūṃ phaṭ phaṭ phaṭ svāhā* occurs in the text. The work is attributed to the authorship of Indrabhūti. Prajñāśrīgupta and Rin-chen rgyal-mtshan are said to have translated the work into Tibetan.

R. H.

ĀNANDAŚRĪ, a scholar who went to Tibet in the ninth century (W. W. Rockhill, *The Life of the Buddha*, p. 220). With the assistance of another scholar, named Ñi-ma rgyal-mtshan, he translated a number of sūtras into Tibetan. Among the works attributed to them are the translations of the *Dharmacakrapravartana Sūtra*, *Mahāsamaya Sūtra*, *Maitrī Sūtra*, *Maitrī-bhāvanā Sūtra*, *Pañca-śikṣānuśaṃsa Sūtra*, *Giri-Ānanda Sūtra*, *Nandopananda Nāgarājadamana Sūtra*, *Mahākāśyapa Sūtra*, *Sūrya Sūtra*, *Candra Sūtra* and the *Mahāmaṅgala Sūtra*.

C. W.

ĀNANDA SUTTA. Both in the *Saṃyutta* and in the *Aṅguttara Nikāyas* are found several suttas by this name in which Ānanda, the disciple and personal attendant of the Buddha, features in various ways. Sometimes Ānanda is the person who delivers the discourse, or he is the recipient of the Buddha's admonition. At other times Ānanda explains a point at the request of the Buddha and receives his approval, or it is the Buddha who answers some of Ānanda's questions. The more important ones are detailed here :

(1) A sutta (*S.* I, 188) where Ānanda admonishes Vaṅgīsa to avoid attractive objects, regarding them as tending to ill and as devoid of soul, and to train the mind accordingly. He says that by acting in this manner, the flame of passion can be extinguished.

(2) A sutta (*S.* I, 199) where a deity, wishing to agitate Ānanda, asks him to develop his mind and be heedful.

(3) A sutta (*S.* III, 24) where the Buddha says to Ānanda that putting an end to the five aggregates of existence (*khandha*) is called 'cessation' (*nirodha*).

(4) A sutta (*S.* III, 37) where Ānanda, in answer to a question by the Buddha, says that the origination, cessation and change are evident in the five aggregates of existence (*khandha*).

(5) A sutta (*S.* III, 38–40) where Ānanda, in answer to a question by the Buddha, says that origination. cessation and change are evident in the five aggregates of existence (*khandha*) of the past, the present and the future.

(6) A sutta (*S.* III, 105) where Ānanda reports the words of Puṇṇa Mantāniputta that the notion 'I am' arises on account of the five aggregates of existence (*khandha*) which are impermanent.

(7) A sutta (*S.* IV, 400) where the Buddha explains to Ānanda why he refrained from answering the questions of Vacchagotta. If he were to reply : 'There is self', it would be siding with eternalists (*sassatavādi*) ; and, if he were to reply : 'self does not exist', it would be siding with annihilationists (*ucchedavādi*). This sutta is also called the *Atthatta Sutta*.

(8) A sutta (*S.* V, 285) where the Buddha, in answer to a question by Ānanda, explains psychic power (*iddhi*), bases of psychic power ((*iddhipāda*), cultivation of bases of psychic power (*iddhipāda-bhāvanā*) and the path (*paṭipadā*) for such cultivation. Psychic power is the ability to become many from being one, to become one from being many and the possession of power extending as far as the Brahma world. The practice leading to psychic power is called its basis. The development of will, energy, thought and investigation is the cultivation of bases of psychic power. The Noble Eightfold Path is the path for such cultivation.

(9) A sutta (*S.* V, 286), where *Ānanda Sutta* (8) is repeated.

(10) A sutta (*S.* V, 328-33) where the Buddha, in answer to a question by Ānanda, says that the concentration of mindfulness on in- and out-breathing produces the fourfold application of mindfulness (*satipaṭṭhāna*), which in turn produces the seven factors of enlightenment leading to release and insight (*vimuttiñāṇadassana*).

(11) A sutta (*S.* V, 333–4) where *Ānanda Sutta* (10) is repeated.

(12) A sutta (*S.* V, 362-4) where Sāriputta explains to Ānanda four things, i.e., firm belief in the Buddha, the Dhamma and the Saṅgha and the possession of noble morality, the cultivation of which leads to emancipation ; and four things, i.e., disbelief in the Buddha, the Dhamma and the Saṅgha and the lack of morality, the giving up of which secures entrance into the stream leading to emancipation (*sotāpatti*).

(13) A sutta (*A.* I, 132) where the Buddha, in answer to a question by Ānanda, tells him how a monk can acquire such concentration that he abides in the attainment of the heart's release, and release through insight.

(14) A sutta (*A*. II, 162) where Mahākoṭṭhita, in answer to questions by Ānanda, states that in saying that after the passionless ending, without remainder, of the six spheres of contact, there still exists something or nothing exists, or there is both something existing and nothing at all, or there is neither existence nor non-existence, in holding any of these views, one creates an obstruction (*papañca*) where there was none.

This sutta is included in the *Koṭṭhita Sutta* which precedes it and both are treated as one sutta in the P. T. S. edition (*A*. II, 161), in which case a sutta, Ānanda by name, does not appear in this vagga; but the *uddāna gāthā* mentions *Ānanda Sutta* as the fourth in the vagga. Both the commentary and the Sinhalese text take this to be a separate sutta, in which case there are eleven suttas in this vagga.

(15) A sutta (*A*. III, 132–4) where the Buddha, in answer to questions by Ānanda, explains five ways in which the Order of monks lives comfortably: when a monk has achieved virtue, when he is self-concentrated, not vexed by lack of fame, able to attain at will any state of mental absorption and to abide in mental emancipation through insight.

(16) A sutta (*A*. III, 361) where Ānanda explains to Sāriputta that a monk, who masters the Dhamma, will teach it to others, make others utter it, make others repeat it, and ponder over it. This is how a monk learns new doctrines, doctrines learnt remain unconfused in him, old doctrines to which he was mentally attuned remain in use, and he sets out to know something not known before.

(17) A sutta (*A*. IV, 426–8) where Ānanda says to some monks that one does not perceive the objects of the senses although one possesses the organs of the senses. On being questioned by Udāyī, 'whether conscious or unconscious one does not perceive them', he replies: 'even when conscious one does not perceive them'. In clarification of the point, he says: 'while being conscious of the infinity of space (*ākāsānañcāyatana*), of the infinity of consciousness (*viññāṇañcāyatana*) and of nothingness (*ākiñcaññāyatana*), one does not perceive the objects of the senses.

(18) A sutta (*A*. V, 6) where Ānanda shows that virtue, freedom from remorse, joy, rapture, calm, happiness, right concentration, understanding things as they really are, revulsion and detachment, and finally release and insight follow upon each other. This sutta is a repetition of the *Sīla Sutta* (*A*. V, 4) which precedes this.

(19) A sutta (*A*. V, 152, 154) where the Buddha says to Ānanda that there is no possibility that a monk should reach improvement, growth and maturity in this dispensation, if he is an unbeliever, immoral, of little learning, of foul speech, having wicked friends, indolent, muddle-headed, discontented, of wicked desire and of perverse views. But there is a possibility that a monk should reach improvement, growth and maturity in this dispensation, if he is possessed of the ten opposite qualities.

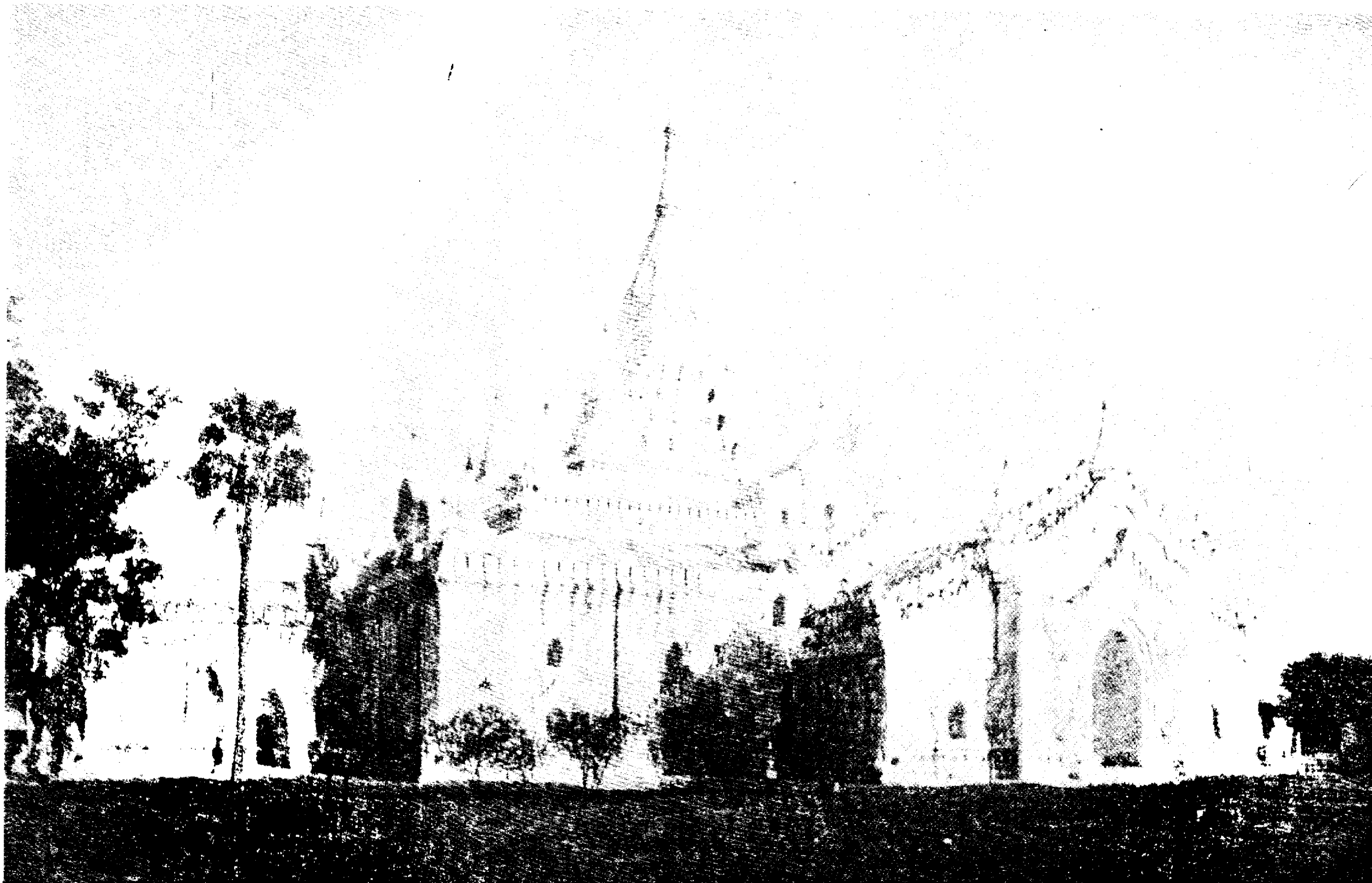
U. K.

ĀNANDA TEMPLE, the most venerated and frequented of all Buddhist temples in Pagān, Burma, (Plates Nos. XLVI-XLVII) and most probably built by king Kyanzittha (1084–1112 A.C.). Situated two hundred yards outside and east of the ancient city walls, it is a shrine which had been in continuous use since its construction in 1090 A.C. The king was inspired to build it when he had had a discussion with some bhikkhus whom he happened to see begging for alms in the city. Struck by their demeanour he sent for them and fed them. When he asked them where they came from they replied that they were from a cave monastery on the slopes of Nandamūla Hill in India. Though tradition ascribes this hill to the Himālayas it seems to have been much lower down. Chas. Duroiselle had surmised so (*ASIAR*. for 1913–14, pp. 63–97) from the general features of the bhikkhus' cave which the king had attempted to imitate from their description of it. This desire to fashion a building upon the plan of a cave is in itself not so far-fetched; we know that a cave was simulated in the building used in Rangoon for the purpose of holding the Chaṭṭha Saṅgāyanā (Sixth Convocation) in connection with the Buddha Jayanthi celebrations in recent years. Ānanda temple is not only an imposing building but a very beautiful one and the foremost to draw the attention of a visitor to the ancient capital of which it is an ornament. It is famous for its admirable bas-reliefs and other sculptures as well as for colossal images of the Buddha which date from the original period, as proved from the descriptive legends. There are no less than one thousand four hundred and seventy-two bas-reliefs. They illustrate the story of the Buddha's life and some of the Jātakas.

D. T. D.

ĀNANDA-YAŚA, name of a Tibetan monk during the Yüan dynasty, known in Chinese as Kung-chia-ko-tz'ǔ-szǔ. See KUN-DGAḪ-GRAGS.

PLATE XLVI

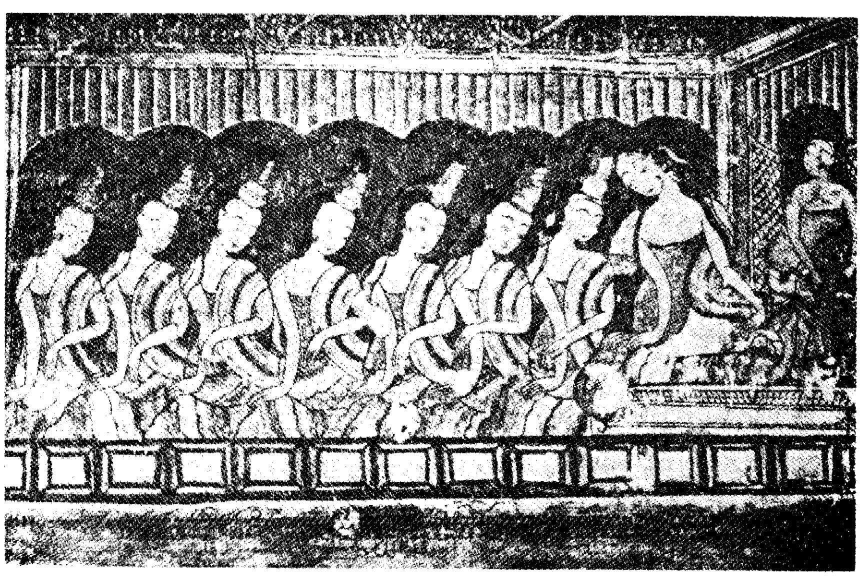


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ANANDA TEMPLE, Pagān, Burma



Stone Sculpture, Ānanda Temple, Pagān, Burma



Wall-painting, Ānanda Temple, Pagān, Burma

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ĀNANDENA SUTTA appears in the *Khandha Saṃyutta* of the *Saṃyutta Nikāya* (III, 187 f.). Ānanda requests the Buddha to tell him of a doctrine that would make him live more ardent and intent. The Buddha teaches him of the impermanence, sorrowfulness and the selflessness of the five aggregates (*khandha*). But for the reference in the *uddāna* (ibid. p. 188) it would be better to name this also *Ānanda Sutta*.

C. W.

ĀNANDITA, the door-keeper of Māra. In one of the many dreams Māra had before he went to war with the Buddha, he heard Ānandita uttering an unpleasant sound (*Lal.* 219).

A-NAN-FÊN-PIEH-CHING (阿難分別經), or Fên-pieh-ching, a sūtra extant in Chinese on Ānanda's thinking (*Nanjio*, No. 637; *Taishō*, No. 495).

When the Buddha was at the Anāthapiṇḍada-ārāma, the Buddha preached on the six evils, the three sufferings and so on. Then, Ānanda asked the Buddha whether blessedness was great or not for one who served the Buddha and received the ordination. The Buddha answered, 'If one serves the Buddha and receives the ordination his blessed reward is immense. But, there are three ways of serving the Buddha, viz., to serve the Buddha as a disciple of devils, as a human being or a being in heaven, and as a disciple of the Buddha. One thousand years after the Buddha's Nirvāṇa, the evil way will appear in the world. A few bhikṣus will practise the religion and many bhikṣus will live the life of corrupted laymen. As a result, they will undergo suffering forever. So, bhikṣus should keep the precepts and practise the way of the Buddha.'

According to Nanjio's Catalogue, this sūtra was translated by Shêng-chien or Fa-chien of the western Ch'in dynasty (385–431 A.C.), but the Taishō Tripiṭaka gives Dharmarakṣa of the western Tsin dynasty (265–317 A.C.) as the translator's name.

K. Tmr.

ANAÑGA, a nāga-king mentioned in the *Mahāmāyūrī* (247. 1).

ANAÑGANA, a previous birth of Jyotiṣka (Pali, Jotika), who was a rich merchant of the city of Bandhumatī, ninety-one aeons ago. When the Buddha Vipaśyin visited the city he went forward to meet him even before the king Bandhuma, the Buddha's father, and invited him to accept his hospitality for full three months, to which the Buddha agreed. The king came to know of this and was very angry with him. But he could not do anything to harm Anaṅgana for fear that he would incur the Buddha's displeasure. Later, on a request by the king, Anaṅgana consented to entertain the Buddha in turn with the king. There ensued a competition as it were to show hospitality to the Buddha, Anaṅgana each day improving upon that given by the king the previous day. His faith was so great that Śakra himself came to his assistance on the last day to outdo the king. At the end of the last day's meal he made known his solemn wish to enjoy celestial bliss and to be free from lusts as a disciple of a future Buddha (*Mhvu.* II, 271 ff.).

C. W.

ANAÑGANA JĀTAKA. This is one among the many Jātakas revealed by the Buddha at Saṅkassa in order to illustrate his statement: 'not only now, but even in his past births Sāriputta was wise and could understand in detail what was preached very briefly' (*AA.* 130). An *Anaṅgana Jātaka* does not occur in the Jātaka collection, but the verse quoted in the *Aṅguttara Nikāya Aṭṭhakathā* is found in the *Jhānasodhana Jātaka* (J. I, 473), and the word *anaṅgana* occurs in this verse. The subject matter of the *Jhānasodhana Jātaka* as well as the circumstances that led to its preaching are almost identical with the details of the *Anaṅgana Jātaka* and hence it may be presumed that *Anaṅgana* is another name for *Jhānasodhana Jātaka.*

W. G. W.

ANAÑGANA SUTTA, preached by Sāriputta to a congregation of monks, while the Buddha was near Sāvatthi in the Jetavana, in the monastery built by Anāthapiṇḍika (*M.* I, 24 ff.).

It deals with four kinds of persons, viz., (1) one who has blemish (*aṅgana*) in him but is not aware of it, (2) one who has blemish and is aware of it, (3) one who has no blemish (*anaṅgana*) in him but who is not aware of it, and (4) one who has no blemish and is aware of it.

Making use of a very pertinent simile, Sāriputta shows that the second is superior to the first because he who knows that he has blemish would strive to get rid of it, whereas the other would not do so on account of which he will pass away while he has

attachment (*lobha*), aversion (*dosa*) and confusion (*moha*), which are the propelling forces in the cycle of existence (*saṃsāra*). On the other hand, the third individual is said to be inferior to the fourth because, although he is free from blemish, yet the fact that he is not aware of it leaves the possibility of his attention being directed to the fair aspect of things (*subhanimitta*) on account of which attachment will deprave his mind. Therefore, the fourth individual is the best.

Then, Moggallāna questions Sāriputta on the nature of this blemish. It is interesting to note that the description of blemish given by Sāriputta pertains to the monastic life. They are anger (*kopa*) and discontent (*appaccaya*) resulting from a reprimand, by others, on the transgression of some monastic practices. This form of behaviour was considered to be harmful to the co-operate life of the monks.

Sāriputta concludes by saying that one who is occupied with these evil, unskilled wishes (*pāpakā akusalā icchāvacarā*), even though he be a forest dweller, one who goes from house to house collecting his food as alms or a rag-robe wearer, he would not be revered or held in high esteem by his fellow-monks in the holy life. On the other hand, the person who has destroyed such unskilled wishes, even if he were not to lead an austere life, would be revered and held in high esteem.

Moggallāna then congratulates Sāriputta on the merits of such a discourse.

D. J. K.

ANAṄGAVAJRA, a prominent author of esoteric Buddhism in the beginning of the eighth century A.C. A son of king Gopāla in eastern India, he became a disciple of Padmavajra who introduced the *Hevajratantra* into Buddhism. To this, Anaṅgavajra (known in Tibet as Yan-lag med-paḥi rdo-rje) composed several works, of which two sādhanas are included in the tantra section of the Tibetan Tengyur under the titles *Dpal dgyes-pa rdo-rjeḥi sgrub-thabs* (translated by Vajrapāṇi and Rma-ban chos-ḥbar : *TM*. No. 1249) and *Dgyes-paḥi rdo-rjeḥi sgrub-paḥi thabs* (translated by Kun-tu bzaṅ-po and Tshul-khrims rgyal-ba: *TM*. No. 1264).

His most famous composition is the *Prajñopāyaviniścayasiddhi*, a work characterised by its boldness of spirit, its lucidity of teaching and brevity of expression (B. Bhattacharyya, *An Introduction to Buddhist Esoterism*, 1932, p. 74). This work has now been published as one of the *Two Vajrayāna Works* (*GOS*. XLIV). This work, too, has been included in the tantra section of the Tibetan Tengyur under the title *Thabs daṅ śes-rab rnam-par-gtan-la-dbab-pa sgrub-pa*, translated by Śāntabhadra and Ḥgos Lhas btsas (*TM*. No. 2218; *Cordier*, II, p. 211).

A suggestion is made by J. Filliozat (*L'Inde classique*, II, p. 508, following Grünwedel and Shahidullah) to identify him with Gorakṣanātha, the preceptor of Padmasambhava, as Anaṅgavajra was the preceptor of Padmavajra Saroruha, who may have been the same as Padmasambhava.

H. G. A. v. Z.

ĀṆAÑJASAPPĀYA SUTTA, preached to the monks, with Ānanda at their head, by the Buddha at Kammassadhamma in the Kuru country (*M*. II, 261-6).

The sutta deals with real permanence or imperturbability (*āṇañja*) and with the various ways of meditating thereon and the attainment of true release.

The pleasures of sense (*kāma*) belonging to this world as well as the next, as also the perception (*saññā*) of pleasures are said to belong to the sphere of death (*Māra*). They are impermanent (*anicca*), hence leading to suffering (ibid. 263). All the misery, unhappiness and frustration in the world can be attributed to the evils inherent in sense-perception. Knowledge by way of the senses and the pleasures based on the senses could not be made the basis of a stable happiness. Therefore, suffering in this world could be eliminated only by overcoming this world of sense pleasures.

Thus the sutta lays down the first step towards the attainment of imperturbability (*āṇañja*) as consisting of abiding with thoughts that are far-reaching (*vipula*) and widespread (*mahaggata*), with a determined mind having overcome the world (*abhibhuyya lokaṃ*) of the five senses (*MA*. IV, 58), i.e., the sensuous (*kāmāvacara*) sphere. Evil (*pāpaka*) and unskilled (*akusala*) thoughts do not harass the mind in this state. The second and the third steps of the path to imperturbability are given as reflection on the constitution of the world and its nature, which is impermanency (*aniccatā*).

Transcending this state of imperturbability, is to be found a state where one gains greater wisdom, i.e., the state of nothingness (*ākiñcaññāyatana*). On attaining to this state one realises the emptiness (*suññatā*) of things (*dhamma*). Egoistic thoughts are

overcome, after which one attains to the state of 'neither perception nor non-perception' (*neva-saññānāsaññāyatana*) wherein all forms of perception (*saññā*) are stopped without a residue.

At this stage Ānanda poses a very pertinent question, as to whether one who attains to the state of neither perception nor non-perception is perfectly released. The Buddha's reply is that some are released while others are not, and he proceeds to explain why it happens thus. If a person were to grasp after the state of neither perception nor non-perception he does not attain final release, for it is only a person who is without grasping (*anupādāna*) that attains final Nibbāna. Thus, true deliverance is only the deliverance of the mind without grasping (*anupādā cittassa vimokkha*).

Buddhaghosa (*MA.* II, 851) says that this sutta describes the arahantship of the *sukkhavipassaka* (q.v.). Arahantship is mentioned in nine different connections in the sutta, which is, therefore, praised as being well taught (*sukathitaṃ*).

D. J. K.

A-NAN-SZŪ-SHIH-CHING (阿難四事經), a sūtra which is extant only in Chinese. It was translated by Chih-ch'ien from its original Sanskrit text, in the middle of the 3rd century A. C. As the title suggests it could be rendered as 'the Sūtra of Ānanda on four matters', or 'the Ānanda Sūtra on four matters'; which, according to *Nanjio* (No. 696), would be, 'Sūtra (spoken to) Ānanda on four matters'.

This sūtra is a treatise of moral principles expounded on an ethical basis, the contents of which seem to tally with that of the *Mahāmaṅgala Sutta* (*Sn.* p. 46.) or the *Parābhava Sutta* (ibid. p. 18).

The four matters discussed in the sūtra could briefly be stated thus: (1) to supply the worldly beings with means of living, and to feed animals with pity; (2) to support the poor and needy with compassion; (3) to refrain from eating meat, and to remain firmly fixed in observing the five precepts; and (4) to respect the śramaṇas with due regard and honour. In addition, the sūtra mentions that the person who complies with the four matters (四事 *szŭ-shih*) summarised above, worships and honours the Buddha in all respects. In other words, although he does not worship the Buddha, his act of cleaving firmly to the 'four matters' is equivalent to worshipping the Buddha.

It should be added that Kārikās nos. 4, 5, and 6 of the *Śikṣ.*, and the commentarial explanations given and passages quoted therein (*Śikṣ.* pp. 17-34) show a close affinity to the contents of the text.

R. A. G.

ANANTA, a name for Anavatapta-nāga-rāja, a serpent king, also named Anantabhoga. See ANAVATAPTA (1).

ANANTA-BALA-VIGHUṢṬA-NINĀDITA-ŚRĪ-SAMBHAVAMATI, name of a Buddha (*Gvyū.* 358).

ANANTABHOGA, the serpent king Anavatapta-nāga-rāja. See ANAVATAPTA (1).

ANANTABUDDHI, name of a former Buddha, mentioned in a list of such Buddhas, under whom Śākyamuni acquired merit while in the ninth stage (*bhūmi*) of preparation (*Mhvu.* I, 140).

ANANTACĀRITRA, one of the four bodhisattvas who headed the 'hundred thousand myriad of koṭis of bodhisattvas' (*bahūni bodhisattva-koṭī-nayuta-śata-sahasrāṇi*), whom the Buddha had made custodians and expositors of the *dharmaparyāya* after his passing away (*Sdmp.* pp. 253-6).

Materials are lacking about Anantacāritra's connections with rituals, antiquities and iconography of Buddhism, but the legendary account given in the *Saddharmapuṇḍarīka Sūtra* (ch. 14) contains some information about him.

It is said that Anantacāritra and his three companions, i.e., Viśiṣṭacāritra, Viśuddhacāritra, and Supratiṣṭhitacāritra, were the leaders of the large multitude of bodhisattvas who arose from the Sahā-lokadhātu (q.v.) when the Buddha made the declaration that they are to be the guardians of the *dharmaparyāya*.

After the Buddha gained supreme enlightenment he awakened and enlivened these bodhisattvas, along with their retinues, in assisting them to gain insight, too. Furthermore, the Buddha had matured, established, confirmed, instructed, and perfected them in their bodhisattvaship. They dwell in the Sahā-world, the domain of the ether-element below. They devote their time only to their studies. They do not appreciate social gatherings or noisy crowds and they are zealous in their work. They lead a secluded life, because it assists them to fulfil their ambition in the search for Buddha-knowledge.

They are well instructed, they have gained knowledge and are bestowed with miraculous

powers and wisdom (ibid. p. 264) for many koṭis of aeons. Since they have long followed the spiritual course of life and implanted the roots of merit in the times of former Buddhas, it is said that the Buddha brought them to maturity for enlightenment (ibid. p. 262) and considers them to be his sons.

R. A. G.

ANANTACHATTRA, name of a former Buddha mentioned in a list of former Buddhas under whom Śākyamuni acquired merit while in the eighth bhūmi (*Mhvu.* I, 138).

ANANTAGHOṢA, a bodhisattva whose name occurs in a list of future Tathāgatas (*Gvyū.* 442.3). For details see MĀYĀDEVĪ.

ANANTAGUPTA, name of a former Buddha mentioned in a list of former Buddhas under whom Śākyamuni acquired merit while in the eighth bhūmi (*Mhvu.* I, 138).

ANANTAJĀLI, name of Bhājanadāyaka (q.v.) thera in a previous birth as a king.

ANANTAJÑĀNOTTARA, name of a group of Buddhas mentioned in the *Samādhirāja Sūtra* (ed. by Das and Vidyābhusan, Calcutta, 1896, p. 66).

ANANTAKĀYA, an attendant of king Milinda who sent him to escort Nāgasena from his monastery to Sāgala. On his way he questioned the elder about the soul and we are told that the latter talked to him from the abhidhamma to such effect that Anantakāya became a convert (*Miln.* 30–1). He is probably to be identified with Antiochus, attendant of Menander (*The Questions of King Milinda, SBE.* XXV, pp. xix, xlii).

U. K.

ANANTAKOŚA (var. Antakośa), name of a former Buddha, mentioned in a list of former Buddhas under whom Śākyamuni while in the ninth bhūmi acquired merit (*Mhvu.* I, 141).

ANANTAMATI (1), a bodhisattva who was in the assemblage of Samantabhadra, Samantanetra, Samantāvalokita, Samantaraśmi and other bodhisattvas, listening to a discourse of the Buddha at Gṛdhrakūṭa mountain in Rājagṛha (*Rpp.* p. 1).

ANANTAMATI (2), third of the eight sons of Candrasūryapradīpa Buddha; the other seven being Mati, Sumati, Ratnamati, Viśeṣamati, Vimatisamudghāṭī, Ghoṣamati and Dharmamati (*Samp.* 17). They are described as having an immense fortune. Each of them was in possession of four great continents where they exercised kingly sway. When they saw that the Buddha-to-be had left his home to become an ascetic, and heard that he had attained supreme, perfect enlightenment, they all forsook the pleasures of royalty and followed the example of their father. They strove to reach enlightenment and became preachers of the law. While constantly leading a holy life, they 'planted roots of goodness' under many thousands of Buddhas (ibid. 17).

U. K.

ANANTAMĀYĀ, one of six sisters of Māyā, mother of the Buddha, according to the *Mahāvastu* (I, 355). The general tradition knows of Mahāprajāpatī as the only sister of Māyā. Evidently, Anantamāyā and two others, Mahāmāyā and Atimāyā, have developed from Māyā. Their father's name is also different in this account. He is called Subhūti instead of the usual Añjana.

L. R. G.

ANANTAMUKHA-DEVĀSURA-NETRĀSURA, a demon (*kumbhāṇḍa*), mentioned in the *Mahāvyutpatti* (No. 3446).

ANANTAMUKHA-NIRHĀRA-DHĀRAṆĪ-ṬIKĀ, a Sanskrit text which is extant in its Tibetan translation, the (*Ḥphags-pa*) *sgo-mtha-yas-pa sgrub-paḥi gzuṅs rgya-cher ḥgrel-pa*, in the Rgyud-ḥgrel (tantra commentary) section of the Tengyur. Its author was Ye-śes sñiṅ-po (Jñānagarbha), Prajñāvarma and Ye-śes sde (Jñānasena) translated the work into Tibetan. This is a commentary on the *Anantamukha-nirhāra-nāma-dhāraṇī*.

ANANTAMUKHA-NIRHĀRA-DHĀRAṆĪ-VYĀKHYĀNA-KĀRIKĀ, a Sanskrit text which is extant in its Tibetan translation, the (*Ḥphags-pa*) *sgo-mtha-yas-pas sgrub-paḥi-gzuṅs rnam-par bśad-paḥi rtshig-leḥur byas-pa*, in the Rgyud-ḥgrel (tantra commentary) section of the Tengyur. Its author was Ye-śes sñiṅ-po (Jñānagarbha). Prajñāvarma and Ye-śes sde (Jñānasena) translated the work into Tibetan. This is a commentary on the *Anantamukhanirhāra-nāma-dhāraṇī*.

ANANTAMUKHA-NIRHĀRA-NĀMA-DHĀRAṆĪ (*Ārya-a°*), the name of a Mahāyāna sūtra, a fragment

of the Sanskrit version of which has been edited and translated by F. W. Thomas (*TurkRem.* p. 86). This fragment mentions a feat of supernatural power performed by Śāriputra, by which all the monks residing in the neighbourhood were brought together in the hall of the Mahāvana.

A stanza said to be from the *Anantamukha-nirhāra-dhāraṇī* occurs in the *Śikṣāsamuccaya* (p. 18), *tathānanta-mukha-nirhāradhāraṇyām apyuktam :*

Ye ke cit satvāna bhavanti vigrahāḥ
parigrahas tatra nidānamūlam
tasmāt tyajeyyātra bhavet tṛṣṇā
utsṛṣṭa-tṛṣṇasya-hi dhāraṇī bhavet

which has been translated by Bendall as follows: So, too, it is said in the *Anantamukha-nirhāra-dhāraṇī*: Wherever conflicts arise amongst living creatures the sense of possession is the cause. For this cause let a man leave any place where desire may arise. For the world is at the feet of him who is rid of desire.

The Tibetan version of the *Anantamukha-nirhāra-nāma-dhāraṇī*, said to have been translated from the Sanskrit by Prajñāvarma and Ye-śes sde, occurs in the Rgyud (tantra) section of the Kangyur under the title *Ḥphags-pa sgo-mthaḥ-yas-pas bsgrub-pa shes-bya-baḥi gzuṅs* (Peking Ed. Tib. Trip., ed. D. T. Suzuki, Vol. II, No. 539, pp. 161–5. Cp. *ŌM.* 539). According to this version which begins with an adoration to the Buddha and all bodhisattvas, the venue of the preaching of the sūtra was the Kūṭāgāraśālā in the Mahāvana at Viśālā. The Buddha addresses Maudgalyāyana and says, "Let all those monks who live in the thousands of worlds you have visited assemble in the Kūṭāgāra hall." Instantly Maudgalyāyana appeared on the peak of Mount Sumeru and said in a voice that could be heard and understood in the thousand worlds, "Listen, all you beings in the world! A sermon shall be preached here. May those desirous of listening come."

Hearing this, four myriads of monks assembled there. Then Śāriputra exercised his supernatural power and brought together all monks who were followers of the Śrāvakayāna, Pratyekabuddhayāna and Mahāyāna. The Buddha then addressed bodhisattvas of different categories, some of whose names are mentioned, and wished that they would assemble. They did so in groups of millions. Śāriputra observed the admirable attainments of the bodhisattvas and asked the Buddha how they acquired them. The Buddha said that it was through the power of a dhāraṇī which he quoted.

Parts of this dhāraṇī are cited here :

A-ne a-ne a-ne mukhe mukhe mukhe samantamukhe jyotisame satyārame . . . anantagate anantagate . . . dharmadha nihare nihare vimale viśodhane . . . samantaprabhe vipulaprabhe vipularaśmi sambhave samantamukhe sarvatrānugate . . . svāhā. A lengthy eulogy of the good effects of the dhāraṇī and the advantages of knowing it follows. This eulogy which is mainly in prose is interspersed with a few stanzas. The sūtra ends with the statement that the congregation lauded the sermon of the Buddha.

The sūtra appears elsewhere in the Kangyur under the title *Ārya-anantamukha-sādhaka-nāma-dhāraṇī* (Peking Ed. Tib. Trip., ed. D. T. Suzuki, XXXII, No. 808. Cp. *TM.* Nos. 140, 525, 914).

There are nine Chinese versions of this work as follows :

(1) *Shê-li-fu-t'o-lo-ni-ching* (舍利弗陀羅尼經 *Nanjio*, No. 353; *Taishō*, No. 1016) or the *Śāriputra-dhāraṇī-sūtra*, translated by Sêng-ch'ieh-p'o-lo (Saṅghapāla) of the Liang dynasty in 506–20 A. C. He was a śramaṇa from Fu-nan; (2) *Ch'u-shêng-wu-pien-mên-t'o-lo-ni-ching* (出生無邊門陀羅尼經 *Nanjio*, No. 956; *Taishō*, No. 1009) or the *Buddhabhāṣita-jātānantamukha-dhāraṇī-sūtra*, which is a later translation of the earlier one. The translator being unknown, its compilation cannot be ascribed to a specific period; (3) *Wu-liang-mên-wei-mi-ch'ih-ching* (無量門微密持經 *Nanjio*, No. 355; *Taishō* No. 1011) or the *Buddhabhāṣita-amitamukha-guhyadhara-sūtra*, translated by Chih-ch'ien (*Nanjio*, appendix II, 18) of the Wu dynasty in 223–53 A. C. This translator was honoured with the literary appellation "Kung-min" (respectful and intelligent); (4) *Ch'u-shêng-wu-liang-mên-ch'ih-ching* (出生無量門持經 *Nanjio*, No. 356; *Taishō*, No. 1012) or the *Buddhabhāṣita-jātānantamukhadhara-sūtra*, translated by Fu-t'o-po-t'o-lo (Buddhabhadra) of the Eastern Tsin dynasty in 398–421 A. C. He was a śramaṇa, Indian by birth; (5) *A-nan-t'o-mu-ch'ü-ni-ho-li-t'o-ching* (阿難陀目佉尼呵離陀經 *Nanjio*, No. 358; *Taishō*, No. 1013) or the *Anantamukha-nirhāra-dhāraṇī-sūtra*, translated by Ch'iu-na-po-t'o-lo (Guṇabhadra), of the Sung dynasty in 435–43 A. C., who was a śramaṇa from central India; (6) *Wu-liang-mên-p'o-mo-t'o-lo-ni-ching* (無量門破魔陀羅尼經 *Nanjio*, No. 354; *Taishō*, No. 1014) or the *Buddhabhāṣita-amitamukha-mārajid-dhāraṇī-sūtra*, translated by Kung-tê-chih (Guṇaśīla), of the Earlier Sung dynasty in 462 A. C., who was a śramaṇa of the western region (*Nanjio*, appendix II, 85); (7) *A-nan-t'o-mu-ch'ü-ni-ho-li-t'o-lin-ni-ching*

(阿難陀目佉尼呵離陀隣尼經 *Nanjio*, No. 357; *Taishō*, No. 1015) or the *Ananta-mukha-nirhāra-dhāraṇī-sūtra*, translated by Fu-t'o-shan-to (Buddhaśānta) of Northern Wei and Eastern Wei dynasties in 524–38 or 539 A. C. This translator was also an Indian śramaṇa; (8) *I-hsiang-ch'u-shêng-p'u-sa-ching* (一向出生菩薩經 *Nanjio*, No. 359; *Taishō*, No. 1017) or the *Buddhabhāṣita-ekamukhajāta-bodhisattva-sūtra*, translated by Tu-na-chüeh-to (Jñānagupta) of the Sui dynasty in 585 A. C.; and (9) *Ch'u-shêng-wu-pien-mên-t'o-lo-ni-ching* (出生無邊門陀羅尼經 *Nanjio*, No. 360; *Taishō*, No. 1018) or the *Jātamukha-dhāraṇī-sūtra*, translated by Shih Chih-yen of the T'ang dynasty in 721 A. C.

R. H. & R. A. G.

ANANTAMUKHA-PARIŚODHANA-NIRDEŚA-PARIVARTA-NĀMA-MAHĀYĀNA-SŪTRA, or *Anantamukha-viniśodhana-nirdeśa*, the second section of the *Mahāratnakūṭa Sūtra*, extant in Chinese and in Tibetan translations.

The *Mahāratnakūṭa Sūtra* (*Ta-pao-chi-ching* 大寶積經 *Taishō*, No. 310; *Nanjio*, No. 23) in 120 fascicles is not an independent sūtra but a compilation of forty-nine sūtras. Bodhiruci collected twenty-three former translations of the work from Sanskrit texts; he retranslated fifteen sūtras which were not exact translations of the Sanskrit works and translated eleven sūtras for the first time. Thus, he composed the *Ta-pao-chi-ching* in 120 fascicles, consisting of forty-nine sections (sūtras) with seventy-seven chapters. The Tibetan translation of this work has forty-nine sections following the Chinese text. Some of the sections (sūtras) of the Tibetan translation are believed to be of Chinese origin. Of the forty-nine sūtras, five are extant in Sanskrit, i.e., the fifth, eighteenth, forty-third, forty-fourth and forty-sixth sūtras (Ryūjō Yamada, *Bongo-Buttenno Sholunken*, i.e., 'On the Buddhist Text extant in Sanskrit', p. 96).

The *Anantamukha-pariśodhana-nirdeśa-parivarta* was translated into Chinese by Bodhiruci for the first time. The Chinese title is *Wu-pien-chuang-yen-hui* (無邊莊嚴會). This sūtra consists of three chapters, viz., 'On the highest dhāraṇī', 'On the dhāraṇī to obtain salvation' and 'On the pure dhāraṇī'.

The Buddha told the bodhisattva Anantavyūha at the Kalandaka-nivāsa in Rājagṛha that the bodhisattvas who look for infinite goodness should know the secret words of the Buddha. Then, he explained the purity and equality, the absolute reality, the significance of the dhāraṇī, the ten powers, the four kinds of fearlessness and so on. And the Buddha also taught many dhāraṇīs.

The Tibetan title of this section is *Sgo-mthaḥ-yas-pa rnam-par sbyoṅ-ba bstan-paḥi leḥu shes-bya-ba theg-pa chen-poḥi mdo* (*TM.* No. 46), which was translated by Surendrabodhi and Dpal-brtsegs Rakṣita.

K. Tmr.

ANANTAMUKHA-SĀDHAKA-DHĀRAṆĪ, a Sanskrit text which, according to Nanjio, could be the original text from which a variety of Chinese translations have sprung (Nos. 353–60 and 956). It is a work based on a magic formula (*mantra* or *dhāraṇī*) for the acquisition of supernatural power. The Śākyamuni instructs his disciple Śāriputra at his request (*AMG.* II, p. 250).

There is a Tibetan translation, entitled *Sgo-mthaḥ-yas-pas bsgrub-paḥi gzuṅs*, in the Mdo (sūtra) section of the Kangyur, comprising six folios. (See *Catalogue of Tibetan Manuscripts from Tun-huang*, published by the Commonwealth Relations Office, 1962, p. 101.) According to *TM.* there are three Tibetan translations, one in the Mdo (sūtra) section (No. 140), one in the Rgyud-ḥbum (100,000 tantra) section (No. 525) and one in the Gzuṅs-ḥdus(dhāraṇī) section (No. 914) of the Tibetan Kangyur. The last mentioned translation stands in the names of Prajñāvarma and Ye-śes sde. See also ANANTA-MUKHA-NIRHĀRA-NĀMA-DHĀRAṆĪ.

H. G. A. v. Z.

ANANTAMUKHA-VINIŚODHANA-NIRDEŚA, or *Anantamukha-pariśodhana-nirdeśa-parivarta-nāma-mahāyāna-sūtra* (*Wu-pien-chuang-yen-hui* 無邊莊嚴會), a work incorporated in the *Sūtra Piṭaka* of the Chinese *Tripiṭaka* and said to have been propounded at an assembly, probably at the request of the bodhisattva Anantavyūha. The work was translated from Sanskrit by Bodhiruci of the T'ang dynasty 618–907 A. C. (*Nanjio*, No. 23.2). See ANANTAMUKHA-PARIŚODHANA-NIRDEŚA-PARIVARTA-NĀMA-MAHĀYĀNA-SŪTRA.

S. K. N.

ANANTANEMI, a king, mentioned in the *Mahāvyutpatti* (*BB.* XIII, 53).

ANANTANIRDEŚAPRATIṢṬHĀNA, a samādhi or a state of concentration of both mind and body, mentioned in the *Saddharma-puṇḍarīka Sūtra* (Wogihara and Tsuchida, p. 17). Its literal meaning

is 'immeasurable meaning of basis', and its Chinese translation is *Wu-liang-i-ch'u* (無量義處 a basis which has immeasurable meaning). In another verse the word is divided thus: *anantanirdeśa-varaṃ samādhiṃ* (ibid. p. 21, verse 61).

S. K.

ANANTAPARIKARASĀGARAMEGHAVYŪHA-TEJOMAṆḌALACHATTRĀKĀRARĀJA, 'the supreme king of snakes' (*mahānāgādhipati*: *JRAS.* 1880, p. 288) presumably the chief of the great assemblage of nāgas who came to pay homage to the Buddha, when he was residing in the palace of the nāga kings Nanda and Upananda.

He questions the Buddha how the nāgas could get rid of their troubles; how they should send rain torrents to Jambudvīpa in order to make that land fertile and its inhabitants prosperous. The Buddha replies that they should live with benevolent action of body, speech and mind, and that they should practise the dhāraṇī named *sarvasukhandadā* (granting complete happiness).

R. A. G.

ANANTAPĪLU, a piśāca (a non-human being), mentioned in the *Ārya-Mañjuśrī-mūlakalpa* (18.5).

ANANTAPRABHĀ (1), the Buddha, who incited the thought of enlightenment in Arciṣmant Tathāgata, when the latter disguised as a villager offered him a rush-light.

He is mentioned in the *Bhadrakalpika Sūtra* (*Śikṣ.* p. 9), which is extant in Chinese and Tibetan, by the titles *Hsien-chieh-ching* 賢劫經 (*Nanjio*, No. 403) and *Bskal-pa-bzaṅ-po-pa* (*ŌM.* 762), respectively.

R. A. G.

ANANTAPRABHĀ (2), a samādhi or a concentration of both mind and body, mentioned in the *Pañcaviṃśati-sāhasrikā-prajñāpāramitā Sūtra,* and also in the *Mahāprajñāpāramitā-śāstra.* Its literal meaning is 'limitless light', and its Chinese translation *Wu-pien-kuang* 無邊光 or *Wu-pien-ming* 無邊明 also means the same. See also *Mhvyut. BB.* XIII, p. 9 and *Śspp.* 1417.22.

S. K.

ANANTAPRATIBHĀNA, a samādhi or a state of concentration of both mind and body, mentioned in the *Pañcaviṃśati-sāhasrikā-prajñā-pāramitā Sūtra,* and also in the *Mahāprajñā-pāramitā-śāstra.* Its literal meaning is 'limitless brilliance' (especially as manifested in speech), and its Chinese translation *Wu-liang-pien* 無量辯, or *Wu-pien-pien* 無邊辯 means 'limitless eloquence'. See also *Mhvyut. BB.* XIII, p. 10 and *Śspp.* 1422.11.

S. K.

ANANTARA-PACCAYA. Among the twenty-four forms of relations (*paccaya*) enumerated in the *Paṭṭhāna,* the seventh book of the *Abhidhamma Piṭaka* of the Theravādins, one of the most important is the relation of contiguity (*anantara-paccaya*).

Every relation presupposes two main features, viz., the relating subject (*paccayadhamma*) and the related object (*paccayuppannadhamma*: *Tikap.* I, 23). In the present case the relating subject is the preceding consciousness and its mental concomitants which have just ceased (*purimā dhammā*) in the immediately preceding instant, while the related object is the succeeding consciousness and its mental concomitants which have just arisen (*pacchimā dhammā*). *Anantara-paccaya* is the relation between these two, which cease and arise without a pause (*Tikap.* I, 3).

Sumaṅgala says in the *Abhidhammatthavibhāvinī* (ed. D. Paññāsāra & P. Wimaladhamma, 1933, p. 138), that the preceding consciousness is able to cause such states of consciousness, as are similar to its own, to succeed in the immediately following instant (*attano anurūpacittuppādajanana-samattha*). Ledi Sayādaw, while expounding the philosophy of relations (*Paṭṭhānuddesa Dīpanī*—English trsl. by Sayādaw U Nyāna, 1935, p. 24), says that in the phrase, "similar to its own", the word similar is meant to express similarity in respect of having the faculty of being conscious of an object.

It is important to note that this relation of contiguity prevails not only in this life, beginning with birth and ending with the dissolution of the material body, but right through the whole span of recurring existences of an individual with unbroken continuity. Hence we see the relation of contiguity existing between the death-consciousness (*cuti-citta*) and the rebirth-consciousness (*paṭisandhi-citta*). This rebirth-consciousness is related to the following life-continuum by way of contiguity; and this life-continuum is again related in a similar way to the subsequent life continuum and so on with the rest (*JPTS.* 1884, p. 37). Ledi Sayādaw is of opinion that until after the attainment of the path of arahantship

and the final dissolution of the five aggregates (*khandha-parinibbāna*) this continuum is not broken, or more strictly speaking, does not cease completely (loc. cit.).

This is not a mere sequence or succession in time, without any causal connection between the two correlated things. On the other hand, it is a temporal relation where causality is also obtained. Thus, the relating subject towards the related object, the predecessor towards its successor, is like a parent towards its off-spring, with the difference that the predecessor in the mental sequence ceases to be as such, the moment the successor appears. Moreover, the succeeding unit of consciousness inherits all the energy, functions and impressions of the expiring unit, in the same way as an heir inherits the property of his deceased parent.

The orthodox system of thought in India as found in the Upaniṣads posited an unchanging soul not only to explain the process of perception (*Bṛhadāraṇyaka Upaniṣad*, 3. 7), but also to explain the phenomena of rebirth (ibid. 6.2). Such a conception was rejected by the Buddhists, for whom the philosophy of change was of vital importance. The doctrine of *anatta*, which is the corollary to the philosophy of change, has remained the key-note, especially in the tradition of Theravāda, up to the present day. The philosophic importance of the relation of contiguity is evident from the fact that it enabled the Buddhists to dispense with the conception of an unchanging entity, a soul, not only in explaining the perceptual process, but also the phenomenon of rebirth.

D. J. K.

ANANTARAŚMI-DHARMADHĀTU-SAMALAṄKṚTA-DHARMARĀJA, a former Buddha, under whom Sudhana, the chief character in the *Gvyū.*, planted the roots of merit (*Gvyū.* p. 150).

ANANTARAŚMI-NIṢPĀDANAKARA, name of one of the many samādhis acquired by Avalokiteśvara. This occurs along with the other samādhis of Avalokiteśvara which are enumerated by the Buddha at the request of the bodhisattva Sarvanivaraṇaviṣkambhin (text has : ṇīvaraṇa : *Kvyū.* p. 93).

S. K. N.

ĀNANTARIKA-KAMMA, an immediacy-deed, i.e., a heinous crime which brings retribution immediately after death. [1] It is also sometimes referred to as *ānantariya-kamma* or *anantariya-kamma* [2] and in Buddhist Sanskrit as *ānantarīyāṇi* or *anantariyāṇi* [3]. There are five crimes that fall into this category, viz., matricide (P. *mātughāta* ; Skt. *mātṛghāta*) ; patricide (P. *pitughāta* ; Skt. *pitṛghāta*) ; killing an arahant (P. *arahantaghāta* ; Skt. *arhadghāta*) ; causing a Buddha to bleed (P. *lohituppāda* ; Skt. *rudhirotpāda*) ; causing schisms in the Saṅgha (*saṅgha-bheda*). As they bring retribution in the very next birth they are called *upapajja-vedanīya-kamma*. Another name is *yaggaruka* [4] (that which is weighty). A person guilty of any of these crimes is destined to be reborn in hell (*āpāyika, nerayika*) and is said to be incurable (*atekiccha*) [5]. Hence the immediacy-deeds are also called assured of a bad destiny (*micchatta-niyāma*) [6]. As they obstruct one's spiritual progress they are called *kammāvaraṇa* [7].

For matricide or patricide to become immediacy-deeds both the criminal and the victim should be human beings and the victim should not have undergone a change of sex. A killer of a human arahant is guilty of an immediacy-deed but to kill a non-human arahant is only a grave crime not amounting to an immediacy-deed. If an arahant dies of injuries caused even before he attained arahantship the killer is still guilty of an immediacy-deed. Causing a Buddha to bleed, if done with the evil intention of hurting him, is an immediacy-deed, but to do the same with the good intention of curing him of a disease is highly meritorious. *Saṅghabheda* (q.v.) can be effected in five ways but only by a regular monk, belonging to the same communion and staying within the same boundary. However, if the schism is unintentional or caused with the good intention of preserving the Dhamma, the doer is not guilty. [8]

It is not possible to avert the results of an immediacy-deed. " He may fill the whole universe

1 *KvuA.* 141.
2 *A.* III, 439.
3 *BHS.* s.v. Ānantarya.
4 *AA.* II, 211 f. ; *Vism.* 515 f.
5 *A.* III, 146.
6 *KvuA.* 143.
7 *Vism.* 143.
8 *AA.* II, 5–9 ; *Vin.* II, 204.

with golden stūpas of the size of the Mahā-Cetiya **(a term mostly** applied to the Great Stūpa at **Anurādhapura)**, he may feed such a number of monks as can fill the whole universe, or he may follow the Buddha himself, clinging to the hem of his robe, yet he would certainly be reborn in hell at the dissolution of his body." [9] For him there cannot be any development of the mind with the aid of the *kasiṇas* or any other *kammaṭṭhāna* (subjects of mental training). [10] Even if he gets an opportunity of hearing the good doctrine it is impossible for him to enter the right path. [11] At the same time it is also impossible for a person who has acquired right views to commit an immediacy-deed. [12] According to the *Vinaya Piṭaka* no one who has committed any of these five crimes should be given higher ordination (*na upasampādetabba*) and if ordained he should be expelled. [13] Further, it is an offence of wrong-doing (*dukkaṭa*) to recite the *Pātimokkha* in an assembly where there is a person who has committed an immediacy-deed [14] or ordain a person who has one of them as his preceptor. [15] A formal act (*saṅgha-kamma*) carried out by an assembly which includes one of them is not valid. [16] Once he is expelled from the Order, a doer of an immediacy-deed cannot be restored to his former position. [17]

Of these five crimes, *saṅgha-bheda* ranks first in the order of gravity. The *Abhidharmakośa* likens it to injuring the Buddha's *dharma-kāya*. [18] A schismatic is destined to suffer in hell for one aeon (*kappa*) [19]—an *āyukappa* (a life-time) according to the commentator [20]—while the penalty for the other four is less. [21] Next in order of gravity come *lohituppāda* and *arahantaghāta*. If both the father and the mother of a person are equal in virtue or are equally lacking in virtue then matricide is considered the heavier crime. But, if the father is more virtuous, patricide becomes the graver offence. In case a person commits more than one immediacy-deed the heaviest will start retributing soon after his death and the rest become ineffective (*ahosi*). [22]

The *Kathāvatthu* discusses several controversial points pertaining to this subject. The question whether the unintentional commission of any of these five crimes makes one guilty, is raised and refuted. [23] The commentator attributes the refuted view to the Uttarāpathakas. [24]

Curiously, the *Manorathapūraṇī* also holds the same view with regard to matricide, patricide and killing of arahants. [25] The Vinaya commentary agrees with the *Kathāvatthu* but makes an exception regarding patricide. [26] Accordingly, if a son of a prostitute, who does not know his father, kills him with no intention whatever of patricide, he is still guilty of an immediacy-deed. Another question is whether an abettor in an immediacy-deed can enter the right path. The Theravāda point of view is that one who abets by a permanent or standing injunction (*niyata-āṇatti*) cannot enter the right path while one who abets by an occasional injunction (*aniyatā-āṇatti*) may do so. But the Uttarāpathakas held that both are equally incapable of entering the right path. [27] Another view attributed to the same school is that a person destined to suffer in hell for an aeon, i.e., a schismatic, cannot acquire moral consciousness. Such a person according to Theravāda, can acquire moral consciousness pertaining to the sense-sphere, but not the sublime (*mahaggata*) or transcendental (*lokuttara*) moral consciousness by which his destiny can be averted. [28] The *Abhidharmakośa* holds that a person destroys all his *kuśala-mūlas* (wholesome roots) by the commission of an immediacy-deed and he cannot acquire any merit in this life. But he may do so in after-lives. [29] The *Kathāvatthu* also refutes the Rājagirika view that a schismatic has to suffer an entire world-cycle or aeon even though it takes him more than one lifetime. The suffering, according to Theravāda, is limited to one life-time (*āyu-kappa*) whether it extends to a whole world-cycle or less. [30]

While agreeing on the whole with the Pali works, the *Abhidharmakośa* shows some differences in its

9 *AA*. II, 5.
10 *Vism*. 144.
11 *A*. III, 436.
12 ibid. 439.
13 *Vin*. IV, 88 f.
14 ibid. 136.
15 ibid. 90.
16 ibid. 320.
17 ibid. 322.
18 *AbhK*. 122.
19 *Vin*. II, 198; *A*. V, 75 f.; *AbhK*. 120.
20 *AA*. V, 35.
21 ibid. II, 8.
22 loc. cit.

23 *Kvu*. 593.
24 *KvuA*. 183.
25 *AA*. II, 5.
26 *VinA*. V, 1023.
27 *Kvu*. II, 478 f.; *KvuA*. 141 f.
28 *Kvu*. 477 f.; *KvuA*. 141.
29 *AbhK*. 113.
30 *Kvu*. 476; *KvuA*. 140.

explanations of the five immediacy-deeds. Accordingly, it is an immediacy-deed to kill one's father or mother even though they have changed sex. [31] A eunuch or such like are not capable of committing an immediacy-deed by matricide or patricide. [32] The death of an arahant, who dies of injuries caused before he attained arahantship, does not make the murderer guilty of an immediacy-deed. [33] The *Abhidharmakośa* does not take virtue as the criterion of deciding the relative gravity of matricide or patricide. In all cases matricide is the heavier crime. Immediacy-deeds, it is said, can be committed only in three continents (*mahā-dvīpa*), Uttarakuru being excluded. [34] This work gives a further list of five crimes described as *upānantaryāṇi* (secondary immediacy-deeds) or *ānantarya-sabhāgāni* (equal to immediacy-deeds), viz., violation of the mother of a female arahant; killing a bodhisattva assured of enlightenment; killing a monk training for arahanthood; depriving the Saṅgha of their sources of revenue and destruction of stūpas. These offences are said to be similar and equal to the first five. [35] The orthodox view is that these five are also immediacy-deeds while some teachers held that they will result in suffering in hell but not immediately after death. [36] In the *Manorathapūraṇī*, too, some of them, e. g., destroying of stūpas and killing persons established in one of the lower fruits—*sotāpanna*, etc.—are said to be grave crimes, similar to immediacy-deeds (*bhāriya, ānantariya-sadisa*) but not amounting to immediacy-deeds. [37]

The *Śikṣāsamuccaya* describes the five immediacy-deeds as one of the five root sins (*mūlāpatti*) of an anointed prince [38] and also of a bodhisattva [39]. In some other Mahāyāna works, e.g., *Suvarṇaprabhāsa Sūtra*, is found another set of five immediacy-deeds called the five cardinal immediacy-deeds (*mūla-pañcānantaryāṇi karmāṇi*), viz., to destroy a stūpa or monastery, to burn sacred texts and statues and to steal the property of the Saṅgha; to denounce the doctrines of disciples, of pratyekabuddhas and of Mahāyāna and to conceal their essential doctrines; to imprison a recluse, to beat him or convert him to lay life; to commit one of the immediacy-deeds; and not to believe in the doctrine of causality and to go to extremes in the enjoyment of sensual pleasures. It is a heinous crime to commit, to cause to commit or to rejoice in any one of these deeds. Ch'uei-chi, the Chinese commentator of the *Yogācārabhūmi*, says that the first two sets of immediacy-deeds are common to both Mahāyāna and Hīnayāna, while this last one is found only in the former. [40]

The *Laṅkāvatāra Sūtra* [41] gives a spiritual interpretation to each of the five immediacy-deeds which it calls the external immediacies (*bāhyāni ānantaryāṇi*). Accordingly, matricide is the destruction of all procreative craving together with joy and lust; patricide is the destruction of ignorance; to kill an arahant is to exterminate all such passions as anger; saṅghabheda is to break up completely the combination of the aggregates and to shed the blood of a Buddha is to destroy the eightfold body of consciousness. These are five spiritual immediacies. By realising them one experiences an immediacy-deed of realisation as regards the Dharma.

C. W.

31 *AbhK.* 122.
32 ibid. 119.
33 *Moc.* 1124.
34 *AbhK.* 119.
35 ibid. 123; *Moc.* 1125.
36 *Taishō*, Vol. 41, p. 280b
37 *AA.* II, 6.
38 *Śikṣ.* 60.
39 ibid. 67.
40 *Moc.* 1126.
41 *Laṅk.* 138 f.

ĀNANTARIYA, without interval, immediately following, synonymous with *niyata*, fixed as to its consequences. In the case of an *ānantariya* (or *ānantarika*) *kamma*, it is impossible for any other conduct to set aside the effect thereof which will be experienced immediately after the cessation of the present life. For details of such actions, see ĀNANTARIKA-KAMMA.

H. G. A. v. Z.

ĀNANTARYA-MĀRGA (Pali, *ānantarika-magga*; Tibetan, *bar-chad-med-paḥi-lam*), 'the immediate path', according to *BHS.*, 'procedures bringing immediate, speedy (desirable) results'. This is the second of the four stages in the process of attaining enlightenment.

The first of the four processes is the path of application (*prayoga-mārga*), or the path of expediency (*upāya-mārga*), where one wishes to cut off one's delusions and does preliminary practices for attaining Buddhahood. The second is the

immediate path (*ānantarya-mārga*) in which one cuts off all delusions. The third is the path of freedom (*vimukti-mārga*) and here one obtains the knowledge of the truth and attains the state of enlightenment. And the last is the path of surpassing progress (*viśeṣa-mārga*), where one completes his enlightenment, or observes at will the state free from delusions.

Thus, the immediate path is the process by which one passes to the path of freedom from the path of application. And in this way one cuts off all delusions and obtains the acquisition of freedom from all bonds. The *A-p'i-ta-mo-ta-p'i-p'o-sha-lun* (阿毘達磨大毘婆沙論 *Taishō*, No. 1545 ; *Abhidharmamahāvibhāṣa-śāstra*) says that at the *ānantarya-mārga* one cuts off the delusions and prevents the survival of acquired delusions. And here the extinction of delusions is confirmed, because the acquisition of the liberation from delusions (*visaṃyoga*) takes place rightly (*Taishō*, Vol. 279, p. 465). The *A-p'i-ta-mo-chü-shê-lun* (阿毘達磨俱舍論 *Taishō*, No. 1558 ; *Abhidharmakośa-śāstra*) states that the *ānantarya-mārga* is the path where one cuts off all delusions that should be cut off (*Taishō*, Vol. 29, p. 132).

On the meaning of 'immediate' (*ānantarya*), this work states as follows : Of the sixteen mental behaviours the (eight) intellectual receptivities (*kṣānti*) belong to the *ānantarya-mārga*, because nothing interrupts the cutting off of the acquisition of delusions. And the (eight kinds of) wisdom (*jñāna*) belong to the path of freedom (*vimukti-mārga*), because wisdom takes place along with the acquisition of freedom after the acquisition of delusions has been cut off. It is rational that the order of these two ways is as mentioned above, for to state this in worldly terms would be like letting a thief get out of a door, and closing the door afterwards (ibid. p. 122).

According to this doctrine, by *ānantarya* is meant the absence of obstacles which could prevent the cutting off of delusions already acquired. But Saṅghabhadra opposes this belief in his *Abhidharmanyāyānusāra* as follows : If this belief is true, the path of freedom (*vimukti-mārga*) also must be classed as the immediate path (*ānantarya-mārga*), because on the path of freedom, one acquires freedom and nothing can interrupt it. So, the meaning of the immediate path must be as follows : Immediate is *ānantarya*, and, as *ānantarya* is a path, it is named the *ānantarya-mārga*. There are no similar paths which interrupt the *ānantarya-mārga* from being an immediate cause (*pratyaya*) to the path of freedom (ibid. p. 690).

All delusions are cut off on this path. So, among the fifteen mental behaviours of the way of beholding (*darśana-mārga*), eight intellectual receptivities (*kṣānti*) belong to this path, and another seven kinds of wisdom (*jñāna*) belong to the path of freedom. All nine abodes of existence have nine delusions that should be cut off on the way of meditation (*bhāvanā-mārga*), so there are nine ways on the *ānantarya-mārga* in all abodes of existence to cut off these delusions. And the last of these ways, that is to cut the ninth delusion of the Akaniṣṭha, is especially called the diamond-like-concentration (*vajropamā-samādhi*).

This path comprises both purity and impurity, but the diamond-like-concentration is purity only.

K. Tmr.

ĀNANTARYA-SAMĀDHI (Pali : *ānantarika* or *ānantariya*), immediate concentration or concentration of immediacy, is so called because the dispersion (confusion) of the subject (*grāhaka*) is abandoned immediately after the attainment of this samādhi. It is identified with the highest mundane attainment (*laukikāgradharma* : *Sūtrāl.* 93). It is the fifth of the five stages of zealous conduct (*adhimukticaryā-bhūmi* : *Mhvyut.* 15), and is the fourth of the four concentrations (*Dhsṃg.* 23).

In the *Mahāvastu* and in Pali literature it is used in a somewhat different meaning. "There is no equal to that pure concentration, called *ānantarya-samādhi* (the result of which is immediate : *Mhvu.* I, 291 ; *Sn. v.* 226). The commentary to this verse says that it is a name for that concentration of mind which is associated with such insight as is present in any one of the four kinds of supramundane path-consciousness and which, therefore, is the cause of the immediately following consciousness, which is its result or fruition (*KhpA.* 181).

U. K.

ANANTĀSANA, name of a bodhisattva which occurs in a list of future Tathāgatas (*Gvyū.* 443. 4). For details see MĀYĀDEVĪ.

ANANTAŚIRA, a king of the rākṣasas, mentioned in the (*Ārya*) *Mañjuśrī-mūlakalpa* (18.2).

ANANTA-ŚUBHA-NAYANA-KESARIN, name of a demon (*kumbhāṇḍa*) mentioned in the ***Mahāvyutpatti*** (3445).

ANANTASVARAGHOṢA, the bodhisattva, known as Wu-pien-yin-shêng-fu-ting (無邊音聲佛頂), Wu-liang-shêng-fu-ting (無量聲佛頂), Wu-liang-shêng-chuan-lun-fu-ting (無量聲轉輪佛頂), Wu-pien-shêng-fu-ting (無邊聲佛頂), Wu-pien-yin-shêng-fu-ting-lun-wang (無邊音聲佛頂輪王). or Shêng-wu-pien-ting-lun-wang-p'u-sa (聖無邊頂輪王菩薩), in Chinese; Muhen-onjō-bucchō in Japanese; and Sgra-dbyaṅs mthaḥ-yas-pa in Tibetan. He is allocated the fifth place to the right of the Buddha Śākyasiṃha (*Hbg*. fasc. 2, Pl. xii B) in the Śākya sphere of the *Garbhadhātumaṇḍala*. According to the *Ta-miao-ching-kang-ta-kan-lu-chün-na-li-yen-man-chih-ch'êng-fu-ting-ching* (大妙金剛大甘露軍拏利焰鬘熾盛佛頂經), the *Tsun-shêng-fu-ting-hsiu-yü-ch'ien-fa-kuei-i* (尊勝佛頂修瑜伽法軌儀 1st fasc.), and the *I-tzŭ-fu-ting-lun-wang-ching* (一字佛頂輪王經) 4th fasc.), he is of a yellowish complexion. His right hand is placed in front of his right arm-pit, and its first and second fingers are slightly inclined towards the thumb. The left hand is placed on the waist, and from its fist issues forth the lotus flower on which a conch (*śaṅkha*) is placed (ibid. Pl. xii A 8). His *guhya-nāma* (mystic name) is Miao-hsiang-ching-kang (妙響金剛), which could be restored into Sanskrit as Svaraghoṣa-vajra. His *bīja* or mystic syllable is *huṃ*, and his *samaya* or symbol is the lotus flower on which a conch is placed. His *mudrā* or mystic gesture is called *shang-ch'ü-yin* (商佉印 *śaṅkha-mudrā*), i.e., the hands being clasped in the form of the *añjali-mudrā* (the gesture of salutation) with their first fingers and the second fingers bent slightly pressing each other at their tips. In other words, the hands are placed in such a way as to depict a conch-shell (*śaṅkha*). His *mantra* is *Na-mo-san-nan-t'o-nan-yün-jo-yü-wu-hsi-ni-li-sha-ho-ha.* It is said that, since his voice is limitless and his preachings unfathomable, the title *Anantasvaraghoṣa* is ascribed to him (*Moc.* 4846).

R. A. G.

ANANTATHURIYA, a minister of king Narapatisithu of Burma (1173-1210). The elder Paunglaung, also called Mahākassapa, was his teacher. He is said to have built a great pagoda, an ordination hall and a monastery and held a great festival to celebrate his achievement (*The Glass palace Chronicle of the Kings of Burma*, 150).

H. R. P.

ANANTAUJAS, a Buddha who belongs to the group of 'Thirty-five Buddhas of Confession' (*Śikṣ.* p. 169). See AMOGHADARŚIN (1).

ANANTĀVABHĀSARĀJENDRA, name of a Buddha mentioned in the *Mañjuśrī-mūlakalpa* (7. 12).

ANANTAVARṆĀ, of 'boundless beauty', name of a bodhisattva-dhāraṇī mentioned in the *Mahāvyutpatti* (*BB.* XIII, 12).

ANANTĀVARTA, of 'eternal motion'. A dhāraṇī mentioned in the *Gvyū.* (p. 66).

ANANTĀVARTĀ, of 'endless gyration', name of a bodhisattva-dhāraṇī mentioned in the *Mahāvyutpatti* (*BB.* XIII, 12).

ANANTAVĀ SUTTA, of the *Diṭṭhi Saṃyutta* of the *Saṃyutta Nikāya* (III, 215). By clinging to and depending upon the five aggregates (*khandha*) arises the view that the world is unlimited (*anantavā loko*). Without clinging to these aggregates or to what is seen (*diṭṭha*), heard (*suta*), sensed (*muta*), known (*viññāta*), attained (*patta*), sought after (*pariyesita*) or thought out by the mind (*manasā anuvicarita*), such a view cannot arise. When doubt as to suffering, the cause of suffering, the cessation of suffering and the way leading to the cessation is put away, a noble disciple becomes a 'stream-winner' (*sotāpanna*).

C. W.

ANANTAVATSA, name of one of the many samādhis that can be attained by one who possesses the knowledge of the sacred spell (*mantra*) of six syllables, viz., *Oṃ maṇi padme hūṃ* (*Kvyū.* p. 77).

S. K. N.

ANANTAVIKRĀMIN, a bodhisattva. He was in the assemblage of numerous bodhisattvas at Rājagṛha on the Gṛdhrakūṭa mountain when the Buddha expounded the *Dharmaparyāya* (*Sdmp.* 3).

ANANTAVĪRYA (1), a Tathāgata of the south. The Buddha, after preaching the *Sukhāvatī-vyūha*, eulogising the inconceivable blessings and luxuries of Sukhāvatī (q.v.), states that all its listeners should aspire to be born in that land of Sukhāvatī. Moreover, he says that, since the sermon is favoured and guarded by all Buddhas of all directions, they wish that all sentient beings may have faith in that sūtra. Among the Buddhas of all directions Anantavīrya Tathāgata appears as a leader of the host of Buddhas from the south (*Svyū.* pp. 96-7).

R. A. G.

ANANTAVĪRYA (2), a bodhisattva, who was in the assemblage of personalities of his own order listening to a discourse delivered by the Buddha on the Gṛdhrakūṭa mountain near Rājagṛha (*Śspp.* I, 6).

ANANTAYAŚAS, a cakravartin (world-ruler), probably the same as king Mandhātu (s.v. MANDHĀTU JĀTAKA). The *Śikṣāsamuccaya* (255) refers to his story to show that human desires cannot be easily satisfied. It is said that when the monarch fell from heaven, his son, king Priyaṅkara, asked him to give his last message and advice to the world. He said "You must say king Anantayaśas, having been lord over the four continents, with all his wishes fulfilled, possessed of the fruit of all trees out of season, having rid himself of all misfortunes, his desires fulfilled in all beings, amidst showers of gold, of fine gold, and of all blessings, inhabiting the four great continents, sharing the seat of Śakra, but not freed from his excessive desire, always unsatisfied by his lusts, has perished." Having said this he died.

C. W.

A-NAN-T'O-MU-CH'Ū-NI-HO-LI-T'O-(LIN-NI-) CHING, a translation in Chinese from the Sanskrit text which is presumably lost. See ANANTA-MUKHA-NIRHĀRA-NĀMA-DHĀRAṆĪ.

A-NAN-T'UNG-HSIAO-CHING (阿難同學經), 'a sūtra on Ānanda's fellow-student' (*Nanjio*, No. 633; *Taishō*, No. 149), translated into Chinese by An Shih-kao of the later Han dynasty (25–221 A.C.).

Gupta, a fellow-student of Ānanda, wanted to give up the religious life, because his delusions were too strong to lead a pure life. The Buddha, hearing this from Ānanda, told Gupta about the five corrupted aspects of females. Gupta realised the truth.

K. Tmr.

ANANUSOCIYA JĀTAKA (No. 328). The bodhisatta was born in a rich brāhman family in Bārāṇasī. When he grew up he studied in Takkasilā. After he returned, his parents wanted him to marry, but he had no such desire. Ultimately, however, he agreed, on condition they could find a maiden similar to a golden image he would make. They agreed and emissaries were sent, who found a maiden of sixteen from the kingdom of Kāsi. Her name was Sammillabhāsinī, and she, too, had no desire for a married life. In the episode it is stated that she had been born in the Brahma world in her past birth.

The marriage ceremony took place against the wishes of both the bodhisatta and Sammillabhāsinī. Even after their marriage they led a celibate life like two ascetics, and after the death of the parents of the bodhisatta they became real ascetics in the foot hills of the Himālayas. After a long time they came down to Bārāṇasī to procure salt and vinegar and took residence in the royal park. Shortly afterwards Sammillabhāsinī had an attack of dysentery, and grew weak. One day the bodhisatta took her with him to the gate of the city where he left her in a hall, while he went into the city for alms. When he returned, he found her dead; and saying "that which has the quality of dissolution is dissolved" he took his meal seated beside her. The people, who were gathered there lamenting, asked him who she was and why he was so calm and serene. The bodhisatta said, "while she was alive, she belonged to me in some sort (as my wife). Nothing belongs to me of her gone to another world: she has passed into the power of others. Wherefore should I weep?" and illustrating the impermanence of things in four stanzas, he taught the truth to the assembled people.

This story was related of a landowner who was in a state of despair after the death of his wife. The Buddha having observed his assured attainment (*upanissaya*) went over to him and related the story, after which the man gained the first Fruit of the Path (*sotāpatti-phala*).

R. A. G.

ANANUSSUTA SUTTA, the first sutta of the *Bala Vagga* of the *Pañcaka-nipāta* of the *Aṅguttara Nikāya* (*A.* III, 9). The Buddha declares that he has reached supreme mastery in things not heard of (*ananussuta*) formerly. He then enumerates the five powers of a Tathāgata possessed of which he enjoys the chief place among men.

However, the five powers mentioned here—the power of faith, of conscientiousness, of fear of blame, of energy and of insight—are not included in the usual ten powers of a Tathāgata (see *M.* I, 69 ff.; *A.* V, 33 ff.). It is rather surprising to find them given as the powers of a Tathāgata. Earlier in the *nipāta* these same five are given as the powers of a learner (*A.* III, 1 f.). Elsewhere they appear along with two others in a group of seven powers (*D.* III, 253; *A.* IV, 3).

L. R. G.

ANANUTAPPIYA SUTTA, the fifteenth sutta of the *Sārāṇīya Vagga* of the *Chakka-nipāta* of the *Aṅguttara Nikāya* (*A.* III, 294–5), preached by Sāriputta on the course that would lead a bhikkhu to a remorseful fate and the opposite course which would lead him to a fate not to be regretted.

This sutta is a repetition of the *Bhaddaka Sutta* immediately preceding it, with the words *anutappā* (remorseful) and *ananutappā* (without remorse) substituted for *na bhaddikā* (unlucky) and *bhaddikā* (lucky) of the preceding sutta (var. *Anutappiya Sutta*). See BHADDAKA SUTTA.

L. R. G.

A-NAN-WEN-SHIH-FU-CHI-HSIUNG-CHING (阿難問事佛吉凶經), a sūtra extant in Chinese (*Nanjio*, No. 635 ; *Taishō*, No. 492), translated by An Shih-kao of the later Han dynasty(25–221 A.C.). The sūtra deals with the lucky and unlucky conditions of those who serve the Buddha.

In reply to Ānanda's request the Buddha preached as follows : If anyone who serves the Buddha has good teachers, keeps the precepts and devotes himself to lead a pure life, he will have a blissful mind and will attain enlightenment.

Ānanda asked several questions on such subjects as the sin of one who makes another commit homicide, the sin of one who bears malice towards his teachers and good persons. The Buddha in answering the questions said, " when a person becomes the disciple of the Buddha, even if he has the chances to break the precepts, he would not do so. To the good, who observe the precepts, blessedness will follow naturally. "

K. Tmr.

ANANYAGĀMIN (" going to no other "), a bodhisattva mentioned in the *Gvyū.* (p. 215). He is known as Chêng-ch'ü p'u-sa (正趣菩薩), or Chêng-hsing-wu-i-hsing p'u-sa (正性無異行菩薩), in Chinese. He is the twenty-ninth of the fifty-five religious advisers whom Sudhana, a wealthy merchant, visited in search of the truth.

R. A. G.

ĀNĀPĀNAKATHĀ, the third section of the *Mahāvagga* of the *Paṭisambhidāmagga* (*Ps.* I, pp. 162–96).

As regards the culture of concentration based on mindfulness of breathing (*ānāpānasati-samādhi*) this section speaks of 200 kinds of knowledge (although 220 are enumerated) : knowledge in respect of eight kinds of obstacle (*paripantha*) to concentration and eight kinds of help (*upakāra*) to overcome them ; eighteen types of defilement (*upakkilesa*) and thirteen purifications (*vodāna*) ; thirty-two ways of cultivating mindfulness (*satokārin*), twenty-four through concentration (*samādhi*), seventy-two with insight (*vipassanā*); eight types of knowledge based on disgust with a worldly life (*nibbidā*), eight on realisation of such disgust (*nibbidānuloma*), eight on the calming of the mind as a result of such disgust (*nibbidāya-paṭipassaddhi*) and twenty-one on the well-being of deliverance (*vimutti-sukha*). But apart from enumerations and some etymological explanations, the text does not enter into any detailed exposition.

H. G. A. v. Z.

ĀNĀPĀNA SAṂYUTTA, the 54th saṃyutta of the *Saṃyutta Nikāya* (*S.* V, pp. 311–41). It is the tenth book of the *Mahāvagga* and comprises two chapters of ten suttas each. Every one of these twenty suttas deals with some aspect of, relation with, or result from, the culture of mindfulness of breathing. It is for this reason that they are all grouped together in this book, although there is unavoidably much overlapping of material and even repetition ; for, the suttas were spoken on different occasions, either to individuals (e.g., Ānanda, Mahānāma, Mahā-Kappina) or to the monks in general assembly, at Sāvatthi, Vesāli, Kimbilā, Icchānaṅgala or among the Sakyans at Kapilavatthu.

H. G. A. v. Z.

ĀNĀPĀNA-SATI, mindfulness of breathing, is one aspect of contemplation of the body (*kāyānupassanā*) which is the first of the four applications of mindfulness (*cattāro satipaṭṭhānā*). These applications or methods of mindfulness are explained in the *Satipaṭṭhāna Sutta* (*M.* I, 55–63) and are considered to be so important that the Buddha speaks of them there as the one way (*ekāyana-magga*) which leads to the purification of beings and the solution of all problems ; it is the approach to the knowledge of the Noble Eightfold Path (*MA.* I, 236) and effects the realisation of deliverance (*nibbānassa sacchikiriyā*).

The first of these four applications of mindfulness has as object the body either within oneself (*ajjhattaṃ vā*) or externally (*bahiddhā vā*). Thus, while contemplating the body from within, one becomes aware of one's breathing. One is aware of breathing in, and aware of breathing out. With intensified attention one becomes aware of the slight nuances of breathing: when breathing-in, (and likewise exhaling) becomes longer or deeper, shorter or more subtle, it is noticed as such.

Here lies the essential difference between the Buddhist method of mindfulness of breathing and the Yogic breathing exercises—"It is an exercise in *mindfulness*, and not a '*breathing* exercise' like the *prāṇāyāma* of Hinduistic Yoga. In the case of the Buddhist practice, there is no 'retention' of breath or any other interference with it. There is just a quiet 'bare observation' of its natural flow, with a firm and steady, but easy and 'buoyant' attention, i.e., without strain or rigidity. The length or shortness of breathing is noticed, but not deliberately regulated" (Nyāṇaponika thera, *The Heart of Buddhist Meditation*, p. 61).

There is nothing in mindfulness of breathing to remind one of time-relation in the process of breathing as prescribed in certain occult schools, where the ratio for the beginner between the in-take, retention and exhalation is 1 : 4 : 2. On the contrary, it is in bare attention (*sati*), in watchfulness, in awareness, without the introduction of any type of regulation that lies the greatest value of this application of mindfulness. For, in this passive watchfulness without anticipation or exertion, without intention or eagerness of reaching a set purpose, "a calming, equalizing and deepening of the breath will result quite naturally; and the tranquillization and deepening of the breath rhythm will lead to a tranquillization and deepening of the entire life rhythm" (ibid. p. 61).

The Buddha himself recommended this application of mindfulness of breathing as follows: If cultivated and developed it is peaceful, excellent and unique, a delightful way of living. It conquers all evil and unwholesome mental states that have arisen in the mind and makes them vanish in a moment, as a shower of rain lays down all dust (*S.* V, 321).

That it is not easy to remain alert and mindful of such a subtle object as breathing in the midst of the turmoil of daily life, is shown by the Buddha's advice of retiring to the forest, the foot of a tree or a lonely spot, i.e., any place favourable to the development of concentration. For, although mindfulness (*sati*) is not a meditation and concentration exercise, no purpose would be served by unpreparedness or indifference, still less by inviting distraction and disturbance.

A seated position is recommended as this is the most restful posture of the body, without tending to idleness as a reclining position would, without causing fatigue as a standing posture, without giving rise to agitation as walking might (*Vism.* viii, § 159, p. 223). The sitting position is further described as consisting of folding the legs crosswise (*pallaṅkaṃ ābhujitvā*), i.e., with the thighs fully locked (*samantato ūrubaddhāsanaṃ*). This posture gives firmness to the body and allows ease of breathing, for, with the body thus erect, the joints of the spinal column resting end to end (*piṭṭhikaṇṭake koṭiyā koṭiṃ*) and the sinews and nerve-cords uncoiled (*maṃsa-nahārūni na paṇamanti*: ibid. § 160), no feeling of discomfort will arise and the thought-process becomes one-pointed and single-minded. The posture of sitting, therefore, is not in itself a meditation exercise.

This quiet attitude becomes the essential approach if concentration of breathing is considered and developed as a subject for tranquillity meditation (*samatha-bhāvanā*) which induces the various stages of mental absorption (*jhāna*). But even apart from such mental culture (*bhāvanā*) mindfulness of breathing may have many beneficial results in the midst of ordinary life.

Mindfulness of breathing, however, is more than just tranquillisation of emotions; it is a quieting down of all bodily activities (*passambhayaṃ kāyasaṅkhāraṃ : M.* I, 56), which is the entrance to the states of mental absorption (*jhāna*). Or, if one chooses, this mindfulness may lead on to the path of insight, seeing the body as a process of origination and dissolution (*samudaya-vaya*), realising that there is just the body, passing on without grasping. It is in such realisation of no-self (*anattā*) that deliverance is attained through mindfulness of breathing.

The method of development is explained in five stages: learning the meditation subject (*kammaṭṭhāna*), questioning about the same, establishing the subject, absorption therein and ascertaining the individual characteristic of such meditation subjects.

As regards a single process of concentration on breathing we find in the *Visuddhimagga* (viii, §§ 189–93, pp. 229 f.) the following details for beginners. The counting of breaths is advised as a device to settle mindfulness and to cut off the

external distraction of reasoning. One should count the breaths one by one at the completion of each breath, not making a series less than five or more than ten. Counting up to less than five necessitates a too frequent repetition of the beginning of the series, and that would not allow the settling of mindfulness; counting in series of more than ten might result in attention being diverted to numbers rather than to breaths. A breath is considered completed when the outgoing air strikes the nostrils. This counting, however, has no connection with the tempo of breathing and it is not intended to regulate the inhalation and exhalation. It is merely a help to unify the mind and keep it in the same direction, 'just as a boat is steadied with the help of a rudder' (*arittupatthambhanavasena caṇḍasote nāvāṭṭhapanaṃ iva*), which itself does not contribute to progress and speed. It must not be forgotten, however, that counting is a mere device to settle the mind and, therefore, as soon as the distractions of reasoning have ceased and mindfulness is settling itself, the counting should be dispensed with.

The next advice is that concerning the connection and the uninterrupted following of the process of breathing with mindfulness, after the counting has been given up. This connection (*anubandhanā*: *Vism.* § 196, p. 231) is established by not following each individual breath from its beginning through its passage till its end. For, such following up would lead to external distraction and perturbance of both body and mind (*Ps.* i, 165). The attention given to breathing is at the point of contact, whereby each breath as it were is fixed in mindfulness (*phusanāvasena ca ṭhapanāvasena ca manasikātabbaṃ*: *Vism.* viii, § 197, p. 231), just as a sawyer of wood pays attention to the point where the teeth of his saw cut into the wood, without giving attention to those teeth when they approach or recede.

Once such contact of mindfulness is established, it is sometimes not long before the sign (*nimitta*, q. v.) arises. It is the acquired sign (*uggahanimitta*), a mental image which appears as if seen with the eye and which varies with the different subjects of meditation. From this stage on, attention should be fixed on this image; and it is this fixation (*ṭhapana*) which marks the entrance of the mental process into absorption (ibid. § 204, p. 233). But, whereas in other meditation-subjects the mental image becomes clearer in the course of progress, here in the application of mindfulness on breathing the subject becomes more and more subtle and might even cease to manifest itself. This should not become a source of alarm, and the meditator should, without changing his position, merely temporarily shift his attention from the breaths to the place of contact at the nostrils, as the place where they were last noticed, till they become perceptible again.

The sign (*nimitta*) or mental image in this particular type of meditation has naturally no direct resemblance to the material object. And thus the mental image rather conveys the impression created. In some it produces the impression of a light touch of cotton or silk or a gentle breeze. In others it creates the impression of a star, or a cluster of pearls; or again of a wreath of flowers, a puff of smoke, a film of cloud, etc. They all are poetic attempts to translate a mental impression of gentle peacefulness according to individual perception. Hence this sign is called the counter-image or the mental reflex (*paṭibhāga-nimitta*). As soon as this image arises, the stage of 'neighbourhood concentration' (*upacāra-samādhi*) is reached which is the access to the stages of mental absorption (*jhāna*). It is at this point that a decision has to be made either to proceed towards absorption of mind which is meditation of tranquillity (*samatha-bhāvanā*) or to turn towards meditation of insight *vipassanā-bhāvanā*) into the real nature of all phenomena, which alone can lead to complete deliverance.

With the appearance of the mental reflex the hindrances towards perfection are arrested and the mental defilements suppressed, but only for so long as mindfulness remains established and the thought-process remains composed (ibid. § 220, p. 236). The hindrances (*nīvaraṇa*) and the defilements (*kilesa*) can be completely overcome and removed only through insight into the nature of all materiality (which includes breathing) and mentality, as being impermanent, the cause of conflict and without abiding entity. Only in the realisation of these three characteristics (*anicca-*, *dukkha-*, *anatta-lakkhaṇa*) can the path of sainthood be entered and completed.

Of the four applications of mindfulness which include mindfulness on breathing the Buddha said that whoever should develop these for seven days, for him may be expected one of two points, either insight-knowledge (*aññā*) in this life itself, or the state of non-return to this existence (*anāgāmitā*: *M.* I, 63).

It is, moreover, the one kind of concentration, the culture of which brings all four methods of

mindfulness to completion. And as these four in their turn bring the seven factors of enlightenment to perfection, leading to comprehensive insight and deliverance (*S.* V, 329, ff.), it is, therefore, rightly that the Buddha spoke of this method of mindfulness of breathing as the ariyan way of life, the divine way of life (*brahma-vihāra*), the Tathāgata's way of life, for he himself generally spent the three months of the rainy season in the intent concentration on in-breathing and out-breathing (*Icchānaṅgala Sutta : S.* V, 326).

H. G. A. v. Z.

ĀNĀPĀNA-SATI SUTTA occurs in the *Uparipaṇṇāsa* in the *Majjhima Nikāya* (III, 78). The method in which mindfulness when breathing (*ānāpānasati*) is to be cultivated, and the importance of cultivating it are discussed in the sutta. The main theme in the sutta is that once *ānāpānasati* is properly developed, it brings to fulfilment the four applications of mindfulness (*cattāro satipaṭṭhānā*) and when the four applications of mindfulness are fully developed, they bring to fulfilment the seven limbs of wisdom, and when these are fully developed they bring to fulfilment deliverance through knowledge (*vijjā-vimutti*). Sixteen different methods of inhaling and exhaling when practising this mindfulness are shown in the sutta. The description of these runs thus : with attentive mind he breathes in, with attentive mind he breathes out. (1) When making a long inhalation he knows it ; so also when making a long exhalation. (2) Similarly with a short inhalation and exhalation. (3) Clearly perceiving the entire body he breathes in and trains himself to be aware of it. So with (4) calming the body, (5) feeling rapture, (6) feeling joy, (7) perceiving mental formations, (8) calming these mental formations, (9) clearly perceiving consciousness, (10) gladdening the mind, (11) concentrating the mind, (12) freeing the mind, (13) reflecting on impermanence, (14) on detachment, (15) on cessation, (16) on abandonment.

When the monk trains himself in *ānāpānasati* in the method detailed above, the four applications of mindfulness, namely, contemplation of the body, of feelings, of thoughts and of mind-objects are brought to fulfilment. When the monk develops mindfulness when breathing from the beginning up to the fourth step, application of mindfulness called contemplation of the body is brought to fulfilment ; when he develops this mindfulness up to the eighth step, contemplation of the feelings is brought to fulfilment ; when he develops it further up to the twelfth step, contemplation of thoughts is brought to fulfilment ; when he develops it up to the sixteenth step, contemplation of mind-objects is brought to fulfilment.

Further, it is shown how the seven limbs of wisdom are brought to fulfilment, when the four applications of mindfulness are brought to fulfilment. The discussion continues thus, " At the time when a monk is faring along contemplating the body, ardent, clearly conscious, mindful, so as to control covetousness and dejection in the world, at that time unmuddled mindfulness is aroused in him. At the time when unmuddled mindfulness is aroused in the monk, the limb of wisdom that is mindfulness (*sati*) is stirred up in him and he develops it. " Then successively he stirs up and develops the other limbs of wisdom, viz., investigation, energy, rapture, tranquillity, concentration and equanimity.

Continuing the discussion, the Buddha shows how deliverance through knowledge (*vijjā–vimutti*) comes about as a result of the fulfilment of these seven limbs of wisdom. When these seven are developed, dependent on aloofness, on detachment, on cessation, and ending in abandoning, they bring to fulfilment deliverance through knowledge.

Earlier in the discussion the Buddha emphasises the fact that mindfulness of in-breathing and out-breathing is not for one of muddled mindfulness (*muṭṭhasati*), nor for one not clearly conscious.

This sutta was preached at Sāvatthi on Komudī the full-moon day of the fourth month, in an assembly of monks gathered to see the Buddha. The Buddha was very pleased on seeing the eminent disciples very busy instructing their pupils in the various attainments, and he described how in that gathering of monks were to be found disciples of various degrees of attainment, and this paved the way to the discussion on the importance of developing mindfulness when breathing.

W. G. W.

ĀNĀPĀNA SUTTA occurs in the *Bojjhaṅga Saṃyutta* of the *Saṃyutta Nikāya* (V, 132). The importance of cultivating mindfulness when breathing is discussed in this sutta. It is said that if one cultivates the seven limbs of wisdom (*bojjhaṅga*) accompanied by mindfulness when breathing, that is based on seclusion, on dispassion, on cessation that

ends in abandoning, it will conduce to much fruit. The importance of cultivating this mindfulness is emphasised by repeating that it conduces to great benefit, peace from bondage, to spiritual emotion (*saṃvega*) and ease of living.

W. G. W.

ĀNĀPĀNA VAGGA, the seventh chapter in the 46th saṃyutta constituting the second book of the *Mahā Vagga* of the *Saṃyutta Nikāya* (V, 129–32). The entire seventh chapter deals with the great benefits such as peace from bondage, spiritual emotion and delightful living, resulting from various methods of concentration in the culture of the seven factors of enlightenment (*satta sambojjhaṅga*). It is only in the concluding tenth section of this chapter that the concept of inbreathing and outbreathing (*ānāpāna*) is mentioned as the alternative to the preceding objects of concentration on the various stages of loathsomeness (*asubha*) : a skeleton, a worm-eaten corpse, etc. and the four sublime virtues of good-will, compassion, sympathetic joy and equanimity. Yet this section has given its name to the entire vagga.

It contains the following ten suttas : (1) *Aṭṭhka* (2) *Puḷavaka* (3) *Vinīlaka* (4) *Vicchiddaka* (5) *Uddhumātaka* (6) *Mettā* (7) *Karuṇā* (8) *Muditā* (9) *Upekkhā* (10) *Ānāpāna*. The title is translated by Woodward (*Kindred Sayings*, V, p. 109) as 'In-breathing and Out-breathing'. For each sutta see under relevant headword.

H. G. A. v. Z.

ANAPAVIDDHAKARṆA (var. Anupraviddhakarṇa), name of a former Buddha, mentioned in a list of such Buddhas, under whom Śākyamuni acquired merit while he was in the ninth stage (*bhūmi*) of preparation (*Mhvu*. I,, 140).

ANAPEKṢA, a class of brāhmans. It is mentioned in the *Divy*. (p. 635) that there are seven major clans of brāhmans, i.e., Gautama, Vātsya, Kautsya, Kauśika, Kāśyapa, Vāsiṣṭha and Māṇḍavya, each of which is again sub-divided into seven sub-classes. Among them Anapekṣas are placed sixth in order in the Kāśyapa gotra.

R. A. G.

A-NA-PIN-TI-HUA-CH'I-TZǓ(-CHING), a sūtra on the conversion of the seven children of Anāthapiṇḍada (*Nanjio*, No. 640; *Taishō*, No. 140), translated into Chinese by An Shih-kao of the later Han dynasty (25–221 A.C.). This is the earlier translation of the seventh paragraph of chapter fifty-one, named 'Anitya' of the *Ekottarāgama* (*Nanjio*, No. 543; *Taishō*, No. 125), to which a parallel sūtra in Pali is the *Anāthapiṇḍikovāda* (*M*. III, pp. 250).

Anāthapiṇḍada told the Buddha, 'I gave money to my seven children to make them take their trust in the three refuges and observe the five precepts'. And he asked the Buddha whether the children would receive blessed rewards or not. The Buddha praised Anāthapiṇḍada and said that the children would receive blessedness. At the house of Anāthapiṇḍada, the seven children together with Anāthapiṇḍada listened to the Buddha's teaching, as a result of which the seven children established their faith in his doctrine.

K. Tmr.

ANĀRTHIKĀ, a rākṣasī mentioned in the *Mahāmāyūrī* (ed. Oldenbourg, Zapiski Vostochnago Otdelenija Imp. Russk. Archeol. Obschestva, Tome 11, 1899, p. 241).

ANĀSAVA, one of the five hundred paccekabuddhas who were in ancient times living on the Isigili mountain in seclusion. He was seen by the people of that time entering the mountain range, but was never seen thereafter. Hence the people used to say that the mountain had swallowed up the sage (*isi gilati ti*) and named it Isigili. The names of 101 of these paccekabuddhas are given by the Buddha in the *Isigili Sutta* (*M*. III, 69 f.).

Buddhaghosa in his commentary (*MA*. II, 889) relates how these sages had made their dwellings inside the mountain behind a rock which would open and close like a folding door.

H. G. A. v. Z.

ANĀSAVA SUTTA. The Buddha teaches the cankerless (*anāsava*) state and the way leading to it (*S*. IV, 369).

Freedom from attachment, aversion and confusion constitutes the so-called cankerless state; and the practice of concentration, founded on singleness of heart, on dispassion, on cessation which tends to renunciation of everything, leads to that state.

It is through compassion for suffering humanity that the Buddha has revealed these things and the monks are instructed to guide themselves accordingly without being remiss.

D. J. K.

ANĀTHA, a Buddha, who lived in the thirty-first kappa prior to this kappa. It is said that Uddālapupphiya thera, in a former birth, offered him an *uddāla* (Cassia Fistula or Cordia Myxa) flower, as a result of which he had become immune from being born in any miserable realm (*Ap.* I, 288).

R. A. G.

ANĀTHAPIṆḌADA, a rich layman, owner of the grove in Jetavana at Śrāvastī where the Buddha often stayed. See ANĀTHAPIṆḌIKA.

ANĀTHAPIṆḌIKA, a banker (*seṭṭhi*) of Sāvatthi in the time of the Buddha, famous for his liberal support of the Buddha and his disciples. His personal name was Sudatta, but he was always called Anāthapiṇḍika, feeder of the destitute, because of his munificence (*AA.* I, 384; *MA.* I, 60). In Buddhist Sanskrit literature he is known as Anāthapiṇḍada (e.g. *Lal.* p. 1; *Avś* p. 99; *Mhvu.* I, 4; III, 224; 375; *GM.* III, i, 39, 75; ii, 151; iii, 5, 135; *BB.* XIII, 58).

From his very boyhood, Anāthapiṇḍada was so charitably disposed to the poor that he gave away all his ornaments whenever anybody asked for them. This caused anxiety to his parents who kept him confined to the house. On one occasion, the boy insisted on going to the river for a bath with his parents who yielded to his importunities. He dived into the river and brought out therefrom four iron jars full of gold. This caused surprise to his parents (*GM.* III, iii, 133 ff.).

The story of how he was converted to the teaching of the Buddha is related in detail in the *Jātakaṭṭhakathā* and the *Vinaya-piṭaka*. He met the Buddha for the first time in *Rājagaha*, in the first year after the Buddha's enlightenment (*Vin.* II, 154). His wife was the sister of the *seṭṭhi* of Rājagaha, and when Anāthapiṇḍika arrived there he found the *seṭṭhi* preparing a meal for the Buddha and the Saṅgha on so splendid a scale that he thought that a wedding was in progress or that the king had been invited (*Vin.* II, 155).

On hearing the reason he became eager to visit the Buddha and did so very early the next morning (*Vin.* II, 155–6). He was so excited by the thought of the visit that he woke up three times during the night. When at last he started for Sītavana where the Buddha was, the road was still quite dark, but a friendly yakkha, Sīvaka by name, sped him on with words of encouragement. By force of his piety the darkness vanished.

The Buddha was staying in the Sītavana, and when Anāthapiṇḍika reached there, spirits opened the door for him. He found the Buddha walking up and down, meditating in the cool air of the early dawn. The Buddha greeted him and talked to him on various aspects of his teaching. He was immediately converted and attained the first fruit of emancipation (*sotāpatti*). He invited the Buddha to a meal the next day; providing everything himself, although the *seṭṭhi*, the mayor of Rājagaha and the king of Magadha, Bimbisāra, asked to be allowed to help. After the meal which he served to the Buddha with his own hands, he invited the Buddha to spend the rainy season at Sāvatthi, which invitation the Buddha accepted, saying, "The Tathāgatas, O householder, take pleasure in solitude" (*Vin.* II, 157).

The version given in Buddhist Sanskrit literature, as to how he came to meet the Buddha, is slightly different. It is when he visited the banker of Rājagṛha in search of a bride for his seventh son, Sujāta, that he got the opportunity to meet the Buddha (*GM.* III, 133 ff.; *Tsa-a-han-ching*, Chinese translation of the *Saṃyuktāgama*, Vol. 22, *Taishō*, No. 99; *Chung-pên-ch'i-ching*, Vol. 22, *Taishō*, No. 169; *Chung-hsü-mo-ho-ti-ching*, Vol. 11, 12, *Taishō*, No. 191, and *Hsien-yü-ching*, Vol. 10, *Taishō*, No. 202; *Moc.* Vol. 3, pp. 2486 ff.).

When Anāthapiṇḍika finished his business at Rājagaha he set out towards Sāvatthi, giving orders along the way to his friends and acquaintances to prepare dwellings, parks, resthouses and gifts all along the road to Sāvatthi in preparation for the Buddha's visit (*Vin.* II, 158). According to the *Jātaka* commentary, Anāthapiṇḍika bore all the expenses of these preparations. Vihāras were built a *yojana* apart from one another costing a thousand pieces of gold each (*J.* I, 92).

Understanding the request implied in the Buddha's words when he accepted the invitation, he looked out for a quiet spot near Sāvatthi where the Buddha and the monks might dwell, and his eye fell on the park of prince Jeta. He bought the park at great expense and erected therein

the famous Jetavanārāma (*J*. I, 92). He spent eighteen crores on the purchase of Jetavana and a like sum on the construction of the vihāra; another eighteen crores were spent in the festival of dedication. (Plate XLVIII.)

He fed one hundred monks daily in his house, in addition to meals provided for guests, people of the village, invalids, etc. Five hundred seats were always ready in his house for any guests who might come (*AA*. I, 385). According to the *Dhammapadaṭṭhakathā* he fed one thousand monks daily (I, 5).

He had a business village in Kāsi, and the superintendent of the village had orders to feed any monk who might come there (*Vin*. IV, 162).

Various incidents connected with Anāthapiṇḍika are to be found in the *Jātakas*. On one occasion his services were requisitioned to hold an inquiry on a nun who had become pregnant (*J*. I, 148). Once, when the Buddha went on tour from Jetavana, Anāthapiṇḍika was perturbed because there was no one left for him to worship; at the Buddha's suggestion, an offshoot from the bodhi tree at Gayā was planted at the entrance to Jetavana (*J*. IV, 229).

On *uposatha* days his whole household kept the fast; on all occasions they kept the five precepts (*pañcasīla*) inviolate (*J*. III, 257).

He went regularly to see the Buddha, twice a day; sometimes with many friends, and always taking with him gifts for the young novices (*DhpA*. III, 10; *J*. I, 95). Whenever he visited the Buddha, he was in the habit of relating to the Buddha various things which had come to his notice, and the Buddha would relate to him stories from the past containing similar incidents. Among the *Jātakas* so preached are: *Apaṇṇaka, Khadiraṅgāra, Rohiṇī, Vāruṇī, Puṇṇapāti, Kālakaṇṇi, Akataññū, Verī, Kusaṇāli, Siri, Bhadraghaṭa, Visayha, Hiri, Sirikālakaṇṇi* and *Sulasā*.

Although he visited the Buddha frequently, we are told, he never asked a question from the Buddha lest he should weary him. He did not wish the Buddha to feel obliged to preach to him in return for his munificence (*DhpA*. I, 3). But the Buddha of his own accord preached to him on various occasions; several such sermons are recorded in the *Aṅguttara Nikāya* and the *Saṃyutta Nikāya*: on the benefits the recipient of food obtains (*A*. II, 64), for example, and on the obligations that make up the pious householder's path of duty (*S*. V, 387); on the conditions of success that are hard to win; on the happiness which a householder should seek (*A*, II 66–9). Then again, on the five kinds of enjoyment which result from wealth rightly obtained (*A*. III, 45); on the five things which are very desirable but difficult to obtain (*A*. III, 47); on the five sinful acts that justify a man being called wicked (*A*. III, 204); on the inadvisability of being satisfied with providing requisites for monks without asking oneself if one also experiences the joy that is born of ease of mind (*A*. III, 206).

The Buddha preached the *Velāma Sutta* to encourage him when he had been reduced to poverty and felt disappointed that he could no longer provide luxuries for the Saṅgha (*A*. IV, 392).

On another occasion the Buddha tells Anāthapiṇḍika that the *sotāpanna* is a happy person because he is free from various fears: fear of being born in hell, among beasts, in the realm of the departed (*petas*) or in some other unhappy state; he is assured of reaching enlightenment (*A*. IV, 405; *S*. V, 387).

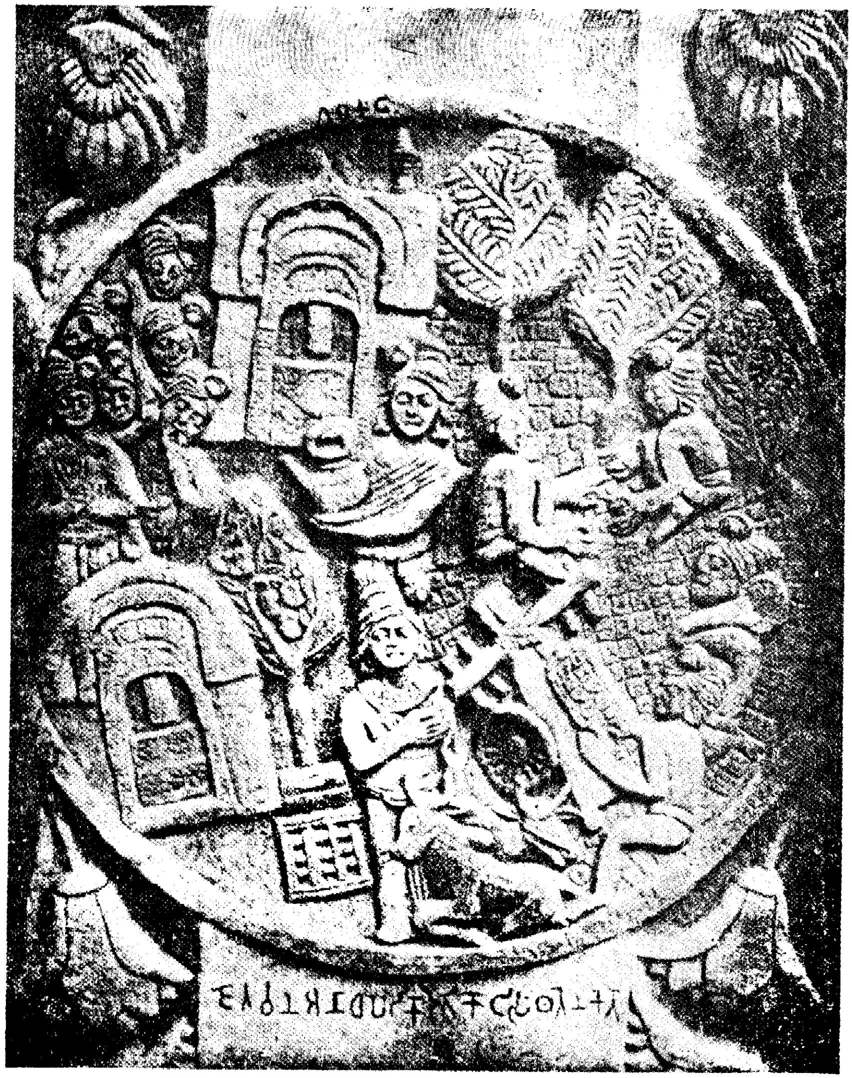
We also find him consulting the Buddha regarding the marriage of his daughter, Culla Subhaddā (*DhpA*. III, 466).

Anāthapiṇḍika was a keen debator as well. The *Aṅguttara Nikāya* records a visit he paid to the *paribbājakas*, and a lively debate ensues regarding their views and the views of the Buddha as expounded by Anāthapiṇḍika. The latter silences his opponents. When the incident is reported to the Buddha, he spoke in high praise of Anāthapiṇḍika and expressed his admiration of the way in which he handled the discussion (*A*. V, 185-9).

In recognition of the service he rendered to the cause of Buddhism in general, and of the construction of the Jetavanārāma in particular, the Buddha announced him to be the chief of alms-givers (*dāyakānam aggo*. *A*. I, 22).

A story is related in the *Manorathapūraṇī* of how he was attracted to that title. During the time of Padumuttara Buddha, Anāthapiṇḍika had been a householder at Haṃsavatī. One day he heard the Buddha speak of a lay-disciple of his as being the chief of alms-givers. The householder resolved to be so distinguished himself in some future life, and did many good deeds to that end. His wish was fulfilled in the present life (*AA*. I, 384).

Anāthapiṇḍika is identified as Śakra (Pali: Sakka) Śacīpati, the lord of devas, in the *Sarabhaṅga Jātaka* of the *Mahāvastu* (III, p. 375), but in the Pali version of the same *Jātaka*, Sakka, though mentioned, is not identified with any person of the present story.



ANÂTHAPIṆḌIKA, occupying the centre of the sculpture, is represented in the act of pouring out the water of donation. Servants, on the right, are paving the ground with golden coins, which are unloaded from a cart in the foreground of which the draught-bulls are unyoked. The inscription reads : Anâthapiṇḍika donates Jetavana, having purchased it by paving it with koṭis (of gold coins) : *Jetavana Anādhapeḍiko deti koṭisānthatena keṭā.*

Sculpture and inscription occur on pillar No. 15 of the S. E. quadrant of the stūpa of Bhārhut. See A. Cunningham, *The Stūpa of Bhārhut,* pp. 84–7, 133 and Plates XXVIII (fig. 3), LIII (No. 20) and LVII.

PLATE XLIX



ANGULIMALA

Wall-painting by Kosetsu Nosu, in the Mūlagandhakuṭi vihāra, Saranath, India

by courtesy of the Mahā Bodhi Society



ANOTATTA LAKE

Wall-painting in a cave at Aluvihāra, Matalē, Ceylon

photo by Ananda Bulathgama, Kandy

His father's name, according to the Pali tradition, was Sumana (*AA*. I, 384), but according to the *Mūlasarvāstivāda Vinayavastu*, he was called Datta (*GM*. III, iii, 133). His wife was Puññalakkhaṇā, the sister of the *seṭṭhi* of Rājagaha (*J*. II, 410). According to the Pali tradition he had one son called Kāla (*Dhp. A*, III, 189 f.) and three daughters, Mahā-Subhaddā, Culla-Subhaddā and Sumanā (*Dhp. A*, I, 151 p.) ; but according to the Sanskrit tradition, he had seven sons and two daughters, Sumāgadhā and Sumanā (*Moc*. vol. 3, 2486).

His son (or sons), in spite of the father's efforts, showed no piety until enticed to go to the vihāra and listen to the Buddha's preaching (*J*. II, 347 ; *A-na-pin-ti-hua-ch'i-tzu-ching : Taishō*, No. 140). According to the *Aṅguttarāgama* Sumāgadhā was a believer in the Nigaṇṭhas. When Anāthapiṇḍika explained matters to her, she became a follower of the Buddha. Her husband was Puṇḍravardhana, a son of a banker (*MOC*. Vol. 3, pp. 2485-6). Sumanā was very beautiful and served the Buddha always. A prince from Takṣaśilā, who failed to win her heart, took her by force. They had ten sons who, under the influence of their mother, renounced the world and became arhats (*Hsien-yü-ching : Moc*. Vol. 3, pp. 2485-6). According to the Pali tradition his daughters were most dutiful and helped their father in ministering to the Buddha and his disciples (*J*. II, 347).

Mention is also made of a daughter-in-law of Anāthapiṇḍika, Sujātā by name, daughter of Dhanañjaya and sister of Visākhā. She was very haughty and ill-treated the servants. She did not perform the duties of a wife. At the request of her father, the Buddha preached to her and reformed her (*J*. II, 347 ; *Moc*. Vol. 3, pp. 2485-6).

The *Bhadraghaṭa Jātaka* tells us of a nephew of Anāthapiṇḍika who squandered his inheritance of forty crores. His uncle then gave him first one thousand and a further five hundred with which to trade. This also he squandered. Anāthapiṇḍika then gave him two garments. On applying for further help, the man was taken by the neck and pushed out of doors. A little later he was found dead by a side wall (*J*. II, 431).

Anāthapiṇḍika had a slave girl named Puṇṇā. On one occasion, when the Buddha was starting on one of his tours from Jetavana, the king, Anāthapiṇḍika and other eminent patrons failed to stop him. Puṇṇā, however, succeeded ; and in recognition of this achievement Anāthapiṇḍika adopted her as his daughter (*MA*. II, 136).

He had many other servants. One of them, one day, forgot that it was full moon day and had gone to work ; but remembering later, he insisted on keeping the fast, and as a result died of exhaustion (*MA*. II, 391). Another bore the inauspicious name of Kālakaṇṇi (black-eared) ; he and the *seṭṭhi* had been playmates as children, and Kālakaṇṇi, having fallen on evil days, entered the banker's service. The latter's friends protested against his having a man with so unfortunate a name in his household, but he refused to listen to them. One day when Anāthapiṇḍika was away from home on business, burglars came to rob his house, but Kālakaṇṇi, with great presence of mind, drove them away (*J*. I, 364).

As a result of his selfless generosity, Anāthapiṇḍika was reduced to poverty. But he continued his gifts even when he had only bird-seed and sour gruel. The deity who dwelt over his gate appeared before him one night and warned him of his approaching penury ; it is said that every time the monks came to his house, the deity had to leave her abode over the gate and this was inconvenient to her and caused her to be jealous. Anāthapiṇḍika paid no attention to her warnings and asked her to leave the house. She left with her children, but could find no other lodging and sought counsel from various gods including Sakka. Sakka advised her to recover for Anāthapiṇḍika the eighteen crores that debtors owed him, another eighteen crores that lay in the bottom of the sea, and yet eighteen lying unclaimed. She did so and was readmitted (*DhpA*. III, 10 ff, ; *J*. I, 227 ff.).

Anāthapiṇḍika died before the Buddha. As he lay grievously ill he sent a special message to Sāriputta asking him to come. Sāriputta went with Ānanda and preached to him the *Anāthapiṇḍikovāda Sutta* (*M*. III, 258 ; *S*. V, 380-7). His pains left him as he concentrated his mind on the virtuous life he had lead and the many acts of piety he had done. Later he fed the monks with food from his own cooking-pot, but quite soon afterwards he died and was born in the Tusita heaven. That same night he visited the Buddha at Jetavana and uttered a song of praise of Jetavana and of Sāriputta who lived there, admonishing others to follow the Buddha's teaching (*M*. III, 258 ff.). In heaven he will live as long as Visākhā and Sakka (*DA*. III, 740).

He was sometimes referred to as Mahā-Anāthapiṇḍika to distinguish him from Cūḷa-Anāthapiṇḍika (*J*. I, 148).

U. K.

ANĀTHAPIṆḌIKA SUTTA (1), also called *Dussīlya*, occurs in the *Sotāpatti Saṃyutta* of the *Saṃyutta Nikāya* (V, 380 ff.). Summoned to the bedside of Anāthapiṇḍika who was seriously ill, Sāriputta speaks to him in words of consolation and courage. He has unwavering faith in the Buddha, the Dhamma and the Saṅgha. In him are the virtues dear to the noble ones (*ariyā*). He possesses the factors of the Noble Eightfold Path and also right knowledge (*sammāñāṇa*) and right release (*sammāvimutti*). On hearing this, Anāthapiṇḍika's pains were allayed and he served Sāriputta and Ānanda who had accompanied him, with a meal from his own cooking-pot. Later Ānanda reported the whole incident to the Buddha who praised Sāriputta for his wisdom.

C. W.

ANĀTHAPIṆḌIKA SUTTA (2). Appearing under the same name, this sutta (*S*. V, 385 ff.) also deals with the same theme. This time the admonisher of the sick treasurer is Ānanda. He says that the uneducated manyfolk have no faith in the Buddha, the Dhamma and the Saṅgha and are not virtuous. Hence they have terror, trembling and fear of death as to what may be hereafter. Anāthapiṇḍika declares that he has no fear whatever, for he has unwavering faith in the Buddha, the Dhamma and the Saṅgha, and has never violated a single one of the obligations binding on a householder (*gihisāmīcikāni sikkhāpadāni*).

C. W.

ANĀTHAPIṆḌIKA SUTTA (3) or the *Duvera Sutta* (*S*. V, 387 ff.). Anāthapiṇḍika pays a visit to the Buddha who teaches him the five kinds of guilty dread (*pañca-bhayāni verāni*), the four limbs of the stream-winner (*sotāpattiyaṅgāni*) and the 'ariyan method' (*ariyo ñāyo*). The possessor of these can, if he so desires, declare that he is free from the four planes of misery and is bound for enlightenment.

The fivefold guilty dread is that which one begets as a result of the five evils one has committed, viz., killing, theft, wrong indulgence in sensual pleasures, lying and taking intoxicants. The four limbs of the stream-winner are faith in the Buddha, the Dhamma and the Saṅgha and unbroken virtue. The 'aryan method' referred to is the conditionality of things (*paṭicca-samuppāda*).

C. W.

ANĀTHAPIṆḌIKOVĀDA SUTTA, addressed by Sāriputta to Anāthapiṇḍika (*M*. III, 258–63).

On an invitation by Anāthapiṇḍika, who was lying on his deathbed, overcome by a grievous illness, Sāriputta, in the company of Ānanda, visited him. Noticing that the great benefactor was on the point of death and already sinking, Sāriputta exhorted him not to grasp mundane things or various forms of consciousness (*viññāṇa*) such as those springing up from the variety of bases, e.g., eye, ear, etc., those that are dependent on impact, on feeling, on the elements, on the aggregates, and also the consciousness belonging to the higher states of mental absorption (*jhāna*), not to have any longing for the present (*idhaloka*) nor for the future (*paraloka*).

The commentary says that Sāriputta exhorted him in this manner, because one who grasps these mundane things finds it difficult to overcome the pain which overwhelms one at the moment of death (*MA*. V, 78).

The exhortation seems to be very important in that it serves a double purpose, if one is able to train oneself accordingly, viz., pacifying the physical pains as well as putting an end to rebirth by the elimination of grasping (*upādāna*).

It is said that at the end of the sermon Anāthapiṇḍika wept aloud, saying that although he had been associated with the Buddha and the community of monks for quite a long time, yet he had never heard a sermon of this nature. Ānanda's reply to this, that such sermons were not vouchsafed to the white-robed laity, is very interesting, because sometimes it is quoted, wrongly, as evidence of an esoteric doctrine in Buddhism. This should not be taken to point to any esoteric element in the imparting of the teaching, for many passages could be quoted (*D*. I, 110; *S*. IV, 314–16) to show that the teaching was open to all who wanted to hear it. What is implied by this statement is that the Buddha employed the graduated method of exposition or instruction (*ānupubbīkathā*: *D*. I, 110; *M*. I, 379). A sermon of this nature was considered by the Buddha as not appropriate for householders who are much engrossed in worldly things (*MA*. V, 79–80), and whose mental development is not as a rule sufficiently advanced for them to appreciate it.

Anāthapiṇḍika then makes a request that such sermons should also be preached to laymen because there are young men of good family whose eyes are but slightly dimmed.

Soon after his death Anāthapiṇḍika was born as a deva in which form he came to Jetavana and paid homage to the Buddha and extolled the virtues of Sāriputta.

D. J. K.

ANATICĀRĪ SUTTA occurs in the *Mātugāma Saṃyutta* of the *Saṃyutta Nikāya* (IV, 244). Anaticārī occurs as the fourth in a list of five qualities which enable a woman, after passing away from this world, to be reborn in heaven. *Anaticārī* means, not being an adulteress. The four other qualities mentioned in the sutta are that she is faithful, modest, scrupulous and rich in wisdom.

W. G. W.

ANĀTMAN. See ANATTĀ

ANATTĀ [1], the last of the 'three characteristics' (*ti-lakkhaṇa*, q.v.) or the general characteristics (*sāmañña-lakkhaṇa*) of the universe and everything in it. Like the teaching of the Four Noble Truths, it is the teaching peculiar to Buddhas (*buddhānaṃ sāmukkaṃsikā dhamma-desanā : M.* I, 380).

Etymologically, *anattā* consists of the negative prefix *an* plus *attā* (cp. Vedic Sanskrit *ātman*). There are two Pali forms of the word, namely, *attā* (instr. *attanā*) and *atta* (instr. *attena*). Neither form seems to be used in the plural in the *Tipiṭaka*.

In the texts and the commentaries the words *attā* and *atta* are used in several senses : (1) chiefly meaning 'one-self' or 'one's own', e.g., *attahitāya paṭipanno no parahitāya* (acting in one's own interest, not in the interests of others) or *attanā va kataṃ sādhu* (what is done by one's own self is good) ; (2) meaning 'one's own person', the personality, including both body and mind, e.g., in *attabhāva* (life), *attapaṭilābha* (birth in some form of life) ; (3) self, as a subtle metaphysical entity, 'soul', e.g., *atthi me attā* (do I have a 'soul' ?), *suññam idaṃ attena vā attaniyena vā* (this is void of a 'self' or anything to do with a 'self') etc. It is with the third meaning that we are here concerned, the entity that is conceived and sought and made the subject of a certain class of views called in early Buddhist texts *attadiṭṭhi*, *attānudiṭṭhi* (self-views or heresy of self) and *attagāha* (misconception regarding self).

In most systems of religion or philosophy the question of the nature of man and his destiny centres largely in the doctrine of the soul, which has been variously defined. Some call it the principle of thought and action in man or that which thinks, wills and feels, knows and sees and, also, that which appropriates and owns. It is that which both acts and initiates action. Generally speaking, it is conceived as a perdurable entity, the permanent unchanging factor within the concrete personality, which somehow unites and maintains its successive activities. It is, also, the subject of conscious spiritual experience. It has, in addition strong religious associations and various further implications, such as being independent of the body, immaterial and eternal.

What has been said above regading systems of philosophy holds true about the history of thought in India also. The Sanskrit word *ātman*, of which *attā* is the Pali counterpart, is found in the earliest Vedic hymns, though its derivation and meaning are uncertain. It is sometimes held to have meant 'breath', but breath in the sense of 'life', or what might be called 'self' or 'soul' in modern usage. Thus, the sun is called the *ātman* of all that moves or stands still and the *soma* drink is said to be the *ātman* of the sacrifice. This *ātman* was something that could leave the body and return, and, in that connection *manas* was used as a synonym (e.g., *Ṛg Veda*, V, 58). Such conceptions, coming down from the earliest times, were continued in later systems such as those found in the Upaniṣads.

Very briefly stated, the old Indian religion was a kind of pantheism with Brahman (eternal, absolute, etc.) as the first cause of the universe. The manifestation of Brahman was sometimes personified and called Brahmā (God or the Great Self). Every human being had in him a part of Brahman, called *ātman* or the 'little self'. Brahman and *ātman* were one, and of the same 'substance'. Salvation consisted in the little *ātman* entering into unity with Brahman. The *ātman* was an eternal 'substance', exempt from the vicissitudes of change and incapable of entering into combination with anything else except itself.

In process of time, however, various theories grew up regarding the *ātman*. Many of these are to be found in the *Brahmajāla Sutta* of the *Dīgha Nikāya* (*D.* I, 44 ff.) which is assumed to contain

1 The Sanskrit equivalent of Pali ***anatta*** is ***anātman*** but this word is not of frequent occurrence in Buddhist Sanskrit texts. Instead we find the term ***nairātmya*** used, which is an abstract noun derived from ***nirātman***. Pali has a form ***niratta***, corresponding to Sanskrit ***nirasta*** (from ***nirasyati***) The ***Mahāniddesa*** however, interprets this to mean ***nir-ātman***.

the whole of what is possible to assert concerning the self (*attā*) and the universe, treated from every point of view —positively, negatively and both. Thus, some doctrines set forth that the self and the universe are eternal (*sassata-vāda*). Some hold that the self and the universe are in some respects eternal and in some, not. Some teachers wriggle like eels, and refuse to give a clear answer. Some assert that the self and the universe have arisen without a cause (*adhicca-samuppanna*). These are theories concerned mainly with the origin of the self.

There are others dealing with its future destiny. Some hold that the soul exists as a conscious entity after death, others that it exists but is unconscious. Then, there are those who say that the individual ceases to exist after death and is annihilated (*uccheda-vāda*). This annihilation is further elaborated by stating that it may take place (1) with the death of the body, (2) with the death of the divine *ātman* in the world of sense (*kāma-loka*), (3) in the world of form (*rūpa-loka*) or (4) in one of the stages of the formless world (*arūpa-loka*).[2] Whether all these doctrines were in actual existence or whether any of them were only possibilities added to make the 'net' complete is not certain. Some of them can be identified with the actual teaching of certain schools of philosophy, but not all.

In the history of Indian philosophic development, it is in the Upaniṣads that we find formulated a doctrine of the self which has remained fundamental in Indian thought and it is this, more than anything else, which needs investigation when dealing with the Buddhist teachings on the 'self'. The Upaniṣads contain many descriptions of the *ātman* apart from those already quoted above from the Pali *Brahmajāla Sutta*. It is always assumed that there does exist a self (*ātman*) in one's personality and the problem—where there is a problem—is to locate it. It is also assumed (e.g., in *Chānd. Up.* viii, 7, 1) that this *ātman* is free from death (*vimṛtyuḥ*), free from sorrow (*viśokaḥ*) and has real thoughts (*satyasaṃkalpaḥ*). Sometimes the *ātman* is identified with the physical personality, as seen reflected in a vessel of water. Elsewhere, the *ātman* is identified with the self in the dream-state, or in the state of deep sleep (e.g., *Bṛhad. Up.* iv, 3, 9: ibid. ii, 1, 16 f.), After death, the soul has form because it appears in its own form and is without defect or disease. The soul, being conscious, can if it so desires be conscious of enjoyment with women, chariots or relations (*Chānd. Up.* viii, 12, 3). Then, there is, for instance, the conception of the self as something almost physical, the size of a thumb, which abides in the heart. There are a hundred and one channels radiating from the heart through any of which the *ātman* may leave the body in sleep. From one aperture at the top of the head it may pass on to immortality (*Bṛhad. Up.* iv, 3, 13).

Some *Upaniṣads* hold (e.g., *Kaṭha Up.* ii. 3, 17) that the soul can be separated from the body like the sword from its scabbard, or the fibre from the stalk of grass. Thus, the soul can travel at will away from the body, especially in sleep. Some theories state that the *ātman* cannot be identified with any aspects of the personality, physical or psychological, and then proceed to the metaphysical assumption that the *ātman* is an unobservable entity, a 'pure ego' within the personality with all its aspects and, like the air, rises up from the body and reaches the highest light and appears in its own form (ibid. viii, 11, 3).

In the *Bṛhadāraṇyaka Upaniṣad* is the famous *neti neti* (not this, not this) doctrine atttributed to Yājñavalkya who speaks of the unknowableness of the *ātman* by any process of reasoning. The *ātman* cannot, according to him, be apprehended by any of the standard ways of knowing (*Bṛhad. Up.* ii, 4, 14). The thought implied here is that the supreme *ātman* (*Brahman*) is unknowable, because he is the all-comprehending unity, whereas all knowledge presupposes a duality of subject and object. The individual *ātman* is also unknowable, because in all knowledge he is the knowing subject and consequently can never be the object. But there were other thinkers in the time of the *Upaniṣads* who believed that the *ātman* could be known by all the usual ways of knowing, that it could be empirically perceived, be heard or heard of, and likewise metaphysically conceived of and rationally understood by thinking (e.g., *Chānd. Up.* viii, 8, 1 ; iii, 13, 8 ; vi, 1, 3 ; vi, 16, 3). Many centuries later, even Śaṅkara accepts in his comment (on *Bṛhad. Up.* iv, 5, 6) that the *ātman* can be known through argument and reasoning (*tarkinopapattya*). The middle and late *Upaniṣads*, however, seem to agree with Yājñavalkya. The *ātman* has to be seen, directly

[2] In other texts, various other views are mentioned, e.g., that the soul has form and is minute ; has form and is boundless ; is formless and minute ; is formless and boundless ; the soul is feeling ; has feelings ; is non-sentient ; is not non-sentient. Also, the body is the *attā* (like a flame and its colour) ; the body exists together with or because of *attā* (like the shadow and the tree) ; in the body there is the *attā* (like a jewel in a box) ; because of *attā* a body materialises (like scent emanating because of a flower).

seen, but not by means of perception, with the eye, for instance (e.g., *Kaṭha Up.* ii, 3, 12). It cannot be attained by means of scriptural instructions (ibid. i, 2, 23). It is not to be reasoned about (*Maitri Up.* vi, 17), because it is inconceivable, being subtler than the subtle, and it cannot be apprehended by the intellect (*Kaṭha Up.* i, 2, 23; *Muṇḍaka Up.* iii, 2,3). The *ātman*, which is hidden within all things and does not shine forth, is seen by the subtle, awakened intuition, by the purification of knowledge and not by any of the sense-organs (*Kaṭha Up.* i, 3, 12; *Muṇḍ. Up.* iii. 1, 8).

Sometimes, the *ātman* is spoken of in spatial terms, but only metaphorically, since to speak of the size of the soul would be meaningless. It can be expressed only in contradictory terms: 'more minute than the minute, greater than the great' (e.g., *Chānd. Up.* vi, 3, 143). "That which is the most minute, this universe has it as its *ātman*. That is the real. That is the *ātman*. That thou art—*tat tvam asi*" (ibid. vi, 8, 6).

Apart from the teachers of the *Vedas*, the *Brāhmaṇas* and the *Upaniṣads*, there were in India also other thinkers who had their own views on the *ātman* or self, some of them contemporaries of the Buddha himself. Most important among them were the Jainas and the Ājīvakas. For the Jainas, the soul (*jīva*), which is identified with life, is finite and has variable though definite size and weight. It is not only human beings that have souls but also everything else in the universe. When Mahāvīra, one of the founders of Jainism, was asked whether the body was identical with the soul or different from it, he is said (*Bhagavati Sūtra*, xiii, 7, 495) to have replied that the body is identical with the soul as well as different from it, probably meaning hereby that the soul is identical with the body from one point of view and different from it from another point of view. The soul was also considered by the Jainas to be intrinsically omniscient but cluttered up by the material particles of karma. When the influx of karmic particles is at an end by the complete exhaustion of past karma, the soul shines forth with its natural vision and intrinsic lustre. Some of the Ājīvakas seem to have held the view that the soul was octagonal or globular and five hundred yojanas in extent. It was also blue in colour (A. L. Basham, *History and Doctrine of the Ājīvikas*, London 1951, p. 270).

The Sāṅkhyas taught the existence of a plurality of souls on the one hand and of a unique, eternal, pervasive, substantial matter on the other.

How many of these doctrines were extant in the time of the Buddha and were, in fact, known to him, cannot be said with any definiteness. The Buddha makes no claim to omniscience but he does, by implication at least, claim to have had a total vision of reality (*yathābhūta*). There is no statement attributed to the Buddha in which he makes mention of Brahman (neuter) as the one reality or of any identity of this with the *ātman*. The Brahmā that is found so often mentioned in the *Sutta Piṭaka* is a personal god, ruling over a particular region of the universe, and born and reborn as inevitably as any other being. And this Brahmā is never brought into relation with the Buddhist theory of the 'self'.

But, whatever be the theories enunciated by various thinkers regarding the 'self' before the Buddha's day, during his life-time and thereafter, it would seem correct to say that the Buddhist teaching of *anattā* or non-self contradicts them all in an all-embracing sweep. The Buddha made no concessions at all to the doctrine of 'self'. He denied the view that there is in man an *ātman* or a self that is permanent and unchanging, possessed of bliss and autonomous. He denied equally emphatically that at death man is utterly destroyed. He denied that man *is* divine, but he said that man should and could *become* divine, by good thoughts, good words and good deeds. Man, in Buddhism, is a concrete, living, striving creature and his personality is something that changes, evolves and grows, a composite, existent and changing. It is the concrete man, not the transcendental self that ultimately achieves perfection by constant effort and creative will.

The Buddhist argument against the doctrine of *ātman* is twofold. In the first place the Buddha takes various aspects of the personality and contends that none of them can be identified with the *ātman*, since they do not have the charateristics of the *ātman*. Thus, the question is asked (e.g., in *M.* 232 ff.): Is the body (the physical personality) permanent or impermanent? The answer is: It is impermanent. Is what is impermanent sorrowful or happy? Sorrowful. Of what is impermanent, sorrowful and liable to change, is it proper to regard it as 'This is mine, this I am, this is my soul'? It is not.

The canonical commentary, the *Paṭisambhidāmagga* (I, 37) adds that *rūpa* etc. is not self in the sense that it has no core (*sāra*).

The same argument is repeated for the other aspects of the personality such as feeling (*vedanā*), perception (*saññā*), dispositions or tendencies (*saṅkhāra*) and consciousness (*viññāṇa*).

A similar procedure is attributed to Prajāpati in the *Chāndogya Upaniṣad* (viii, 7-12) but there is a very great difference in the attitudes of the two questioners. Prajāpati assumes the existence of an *ātman* and, when he fails to identify it with any of the aspects of the personality, continues to assume that it must exist within it, somewhere, somehow, in spite of its failure to show up in a purely empirical investigation. The Buddha, on the other hand, accepts the definition of the *ātman*, without assuming its existence or non-existence, and when the empirical investigation fails to reveal any such *ātman*, he concludes that no such *ātman* exists because there is no evidence for its existence.

The second argument of the Buddha is that belief in a permanent self would negate the usefulness of the moral life. More of this later. In the first discourse, the *Dhammacakkappavattana Sutta*, given after his enlightenment, the Buddha set out the Four Noble Truths. In the second, the *Anattalakkhaṇa*, he stated the characteristics of his doctrine of the not-self (*anattā*). Here he begins by emphasising that if there were a self it should be autonomous, but no such thing is to be found. Matter (*rūpa*) is not the self. Were matter self, then the body would not be subject to affliction, one should be able to say to it 'let my body be thus, let my body be not thus'. But, this is not possible; the body is shifting and ever in change and, therefore, ever accompanied by misery and affliction. Accordingly, it cannot be the self. The same is repeated for the other aspects of the personality. The conclusion is, therefore, reached that all these things, whether past, future or presently arisen, in oneself or external, gross or subtle, inferior or superior, far or near, are all to be viewed thus: 'This is not mine, this is not what I am, this is not my self'. Then it is added, when a man realises that all these things are not the self, he turns away from them and by the extinction of desire he attains release. Here we find for the first time indication of the Buddha's purpose in enunciating his doctrine. All misery, in his view, arises from the delusion of self which causes man to strive to profit himself and to injure others. The most effective therapeutic against the folly of seeking to gratify longings is the realisation that there is no truth in the doctrine of a permanent self.

The *Mahānidāna Sutta* of the *Dīgha Nikāya* puts the argument in a different way (*D.* II, 66 ff.). Here, three hypotheses are selected for investigation. The first is that the self is feeling (*vedanā*). It is argued that feelings are threefold: pleasant, painful and neutral. They are impermanent, they are products and certain to pass away. If, when a pleasant feeling exists, the conclusion is drawn 'this is my self' then, when a painful feeling supersedes it, one must conclude 'my self has passed away'. To call, therefore, feeling the self is to regard self as impermanent, blended of happiness and pain and liable to begin and end. The next hypothesis is that the self is neither feeling nor is insentient, i.e., the soul and the body are identical. This would mean that where there is no feeling it is impossible to say 'I am', for a self without self-reference has no meaning. Thirdly, the self is regarded as not identical with feeling, but as possessing feeling. If so, were feeling of every kind to cease absolutely, then there being no feeling whatever, no one could say 'I myself am'.

There are many such variations in the presentation of the doctrine. Thus, what is conditioned by not-self cannot be self. Matter (*rūpa* etc.) is not self. The cause and condition for the arising of matter (etc.) are not self, so, it is asked, how could matter (etc.) which is brought into being by what is not self, be self (*S.* III, 24). Or, again, 'Here someone's view is this: this is self, this is the world. After death I shall be permanent, everlasting .... Then he hears the true doctrine .... for the exhaustion of craving, for cessation, for extinction (*Nibbāna*). Then he thinks: So, I shall be annihilated! So, I shall be lost! So, I shall be no more! Then he sorrows and laments. That is how there is anguish about what is non-existent in oneself (*M.* I, 133 ff.).

Some shrink back in that way from the truth, but some go too far the other way. Being ashamed and disgusted with being (*bhava*) they relish the idea of non-being (*vibhava*), saying: When this self is annihilated on the dissolution of the body after death, that is peace, that is the supreme goal, that is reality. But 'one who has eyes sees how what is (*bhūta*) has come to be, and by so doing practises the way to dispassion for it' (*It.* pp. 43–4).

In certain discourses the doctrine is very succinctly stated, thus, "The eye (ear, nose, tongue, body and mind and their six external objects) is impermanent; what is impermanent is fraught with sorrow; what is fraught with sorrow is not self" or, "All is not self. And, what is the all that is not self? The eye is not self, etc. ..." (*S.* IV, 28); or, again, "All things (*dhammā*) are not-self", (*Dhammapada*, v. 279). It is worth noting that whereas in the case of the two characteristics *anicca* (impermanence) and *dukkha* (affliction) it is the *saṅkhārā* (all *component* things) that are so described. in the case of the third characteristic

anattā (not-self) all *dhammā*, i.e., everything, without exception, is so described. This is because even Nibbāna, which being *asaṅkhata* (uncompounded) is not a *saṅkhāra*, is also without self.

In all the statements attributed to the Buddha regarding the doctrine of not-self there is complete consistency. When, for instance, he is asked who, in the absence of a self, is it that has feeling or other sensations, his answer is that there is no one who feels, but there is feeling, which is a totally different proposition. Similarly, it is not correct to ask who becomes old, who dies and who is reborn. There is old age, there is death and rebirth (*S.* II, 62). Indeed, if any assertion can be made about a self, it would be more correct to call the body the self because, whereas the body may endure as long as a hundred years, the mind in all its forms is in constant flux, like an ape in a forest which seizes one branch only to let it go and grasp another (ibid. II, 94 f.).

The doctrine of not-self is a necessary corollary to the teaching of *anicca* (impermanence). Since all things are impermanent, they are fraught with sorrow, and, since bliss is the characteristic of the self, they are without self. Thus, there is no self in things. This is one interpretation of the 'three characteristics' (*ti-lakkhaṇa*). Another is that all things being impermanent, they are fraught with suffering because they are without self, in as much as they are not autonomous. Existence is nothing but existence depending on a series of conditions; hence their existence is a conditional one and there is nothing in the universe that is permanent, i.e., independent of conditions. All things, matter and mind (*nāma-rūpa*), have no abiding self-reality. What appears to be real is a temporary existence, an instant in a conditional sequence, the effect of two or more conditions combined.

This is rather dramatically expressed in a conversation between Māra, the Evil One, and the nun Vajirā. By whom is the person (*satta*) produced, asks Māra. Who is the creator of the person? Where is the person who comes into being? Where is the person who disappears?

Vajirā points out to him that there is no such thing as a person but merely a collection of changing aggregates (*khandha*), and she illustrates her meaning by the simile of the chariot which is merely the name for a collection of various parts (*S.* I, 134 f.). In the *Milindapañha*, the illustration is elaborated in great detail and it is pointed out that when a person is indicated by giving him a name, it does not denote a soul but is merely an appellation for the five aggreates which constitute the empirical individual (*Miln.* pp. 25 ff.).

The Buddhist conception of the individual, the person, is a quite definite theory, expressed in different ways, but all of them essentially the same. The individual consists of *nāma* and *rūpa*, 'name' and 'form', mind and matter, or mind and body. More usually, he is said to consist of five *khandhas* (groups, masses, aggregates), given as *rūpa* (the physical body), *vedanā* (feelings, sensations), *saññā* (perceptions), *saṅkhāra* (variously translated as tendencies, dispositions, character-complexes) and *viññāṇa* (cognition, consciousness, intellect). Body corresponds to *rūpa* and the four other *khandhas* to *nāma*, mind. Elsewhere, e.g., in the *Sammādiṭṭhi Sutta*, *nāma* is said to consist of feeling, perception, volition (*cetanā*), contact (*phassa*) and attention (*manasikāra*), while *rūpa* is defined as being made up of the four great elements (*mahābhūta*) earth, water, wind and fire, which are common both to the world and to the individual (*M.* I, 53 f.). But the distinction between the elements in the world and those that are part of the complex which constitutes the individual, is clearly defined in the texts (e.g., *M.* III, 239 f.). The latter are described as being *upādinna*, appropriated, taken up, assimilated by the consciousness (*viññāṇa*) in order to continue the existence to which it is bound by its earlier activities (see also *A.* I, 176; *D.* II, 63).

These conceptions are elsewhere found further expanded. Just as the human being was analysed into its component parts, so was the external world with which he entered into relationship. This relationship is one of cognition (*viññāṇa*) and, in discussing how this cognition is established, mention is made of cognitive faculties (*indriya*) and their objects. These faculties and their objects are called *āyatana*. The term means simply 'place' or 'sphere' or 'entrance' and is used to include both sense and sense-object, the meeting of which two is necessary for cognition. These three factors that together comprise cognition, i.e., the sense-faculty, the sense-object and the resultant consciousness, are classified under the name *dhātu*. The human personality, including, the external world with which it enters into relationship, is thus divided into *khandha*, *āyatana* and *dhātu*. The generic name for all three of them is *dhamma* which, in this context, is translated as 'element of existence'. Hence, the significance of the formula, already referred to: *sabbe dhammā anattā*: All existence is not-self (without self).

The universe is made up of *saṅkhāras* or component things and since these are *anicca* or impermanent, they are regarded as being in a state of ceaseless movement. And, since they have nothing

perdurable or stable in them, they are in a condition not of static being, but of perpetual becoming (*bhava*). The phenomenal world is, therefore, a world of continuous flux or flow (*santāna*), a congeries of ever-changing elements in a process of ceaseless movement. All things, without exception, are nothing but strings or chains of momentary events, instantaneous 'bits' of existence. In the Buddhist view not only are eternal entities such as God, Soul, Matter, denied reality, but even the simple stability of empirical objects is regarded as something constituted by our imagination. The empirical thing is a thing constructed by the synthesis of our productive imagination, on the basis of sensation. It is nothing but an imagined mental computation.

How, then, is the illusion produced of a stable, material world and of the perdurable personalities living in it? It is in order to explain this that the Buddha taught the doctrine of *paṭicca-samuppāda* (dependent origination or conditional causation). According to this doctrine, all things that exist in time as well as in space are subject to definite laws, the laws of causation. There is nothing haphazard or pre-determined. Every element (*dhamma*), though appearing only for a single instant (*khaṇa*) is a 'dependently-originating element', i.e., it depends for its origin on what had gone before it. Thus, existence becomes 'dependent existence' and is expressed by the formula: if there is this, there comes to be that; in the absence of this, that too is absent (*asmiṃ sati, idaṃ hoti, asmiṃ na sati, idaṃ na hoti*). The relationship is one of 'consecution' rather than of causation. There is no destruction of one thing and no creation of another, no influx of one substance into the other. There is only a constant, uninterrupted, infinitely graduated change.

Accordingly, the personality, in which other systems of thought imagine the presence of a permanent spiritual principle, a self or soul (*attā*), is, from the point of view of the Buddha, only a bundle of elements or forces (*saṅkhāra*) and a stream or a series of successive states (*santāna*) originating and existing in dependence on other, previous states. Everything is a succession, there is nothing substantial or permanent. The human individual does not remain the same for two consecutive moments. The 'spiritual' part (*nāma*) of the human being and its physical 'frame' (*rūpa*) are linked together by causal laws. The individual is entirely phenomenal, governed by the laws of life, without any extra-phenomenal self or soul within him. Thus, in place of the Upaniṣad teaching, "Let no man try to find what speech is, let him know the speaker; let him not try to find what the seen-thing is, let him know the one-who-sees; not what the doing is, but the doer, etc." the Buddha says, "There is no doer, only doing; no seer, only a seeing, etc." The *ātmavādin* (believer in the soul-doctrine) would say that when a patch of colour is cognised by someone his soul is the agent, the sense of vision is the instrument and its procedure would consist in light travelling from the eye to the object, seizing its form and coming back in order to deliver its impression to the soul. The Buddha would repudiate the whole of this construction as mere imagery. There are the senses, he would say, and there are the sensibilia or objects of sense, then there is a functional interdependence or relationship between them. There are sensations and conceptions and there is a co-ordination between them.

The absence in the human being of a soul, an unchanging, undying essence, does not mean that the Buddha taught the annihilation of body and mind at death. For, besides all the doctrines mentioned earlier, he also taught the doctrine of *kamma*, the doctrine of the transmitted force of the act, both physical and mental. The living being is a *khandha*-complex, ever changing, but ever determined by its antecedent actions. The long-drawn-out line of life is but a fluctuating curve of inner experience. A man is a compound of body and its organs of sense, of feelings and perceptions, by which he is in constant contact with the external world, of dispositions, aptitudes and abilities, and summing them all up, of thought, covering the whole group of mental activities. When he began this present life he brought as his inheritance the *kamma* of his many previous lives. During the course of his existence in this world he is always accumulating fresh *kamma*, through his actions, his thoughts and desires, his affections and passions, and these affect every moment of his life, constantly changing its character. At death, when the corporeal bond, which held him together, falls away, he undergoes only a relatively deeper change. The unseen potencies of his *kamma* beget a new person. His new body, determined by his *kamma*, becomes one fitted to that sphere[3] in which he is born. When a new life is thus produced its component elements are present from its very inception although in an undeveloped

[3] For a discussion on this see Mrs. Rhys Davids, *Buddhist Psychology*, 2nd edition, 244 f.

condition. The first moment of the new life is called *viññāṇa*; in the formula of the *paṭicca-samuppāda* its antecedents are the *saṅkhārā*, the pre-natal forces, which contain latent in them the *anusaya*, the resultant of all the impressions made in that particular flux of elements (*santāna*), conventionally called an individual, in the whole course of its repeated births and deaths, its faring through life (*saṃsāra*). The new person, psychologically, if not physically, is continuous with the deceased and suffers or enjoys what his 'predecessor' had prepared for him by his behaviour. The elements that constitute the empirical individual are constantly changing but they will never totally disappear till the conditions and causes that hold them together and impel them to rebirth, the craving (*taṇhā*) and the grasping (*upādāna*) and the desire for separate existence, are finally extinguished.

The teaching that *viññāṇa* (consciousness) forms the connecting link between one life and the next has had various interpretations, though it is clear that there is no indication at all of an autonomous consciousness persisting unchanged, but only of a continuity of consciousness.

The Buddha was once asked (*S.* III, 103): If there is no permanent self, then who is affected by the acts which the 'not-self' has performed? The Buddha reproves the questioner saying: 'Shall one who is under the dominion of desire, think to go beyond the mind of the Master?' meaning thereby, perhaps, that the question is wrongly put because there is an assumption in it of a permanent self.

The *Mahātaṇhāsaṅkhaya Sutta* (*M.* I, 256 ff.) relates the story of a monk, Sāti, who went about saying that, according to the Buddha's doctrine, one's consciousness runs on and on and continues without break of identity (*anañña*). It is said (*MA.* I, 477) that Sāti's view was due to his having heard various characters in the Jātakas identified with the Buddha. Sāti's colleagues tried to point out his error and when they failed they brought him before the Buddha who explained to him, that, according to his teaching, consciousness arises only by causation and that, without assignable conditions, consciousness does not come about.

The *Mahānidāna Sutta* contains the assertion that there is a 'descent' of the consciousness into the womb of the mother preparatory to rebirth (*D.* II, 63 f.). Commentators have differed in regard to the question whether, in addition to the continuity of consciousness between the old and the new lives, there is also some sort of corporeal accompaniment, some kind of subtle matter, for instance. Buddhaghosa denies that the consciousness is accompanied by any physical form and that it is in process of constant change. The 'descent' is only an expression to denote the simultaneity of death and rebirth.

The continuity of consciousness is also the theme of the amusing tale of Godhika (*S.* I, 120 f.). He made various attempts to win arahantship but disease prevented him from maintaining his state of trance long enough. In the end he decided to commit suicide and cut his throat. But, before he died, he put forth a final effort and won Nibbāna. Māra, the Evil One, not being fully aware of what had happened, and seeing only the suicide, assumed the form of a cloud of smoke and went about searching for the 'rebirth-consciousness' of the sage. When he failed to find it he reported this to the Buddha who explained that his search was in vain because Godhika had gone beyond Māra's sphere. The question is: Does the story mean that the rebirth-consciousness is something visible or is the conception of 'visibility' purely metaphorical? It also asserts the doctrine of the moral responsibility of the individual for his actions, for it is not only his continuity that is stressed but also his identity. This idea is emphasised with a wealth of illustration. To give only two—the milk turns into curds, the curds into butter and butter into ghee. The thief of a mango cannot escape punishment because the mango he stole was not the mango the owner planted. The *Milindapañha* (pp. 40 f.) explicitly raises the question: Is the infant the same as the man? Is the mother of the child the same as the mother of the man? and so on. Each succeeding state is neither the same as the one that precedes, nor yet another. The being that is born into a new life is likewise neither the same nor different from his 'predecessor'. One comes into being and another passes away and the rebirth is, as it were, simultaneous.

The statement has been sometimes made that although the Buddha has denied self as belonging to visible form (*rūpa*) or to mind (*nāma*) he has not said that there is no self at all, anywhere, of any kind at all. It is objected that to infer the absence of self altogether from the denial of self in either body or mind, is unjustified, because to do so would be to assume that the self, if it is to be found at all, must be entirely comprised under and within body and mind. "If I pull my typewriter to pieces", so runs the argument, "I shall find in it no typist; would it be correct, therefore, to say that there is no typist at all?"

The argument is evidently due to a confusion of thought. In Buddhism it is not only the typewriter that has been analysed; the typist has been analysed as well, and both man and machine have been discovered to be 'bundles' of *khandhas*, the typewriter having only *rūpa* (matter) in it while the typist has *nāma* (mind) as well. From the point of view of Buddhism, typist and machine agree in this, that they are both *anattā*, without self of any kind. If it is suggested, however, that there is an *attā*, outside and apart from body and mind, which uses body and mind for its expression and manifestation, in the same way as a typist uses a typewriter, it must be asserted that such a supposition finds no support in any of the records of the Buddha. It has already been stated that the Buddha never recognised the presence of an *attā* or any nature or description either in the universe or out of it. If it be true to say that the Buddha has nowhere explicitly stated, in so many words, that the 'being' (*satta*) is composed only of the *khandhas*, it would be a hundred times truer to say that nowhere has he said of 'being' that it comprises anything else at all, of any description whatsoever, apart from the five *khandhas*. Numerous passages can be quoted from the *Piṭakas* which show beyond all possible doubt that, in Buddhist ontology, when 'being' (*satta*) is resolved into the five *khandhas*, there is no residuum whatever left. It is clearly stated in one passage (e.g., *S.* III, 46 f.) that "all samaṇas and brāhmaṇas, who talk about the soul which is variously described by them, talk about it in reference to the five khandhas or one or other of them." Buddhaghosa says (*Vism.* xiv, § 218) that the five khandhas were selected for this very purpose for examination to show that there was no residual self. So does Vasubandhu in the *Abhidharmakośa* (chap. ix) where it is stated that *anātman* is synonymous with *skandha*, *āyatana* and *dhātu*.

In any event, it cannot be maintained that the Buddha was incapable of making a categorical statement on a self if it did really exist, and it would certainly be conceded that if the Buddha had the least lurking belief in a self of any sort, he would not have hidden it from his own, only son. And, yet, this is what he taught Rāhula, "Now Rāhula, when a monk by perfect wisdom realises with regard to the elements (which comprise the human being) 'this is not mine, this is not I, this is not my *attā*', then does he cut himself off from craving, loosen bonds and by overcoming the vain conceit (of *attā*) make an end of suffering." As the commentator Kumāralābha asks in desperation: "If there was an *attā*, what on earth was there to prevent the Buddha from saying so?"

In the *Vinaya Mahāvagga* there is a story of thirty young 'bloods' (elsewhere called the Bhaddavaggiyas) who went on a picnic with their wives. One of them who had no wife had brought a courtesan and when they were not noticing her she made off with their belongings. While seeking her, they came across the Buddha and asked if he had seen a woman. The Buddha replied, "Come now, which would be better for you, that you seek the woman or seek yourself (*attānaṃ gaveseyyatha*)?" The word *attānam* has been interpreted (e.g., by Mrs. Rhys Davids, *Manual of Buddhism*, p. 147) as meaning 'the self, the God within you', thus giving to it an import which has deeply coloured the whole of the subsequent argument. The use of the singular accusative is quite in accordance with Pali idiom and there is no need to see here any more than the reflexive sense 'each one seeking himself', i.e., learning the truth about himself. In this passage and in such passages as *attā hi attano nātho* (one is lord of oneself), *attadīpā viharatha* (be ye refuges unto yourselves), the word *attā* merely refers to the living individual(s) to whom the statement is made or the advice given.

To attribute to the Buddha any teaching accepting the existence of a self or soul, would necessitate the supposition that his disciples who came after him had suppressed his teaching so effectually that no one remembered anything of it. Although at the time of his death his teaching was preserved in the minds of thousands of disciples, there is no trace of it even as a heresy among the Buddhists. Unprejudiced scholars have always been struck by the spirit of extreme hostility which undoubtedly reveals itself in the oldest Buddhist sects whenever the idea of a self or soul is mentioned. All Buddhist schools, without exception, have rejected the *atta-vāda* or the doctrine which teaches the idea of a surviving personality of some sort, a psychophysical entity. What, in the view of the Buddha's disciples, he did consider permanent is stated in the Sarvāstivāda version of the *Anatta-lakkhaṇa Sutta*, which begins, "Form has the nature of the destructible and with its cessation is Nirvāṇa which is of indestructible nature" and so on, with each of the five *skandhas* (*Avś.* 248).

There is a discourse in the *Saṃyutta Nikāya* (III, 25 f.) called the 'Burden Sutta' (*Bhāra Sutta*) which speaks of the burden, the taking of the burden, the grasping of the burden and the laying down of the burden. The five *khandhas* are the burden. The grasping of the burden is

the craving which tends to re-birth. The laying down of the burden is the complete cessation of this craving in all its forms. Here the word *bhāra-hāra* is used in reference to the individual, the person (*puggala*) of such and such a clan. It has sometimes (e.g., by Keith, *Buddhist Philosophy*, p. 82) been translated as 'burden-bearer', thus supporting the view that the sutta accepts a person, i.e., an *attā* or self, apart from the five khandhas. But, the word could equally well and with greater consistency be translated 'burden taking'. In any case, it is not important because it would be unjustified to try to prove from a single text that the individual is to be regarded as a permanent entity.

It should be added that two Buddhist schools, the Sammitīyas and the Vajjiputtakas, held the conception of a person (*puggala*) which for all practical purposes may be regarded as an effective self. They taught that the internal *khandhas* at a given moment constitute a certain unity which is related to them as fire is to fuel. This which is called *puggala* assumes new elements at birth and casts them off at death. Since it was obviously another name for a self this view was rejected by orthodox Buddhists and the arguments adduced are given in the *Kathāvatthu* (i, 1). It is significant that the 'heretics' never thought of calling this self *ātman* but used instead a new term *pudgala*. The *Abhidharmakośa* devotes a whole chapter to its refutation.

It has been asked (e.g., by Mrs. Rhys Davids, *Buddhist Psychology*, 2nd ed., p. 285) why if *anattā* was such a fundamental tenet in Buddhism, when the Paribbājaka Vacchagotta asked the Buddha, 'Is there an *attā* or is there not', the Buddha remained silent instead of saying categorically that there was no *attā*. The reason was given by the Buddha himself later to Ānanda, that if he had answered 'self exists', he would have been quoted by those who held the view of a permanent soul (*sassatavādins*). Whereas if he had said 'self does not exist' he would be siding with the annihilationists (*ucchedavādins*). Both were views with which he did not agree (*S.* IV, 400 f.). Here, too, his was the teaching of the mean between two extremes. Besides, Vacchagotta was not yet ripe to understand the truth regarding *attā*. That ripeness came later and Vacchagotta became an arhant.

Buddhism has no objection to the use of the words *attā*, or *satta*, or *puggala*, to indicate the individual as a whole, or to distinguish, one person from another, where such distinction is necessary, especially as regards such things as memory and kamma which are private and personal and where it is necessary to recognise the existence of separate lines of 'continuity' (*santāna*). But, even so, these terms should be treated only as labels, binding-conceptions and conventions in language, assisting economy in thought and word and nothing more. Even the Buddha uses them sometimes. "These are worldly usages, worldly language, worldly terms of communication, worldly descriptions, by which a Tathāgata communicates without misapprehending them" (*D.* I, 195 f.).

The doctrine of *anattā*, like all other doctrines enunciated by the Buddha, has moral perfection as its purpose. The analysis of the five *khandhas* is in order to find out the conditions and causes of their existence and their functioning, which are involved in impermanence and suffering, so that the Path to their cessation may be discovered and followed. To do this effectively, according to the Buddha, all false views and misconceptions should be eliminated. Among the strongest of these views are the various beliefs about self (*attā*), particularly those that conceive it as a permanent entity. The individual being entirely phenomenal, governed by causal laws, were there to be in him a supernatural self, which transcends these laws, then ethical life would lose its point. Then the Exalted One took up a pinch of dust on the tip of his nail and said, "Even if this much *rūpa* (matter) be permanent, stable, eternal, by nature unchanging, standing fast, then the living of the holy life, for the utter destruction of suffering, would not be set forth by me." And so on with the other *khandhas* (*S.* III, 147).

The passionate sense of egoism is regarded as the root of the world's unhappiness. For one thing, it makes the individual blind to the reality of other persons. When the notion of 'self' disappears, the notion of 'mine' also disappears and one becomes free from the idea of 'I' and 'mine' (*ahaṃ-kāra mamaṃ-kāra*), and there follows a gentler, profounder sympathy with all sentient existence.

The first factor of the Noble Eightfold Path is *sammā-diṭṭhi*, Right View. When the Path is trodden the goal is ultimately reached which is Nibbāna (Skt. Nirvāṇa), complete emancipation and supreme bliss. There are four stages to this goal, the first of which is described as *sotāpatti* (entering the stream). This is reached when three of the ten *saṃyojanā* (fetters) have been cast off. These three are (i) belief in a permanent individuality (*sakkāya-diṭṭhi*), (ii) doubt (*vicikicchā*) and (iii) belief in the efficacy of mere morality

and rites and ceremonies (*sīlabbata-parāmāsa*). It is noteworthy that *sakkāya-diṭṭhi* is the first of the fetters which hinder the attainment of that complete insight on which depends the final release from all suffering and unhappiness. It is said (e.g., in *S*. III, 131 ; cp. *S*. II, 53) that final deliverance cannot be attained till the subtle remnant of the 'I am' conceit, of the 'I am' desire, of the lurking tendency to think 'I am' is utterly removed. Acceptance of the doctrine of a self (*attavāda*) is one of the four kinds of graspings (*upādāna*) which attach beings to continued rebirth. Another term *atta-diṭṭhi* (the heresy of self) is also sometimes mentioned and *attagāha* (misconception of self), e.g., in the *Mahāniddesa*.

The individual who has attained Nibbāna is described by many names, one of them being Tathāgata (q.v.). The question was asked of the Buddha himself, e.g., in the *Alagaddūpama Sutta* (*M*. I, 139 f.) as to what happens to a Tathāgata when he dies. Would it be true to say that the Tathāgata exists after death ? When the question is thus put, every possible way of asserting or denying it is stated and rejected. It is one of the 'undetermined questions' (*avyākata*). Further discussion in this subject will be found under the topic NIBBĀNA. It is worth noting, however, that among the statements denied is the view that a disciple, in whom all the fetters have been destroyed, is annihilated and destroyed with the dissolution of the body and does not exist after death (e.g., *S*. III, 109 f.). "A Tathāgata released from what is called body etc., is profound, immeasurable, hard to fathom, like the great ocean. It does not fit the case to say that he is reborn or not reborn or reborn and not reborn or neither reborn nor not reborn." When dissatisfaction is expressed with this declaration the Buddha answers, "Profound is this doctrine, hard to see, hard to comprehend, calm, excellent, beyond the sphere of reasoning, subtle, intelligible only to the wise" (*M*. I, 487).

The truth of *anattā*, according to Buddhist teaching, is of all truths the most difficult to realise. Thus Buddhaghosa says (*VbhA*. 49 f.) that the description of the characteristics of not-self is the province of none but a Buddha. It is no idle tradition which states that even the Pañcavaggiyas the Buddha's first disciples, who were very nearly his peers in knowledge and wisdom, how even they failed to realise arahantship till he preached to them the *Anattalakkhaṇa Sutta* on the characteristics of *anattā* (*Vin*. I, 13 f.). The belief in the categories of an abiding self with changing qualities is so deeply rooted in our habits of thought that we are reluctant to admit the doctrine of pure and complete change.

Even among the Buddhist schools the doctrine did not hold undisputed sway. The notion of a permanent entity, constituting reality, though officially banned and repudiated, constantly tended to appear through some back-door and to haunt the domain of Buddhist philosophy in various guises. These will be dealt with in their proper place. Nor is this surprising, for it is only with the attainment of arahantship that the threefold illusion of self, known as the three conceits (*maññanā*), is destroyed. Even the *anāgāmin* who has attained the third stage of the Path is not free from the *māna-maññanā*, the conceit of 'I am' (*S*. III, 128 ff.). Till the fetters of *avijjā* (ignorance) are completely broken and *paññā* (insight) has been attained, our attempts to escape from belief in self are like those of the hare in the old Indian tale who, annoyed with the earth, jumped off it, hoping never to return, only to find that the higher he jumped the greater was the thud with which he fell. It is because of our clinging that this is so, says the Buddha (*S*. III, 182). To the herdsman who has no cows, the cry of 'wolf, wolf' no longer brings any terror ; to him who has no clinging, the realisation of *anattā* spells the highest liberation.

See also articles on ANICCA, DHAMMA and NIBBĀNA. For developments in the doctrine see under the various Buddhist schools, especially Sarvāstivāda, Sautrāntika, Sammitīya, Vajjiputta and Mahīśāsaka.

Discussions on Anattā are found in all reputable books on Buddhism. Keith's *Buddhist Philosophy*, Thomas' *History of Buddhist Thought* and Radhakrishnan's *Gotama the Buddha* are of particular value, also Conze's *History of Indian Thought*. For provocative views Mrs. Rhys Davids' *Manual of Buddhism*, 2nd edition, and *Sakya* should be read.

G. P. M.

ANATTA-LAKKHAṆA SUTTA, on the 'characteristic of soullessness', the second discourse given by the Buddha after his enlightenment to his five followers in the Deer-park at Isipatana near Bārāṇasī. There is a tradition that it took place on the full-moon day of Āsaḷhā (July-August ; Sinhala: *Äsala*).

This discourse is considered the most important after the "foundation of the rule of righteousness" (*Dhammacakkappavattana Sutta*), a fact which is also borne out by its results. For, at the termination of the first sutta, though all five ascetics

approved of the doctrine and became followers of the Buddha, it was only Koṇḍañña who understood sufficiently to 'enter the path of holiness'.

Further explanation was needed, and at the termination of the second discourse all five disciples were freed from mental intoxicants without grasping, which indicates that all five had become arahants. The first discourse gave the doctrine in its essential outlines, such as the Four Noble Truths, the Noble Eightfold Path, the middle path between two extremes, the nature, cause and cessation of conflict, etc. The second discourse deals with the most essential detail, the key-stone of the entire structure, the doctrine of no-soul (*anatta*).

The 'soul' which is here denied is not the individuality of actual experience, but is a denial of the theory of the permanent nature of a 'soul', of the theory of the reality of an 'ego' behind the psychical phenomena and of a 'substance' underlying the physical phenomena. See preceding article ANATTĀ.

The argument is analytical. The so-called individual is seen as a psycho-physical compound (*nāma-rūpa*), and whatever there is of body or of mind is further analysed without discovering anything of a permanent nature. Physical elements change and so do feelings, perceptions, ideations and thoughts. If the body were a permanent entity it could not be subject to illness and decay; it would be able to determine its own nature. Likewise feelings or sensations (*vedanā*) are obviously not permanent and not independent; they have no nature of their own and hence cannot constitute a permanent entity or soul. Perceptions (*saññā*), which are the mental reactions to what was received in the senses, have no existence of their own and hence cannot constitute a permanent entity. Ideations or mental formations (*saṅkhāra*), which are reproductions and reflections of such reactions, are likewise impermanent and cannot form a permanent 'ego'. Thoughts of full-grown consciousness (*viññāṇa*) are as fleeting as the impressions which originated them, and they, too, cannot be of the nature of a permanent 'soul'.

As all these phenomena are of an impermanent nature and subject to constant change, it is a painful conflict which cannot be self-determined. It is painful because of an unfulfilled desire for permanence without which there cannot be an abiding self-entity; it is a conflict because of the opposition between this desire for permanency and an impermanent nature.

The conflict is, therefore, based on the delusion of a permanent self which has no existence at all, and which cannot be discovered in this total analysis of both matter and mind. It is the discovery of the unreality of this delusory 'self' (*anatta*) which brings about the solution of the conflict which was based on the opposition between 'self' as permanent and actuality as impermanent. Thus the doctrine of soullessness, if fully comprehended and realised, leads immediately to insight of the real nature of things, which is the realisation of an arahant, the enlightenment of a Buddha. "When this exposition was uttered, the hearts of the five monks without clinging to existence were emancipated from all mental intoxicants (*āsava*)."

The text of this sutta is found in the opening chapter of the *Vinaya* (I, 13–14) and in the *Pañca Sutta* of the *Saṃyutta Nikāya* (III, 66 ff.). The arrangement of the argument is slightly different in the account given in the *Mahāvastu* (III, 335 ff.), as the support of each thesis does not immediately follow the statement of it. But there is total agreement in respect of contents and doctrine.

However, it would appear that the discourse in its Sanskrit version has been taken in two parts, the first part being restricted to the analytical doctrine that the five aggregates are not 'mine', 'I' or 'self'. At this stage the heart of Ājñāta Kauṇḍinya became free from mental intoxicants (*āśrava*), grasping no more at existence, i.e., he became an arhat, while the other four monks, Aśvaki, Bhadrika, Vāṣpa and Mahānāma, won the unimpaired and unblemished pure dharma-insight into things, together with 300 million devas, i.e. they entered the path of holiness from which there is no return, while progress and attainment are assured.

It is only after the conclusion of the second part of the discourse, linking the impermanence of the aggregates with cessation of desire for them, that the four monks attain arhatship, while Ājñāta Kauṇḍinya, who realised this state of perfection earlier, now attains mastery of the powers (*bala*) of wisdom (*prajñā*), exertion (*vīrya*), blamelessness (*anavadya*) and self-restraint (*saṅgrāha*). Fifty million more devas gain pure insight into the nature of things (*Mhvu.* III, 338–9).

According to the Tibetan version in the Vinaya (*Dulva*, vol. iv, folios 68–9) Ājñāta Kauṇḍinya was not present on this occasion as he had become an arhat already at the conclusion of the *Dharmacakra Sūtra*, the first discourse. This second discourse on soullessness is incorporated in the general account of the early events after the enlightenment, but has not found a place elsewhere in the Kangyur as a separate sūtra. There is no doctrinal variation.

H. G. A. v. Z.

ANATTANIYA SUTTA, a sutta (*S.* III, 78) where the Buddha advises a monk that one should give up lust for things that do not belong to one (*anattaniya*). The monk interprets *anattaniya* to be the five aggregates (*khandha*) which interpretation the Buddha approves.

U. K.

ANATTĀNUPASSANĀ. Contemplation of impersonality is one of the three chief kinds of insight (*vipassanā*). See ANICCĀNUPASSANĀ.

Whosoever considers all formations (*saṅkhāra*) as being void of personality (*anatta*), such a one is released from the notion that he possesses personality; in other words, the contemplation of impersonality dispels the idea of personality, with the result that his mind becomes free from the threefold clinging (*upādāna*), i.e., clinging to views, clinging to mere rules and rituals and clinging to personality belief. Then the formations present themselves to him in their true nature of voidness, as being void of personality. Being filled with wisdom (*paññā*) and considering the formations as impersonal, he gains the faculty of wisdom, (*paññā-indriya*). He enters the path of stream-winning (*sotāpattimagga*); at that moment he is called "law-devotee" (*dhammānusārī*), one of the seven noble disciples; at the later higher stages of perfection a vision-possessed one (*diṭṭhippatta*): at the highest stage of perfection, a wisdom-liberated one (*paññā-vimutta: Ps.* II, 35-71; *Vism.* xxi, 549-76). When one considers all formations as impersonal and as emptiness (*suññatā*), deliverance (*vimokkha*) becomes predominant in him; therefore, too, he is called a wisdom-liberated one.

U. K.

ANATTA SUTTA There are five suttas in the *Saṃyutta Nikāya* by this name: (1) where the Buddha says to Rādha in answer to his question that the five *khandhas* are without self (*anatta*: III, 196);

(2) where the Buddha tells Rādha that the five *khandhas* are, by nature, without self (*anatta-dhamma*: III, 196);

(3) where the Buddha advises Rādha to give up lust for the five *khandhas* which are without self (III, 199);

(4) where the Buddha advises Rādha to give up lust for the five *khandhas* which are by nature without self (III, 199).[1]

(5) where the Buddha says that from the cultivation of the idea of not-self, of two fruits one may be looked for even in this very life, to wit, realisation (*aññā*) or the state of non-return (*anāgāmī*).

U. K.

ANATTĀ SUTTA. There are seven suttas by this name in the *Saṃyutta Nikāya* as follows: (1) where the Buddha says that the five *khandhas* are without self, that the aryan disciple who sees this is repelled by that fact, does not lust for them, and is, as a result, set free (III, 21);

(2) where the Buddha advises to give up lust for things without self to a monk who interprets this to mean the five *khandhas*, which interpretation the Buddha approves (III, 77-8);

(3) where the Buddha says that the six personal bases (*cha-ajjhattika-āyatana*) are void of the self; the aryan disciple who sees this is repelled by that fact, does not lust for them and, as a result, is set free (IV, 2);

(4) where the Buddha says that the six objects of sense (*cha-bāhira-āyatana*) are void of the self (IV, 4);

(5) where the Buddha says that the six personal bases, in the past, the present and the future, are void of the self (IV, 6);

(6) where the Buddha says that the six objects of sense in the past, the present and the future, are void of the self (IV, 6);

(7) where the Buddha says that the eighteen elements are void of the self (IV, 28).

U. K.

ANATTENA SUTTA, a sutta (*S.* III, 178) where the Buddha advises the monks to give up lust for the five *khandhas* which are without self.

ANATTHAPUCCHAKABRĀHMAṆA-VATTHU, the story of a brāhman who questions the Buddha whether he knew only of that which was profitable or whether he also knew of that which was unprofitable (*anattha*). The Buddha replies that he

1 Suttas 3 and 4 occur in the *Āyacana Vagga*, and are repeated in the *Upanisinna Vagga* (S. III, 201).

knows also the unprofitable and gives examples of profitless actions—sleeping after sunrise, idleness, etc. The brāhman is impressed with the explanation. The Buddha adds that victory at gambling, which was the brāhman's occupation, was very trivial compared to victory over the defilements (*kilesa*). Victory over self is better than victory over all other people, for, such a victory no being, however powerful, can turn into defeat (*DhpA*. II, 227–9).

L. R. G.

ANAUKPETLUN, a king of Burma also known as Mahādhammarāja (1605-28 A.C.). He killed the Portuguese adventurer Di Brito who had been despoiling Buddhist shrines. The king encouraged the spread of the religion. This is evident from his patronage of learned monks such as Mahāsaṅghanātha whom he elevated to the chief position among the Saṅ ha.

D. T. D.

ANAVADYA, a bodhisattva whose name occurs in a list of future Tathāgatas (*Gvyū*. 442). For details see MĀYĀDEVĪ.

ANAVALOKITA-MŪRDHATĀ-LAKṢAṆA, one of the eighty minor physical characteristics of the Buddha, which is a point at the top of the Buddha's head, invisible to all beings, even to beings in heaven.

The *Wu-shang-i-ching* (無上依經 *Taishō*, No. 669) explains the eighty minor physical characteristics of the Buddha and states that one of them is the *an-avalokita-mūrdhatā*.

"When the Buddha walks, heavenly flowers fall on him like snow, and there are no devas, nāgas and flying birds that dare pass above the Buddha, and no being in the three worlds, sees the form on the top of the Buddha's head" (*Fan-mo-yü-ching*, 梵摩喩經 *Taishō*, No. 76).

"Avalokiteśvara is inferior to the Buddha as he does not possess the *uṣṇīṣa* and the *anavalokita-mūrdhatā* " (*Kuan-wu-liang-shou-ching*, 觀無量壽經 *Taishō*, No. 365).

"On his head, the Buddha has the *uṣṇīṣa* and the *an-avalokita-mūrdhatā-lakṣaṇa*. These two forms are combined into one" (*Yogācārabhūmi-śāstra*).

On the difference between this characteristic and the *uṣṇīṣa*, the *Kuan-wu-ling-shou-fu-ching-shu-miao-tsung-ch'ao* (觀無量壽佛經疏妙宗鈔 *Taishō*, No. 1751) mentions that the *uṣṇīṣa* is one of the thirty-two main physical characteristics of the Buddha, and the *anavalokita-mūrdhatā* is one of the eighty minor ones.

On the head of the Buddha, there is a protuberance which looks like a top-knot. This is the *uṣṇīṣa*. And at the top of this, there is a point invisible to all beings. This is the *anavalokita-mūrdhatā-lakṣaṇa*.

According to the *Yu-p'o-sai-chieh-ching* (優婆塞戒經 *Taishō*, No. 1034), the reason for the Buddha having this characteristic is as follows, "When he was a bodhisattva, in innumerable worlds, he bowed his head in honour of all saints, sages, teachers, elders and parents, and he paid homage, praised, venerated and made offerings to them. So he was born with the *an-avalokita-mūrdhatā-lakṣaṇa*."

K. TMR.

ANAVAMARDABALAKETU, a Tathāgata, who was invited by the Vaśavartidevarāja to preach the Doctrine (*Gvyū*. 360).

ANAVANĀMITAVAIJAYANTI, name of the *lokadhātu* of the future Buddha Sāgaravaradharabuddhivikrīḍitābhijña (*Sdmp*. 216).

ANĀVARAṆADARŚIN, a bodhisattva whose name occurs in a list of future Tathāgat as (*Gvyū*. 443). For details see MĀYĀDEVĪ.

ANĀVARAṆA-DHARMA-GAGANA-PRABHA, a Tathāgata whose name occurs in a list of a hundred names of Tathāgatas together with Sarvanagararakṣā-saṃbhavateʼaḥśrī (*Gvyū*. 311).

ANĀVARAṆAJÑĀNAVIŚDDHIGARBHA, name of a bodhisattva who came with his retinue to listen to a discourse expounded by the Buddha, then residing in the abode of the Paranirmitavaśavartī (*BHS*-2.v.).

ANĀVARAṆAMATI, name of a bodhisattva who came to listen to a sermon delivered by the Buddha, then residing on the Gṛdhrakūṭa (Vulture's Peak) at Rājagṛha (*Śspp*. 6).

ANĀVARAṆASVARAMAṆḌALA-MADHURANIRGHOṢA-GARBHA, name of a bodhisattva occurring in the *Daśabhūmika Sūtra*, (p.2 : *BHS*, s. v.).

ANAVATAPTA (1), the nāga king who is supposed to dwell in the lake Anavatapta (Anotatta, q.v.). The name probably originated from his association with the lake, or, as the Chinese sources have it, because "he was exempt from the fiery heat, the violent storms and the fear of the garuḍas."[1] Once, when a representative group of leading nāgas, which included also Anavatapta-nāga-rāja, met the Buddha and explained to him that they were tormented by the garuḍas who preyed on them, the Buddha is said to have given them his robe, which they divided amongst themselves for the purpose of protection.[2]

The *Lalitavistara* counts this nāga king, along with others like Varuṇa and Manasvi, among those who went forth and paid homage to the bodhisattva on the occasion of his great renunciation.[3] He is also mentioned amongst the leading nāga kings, who heard the "Lotus of the Good Doctrine" (*Saddharmapuṇḍarīka*), as it was preached by the Buddha at Rājagṛha, in an assembly convened on the Gṛdhrakūṭa mountain.[4] He is mentioned again in the *Anavatapta-nāga-rāja-paripṛcchā*, which forms part of a sub-section devoted to nāga kings, belonging to a larger section of the *Mahāsannipāta Sūtra*. And in a Chinese sūtra entitled *Ta-yün-lun-ching-yü-ching* (大雲輪請雨經) he features once more amongst leading nāga kings who were exhorted by the Buddha 'to the practice of great love' which if properly performed, was to protect them from the dangers of fire, water, poison and sharp-edged weapons, and ensure them perfect peace.[5]

It is said in the *Avataṃsaka Sūtra*[6], that Anavatapta "raises the wide-spreading vapoury clouds which cover Jambudvīpa and distil soft and nourishing rain, causing the various herbs and grain to spring up and flourish, and the fountains and rivers to swell with refreshing streams." In the Pali literature, however, the credit of causing rain over the mountains that surround lake Anotatta (Skt. Anavatapta) goes to the devas and nāgas in general and not to a particular nāga as in this sūtra.

Further, in the Pali literature, there is apparently no reference to any nāga king by this name, though, according to Mochizuki[7], the name occurs in sūtra 18 of the Chinese version of the *Dīgha Nikāya*, where reference is also made to the five-pillared hall that stood in the lake.

Hsüan-tsang has mentioned a *p'ŭ-sa* (bodhisattva) by the name of Ta-ti (sometimes called Pa-ti) who is said to have become a nāga king by the power of his vow, and ever since resides in the depths of the lake Anavatapta and sends out its pure cold water for Jambudvīpa. As the etymology of the names Ta-ti or Pa-ti respectively meant Great Land or Eight Lands, Watters concluded that the reference was to some Mahāyānist bodhisattva who had attained probably to the eighth of the ten stages of spiritual progress mentioned in Mahāyāna Buddhism.[8] It is not improbable that this P'u-sa was the same as Anavatapta-nāga-rāja, which if correct, shows how well he has been incorporated in Buddhism as a bodhisattva.

Whatever his identity, the character of this bodhisattva seems to have been largely inspired by that of Avalokiteśvara (also called Lokeśvara). Such a conclusion is strengthened by the belief that prevailed at Néak Péan in the ancient Khmer capital of Angkor in connection with a tank dedicated to the worship of Lokeśvara "who causes the water of the sacred lake to flow downwards for the relief of souls in hell"[9]. The similarity between this belief and the supposition that Anavatapta-nāga-rāja sends out pure cold water from his lake to refresh all Jambudvīpa is obvious. In the *Mahāsannipāta Sūtra*, Anavatapta-nāga-rāja is mentioned as one of five great nāga kings of great merit, who have given themselves to the practice of *vīrya* in Mahāyāna Buddhism.[10] And in this same sūtra he is mentioned as the chief of all *Aśva-nāgas*, i.e., Horse-nāgas—a fact reminiscent of one of the transformations of Avalokiteśvara as a horse that has even received sculptural representation in Cambodia.

H. S. C.

ANAVATAPTA (2), a lake which the *Abhidharma-kośa-śāstra* mentions as situated to the north of the Mahāhimālayagiri and to the south of the Gandhamādanagiri. From this lake issue four rivers, their waters possessing the eight virtues. Only enlightened men can visit this lake.

1 Watters, *On Yuan Chwang's Travels in India*, I p, 34.
2 Beal, *A Catena of Buddhist Scriptures from the Chinese*, p. 50, footnote 2.
3 Lal. 219.
4 *SBE*. XXI, p. 5.
5 Beal, op. cit. p. 422.
6 Ibid., p. 48.
7 *Moc.* 47c-48a.

8 Watters, op. cit. p. 35.
9 Rowland, *The Art and Architecture of India*, p. 258, ch. v, note 12.
10 *Moc.* 1246 b.

According to the *Abhidharmamahāvibhāṣā-śāstra*, the Gaṅgā (Ganges), issuing from the "golden elephant gate" at the east end, flows round the lake in the right hand direction once and empties itself into the eastern ocean. The Sindhu (Indus) springs from the "silver ox gate" at the south end, circles the lake in the right hand direction once, then pours itself into the southern ocean. The Vakṣu (Oxus) rises from the "chrysoberyl (cat's eye) horse gate" at the west end, flows round the lake in the right hand direction once, to fall into the western ocean. The Śītā springs from the "crystal lion gate" at the north end, and encircling the lake in the right hand direction once, pours its waters into the northern ocean.

The Anavatapta lake is also referred to in the *Mūla-Sarvāstivāda Vinaya* (*GM*. III, i, p. 65), where this lake is said to have originated from the boiled rice water donated by king Piṇḍavaṁśa at a celebration of a sacrifice when opening halls of charity.

In Mahāyāna sūtras, Anavatapta is used in various similes.

The *Ta-po-nieh-p'an-ching* (大般涅槃經 *Taishō*, Nos. 374, 375; *Nanjio*, Nos. 113, 114; *Mahāparinirvāṇa Sūtra*) states, "Good! good! You know that the Tathāgata attains nirvāṇa to show that he is mortal like all beings. Cunda! as all cranes gather at Anavatapta in spring, so all Buddhas go to this place (nirvāṇa)" (*Taishō*, Vol. 12, p. 375). "Bhagavat! How is it that the Buddha's life can be so long? The Buddha told Kāśyapa: Good man! The eight great rivers are as follows: The first is named Gaṅgā, the second Yamunā, the third Sarabhū, the fourth Aciravatī, the fifth Mahī, the sixth Sindhu, the seventh Vakṣu and the eighth Śītā. These eight rivers and other small rivers flow into the ocean. Kāśyapa, like these rivers, the life-river of all beings in the human realm or heaven, earth and air, flows into the ocean of the Tathāgata's life. By this reason the life of the Tathāgata is immense. And, Kāśyapa, as from Anavatapta issue the four great rivers, so from the Tathāgata issue the lives of all beings" (*Taishō*, Vol. 12, p. 318).

The *Ta-fang-kuang-fu-hua-yen ching* (大方廣佛華嚴經 *Taishō*, No. 279; *Nanjio*, No. 88) says, "As Anavatapta is surrounded by gem-decked trees, so the Buddha-countries are ornamented and surrounded by bodhisattvas and other great beings who lead all beings to attain enlightenment. As Anavatapta is fifty yojanas in width and in length, too, and is clear without muddiness, so bodhisattvas and other great beings have infinite aspirations for enlightenment, and they are full of merit, without pollution. As the bank of Anavatapta is adorned with innumerable gems and is full of perfume of the sandalwood trees, so bodhisattvas and other great beings adorn the bank of the great aspiration for enlightenment with innumerable gems of wisdom and scatter there delicate perfumes of all kinds of goodness........as the nāgarāja of Anavatapta is always free from the passions which are usual with the nāgas, so bodhisattvas and mahāsattvas leave all wordly possessions for ever......As the four great rivers irrigate all countries, and enter into the ocean, so bodhisattvas and mahāsattvas bathe devas, human beings, śramaṇas and brāhmans with the river of the four kinds of wisdom, and then let them enter into the great ocean of the wisdom of perfect enlightenment" (*Taishō*, Vol. 10, pp. 222-3).

In China, the name of this lake is given as *Wu-jê-nas* (無熱惱 'without heat-trouble'), *Wu-jê* ('without heat'), Ch'ing-liang (清涼 'clear and cool'), or Hsiao-yü (小與 'give a little') etc.

See further ANOTATTA.

K. TMR.

ANAVATAPTA-NĀGARĀJA-PARIPṚCCHĀ-SŪTRA, the title of a Sanskrit text which is presumably lost, restored from its Chinese version *A-nou-ta-lung-wang-so-wên-chüeh-chu-hu-i-ch'ing-ching-p'in* (阿耨達龍王所問決諸狐疑清淨品) also known as *Hung-tao-kuang-hsi n-san-mi-ching* (弘道廣顯三昧經 *OM*. No. 823), or *San-mei-hung-tao-kuang-hsien-ting-i-ching* (*Nanjio*, No. 437, 三昧弘道廣顯定意經) compiled by Dharmarakṣa of the Western Tsing dynasty in 308 A. C.

Its Tibetan version is *Kluḥi-rgyal-po-ma-dros-pas shus-pa*, atrributed to Jinamitra, Dānaśīla, Ye-śes sde and Dgon-glin rma (*OM*. No. 823; *TM*. No. 156).

The sūtra is believed to be one spoken by the Buddha, on the state of meditation (*samādhi*).

R. A. G.

ANĀVIDDHAVARṆA, a former Buddha. See ANIVIDDHAVARṆA.

ANĀVILA-NĀMA-TANTRAPAÑJIKĀ or *Śrī-anāvila°*, a commentary on the *Anāvilanāma-tantra* (see s.v. ANĀVILA-TANTRARĀJA-NĀMA extant in its Tibetan translation under the title *(Dpal) rñog-pa med-pa shes-bya-baḥi rgyud-kyi ḥgrel-pa* in the Rgyud-ḥgrel (tantra commentary) section of the Tengyur (Peking ed. Tib. Trip., ed. D. T. Suzuki, Vol. 56. No. 2334, pp. 54-9). The colophon, which cites Gshon-nu zla-ba (Kumāracandra) as the author, gives the title of the work as *Rñog-pa med-pa rnal-ḥbyor chen-po-ḥi rgyud-kyi rgyal-po-ḥi ḥgrel-pa* (*Anāvilayogatantramahārāja-pañjikā*). The opening salutation is addressed to Śrī Anāvila. The work ends with the expression of a wish that the merit acquired by the composition of the work would help the author and all beings in the world to be stainless and pure (*anāvila*). The benedictory word *maṅgalaṃ* occurs at the end of the text.

R. H.

ANĀVILA-TANTRARĀJA-NAMA, a Sanskrit work, a translation of which in Tibetan is found in the Rgyud-ḥbum (tantra) section of the Kangyur under the title *Rgyud-kyi rgyal-po rñog-pa med-pa shes-bya-ba* (*TM*. No. 414. See Peking Ed. Tib. Trip., ed. D. T. Suzuki, Vol. III, No. 58).

The work begins with a salutation to Vajraḍākinī (Rdo-rje mkhaḥ-ḥgro). It is a tantric text, in 5 folios, of the first order, called 'universal' or 'pure'. It develops the concept of the supreme Being according to different theories, gives instructions as to the manner of sitting, of meditating, of understanding the supreme intelligence (*AMG*. II, p. 296).

The Sanskrit work was translated into Tibetan by the Indian paṇḍit Gayadhara and the lotsava Śākya-ye-śes.

H. G. A. v. Z.

ANAWRAHTA, Burmese king (1044-77 A.C.) who laid the ground firm for Theravāda Buddhism in his country. His capital was Pagān (Arimaddana) from where, with restless energy, he directed the beginnings of the country, unified into the Burma which we know. At this time Buddhism existed only in Thatōn lower down, and even this with an admixture of Hinduism. More serious still, spiritual matters were controlled in the king's territory by a class of debased self-styled priests called Aris who took their pleasure in immoral practices and worshipped such gods as served their evil purposes.[1] Anawrahta purged the country of them, in some cases having them forcibly ejected to great distances.

His counsellor was a pious monk from Thatōn, the son of a brāhman, and named Shin Arahan.[2] Shin Arahan advised the king that there were in Thatōn thirty complete sets of the Tipiṭaka, and, as there were no texts of any kind in Pagān, nor even knowledge of writing, the king acted promptly in his enthusiasm. Unfortunately, it necessitated the use of force, because king Manuha of Thatōn was resisting. The city was destroyed, the royal family, the texts, monks and much spoils were triumphantly removed to Pagān. Anawrahta had determined that his own city should be the centre of the pure faith. The texts so obtained were housed in the Tripiṭakataik library in the city. The defeated king later on was sent with his family into slavery for Anawrahta's Shwezigon pagoda (begun 1059 A.C. and yet uncompleted at the time the king died), near which is a village whose population is believed to be the descendants of the line of this royal temple slave.

Jealous in maintaining the religious pre-eminence of Pagān, Anawrahta next attacked the Pyus and in their city of Prome he stripped pagodas of relics enshrined from the time of their traditional hero Duttapaung. He marched into north Arakan to get the celebrated Mahāmuni image in this country but failed to achieve his purpose. Instead he took away the gold and silver images of the Buddha along with the *uṇhīsa* relic. The relic was enshrined in the Shwezigon pagoda after a colourful ceremony (*The Glass Palace Chronicle of the Kings of Burma*, pp. 86 f.). He next entered the kingdom of Nanchao and tried to get from there a Tooth Relic of the Buddha. But the Utibwa (king of the region) did not yield it and succeeded in sending away the formidable Anawrahta with the gift of a jade Buddha image which had come into contact with the relic. Anawrahta moved into the Chittagong district, too, but did not obtain any religious advantages.

1 See also articles on Atiśa and Buddhism in Ceylon. Probably the sect is a further degeneration of the Nīlapaṭa-darśanas, so known in Ceylon.

2 The original ordination known in the country began with him. It is called the Former Order, to distinguish it from the Latter Order founded in after years from the ordination obtained from Ceylon.

King Vijayabāhu I of Ceylon, who was then trying to oust the Coḷas who had been occupying the island for some half century, solicited Anawrahta's help. But before it was received that king had established himself. The request, however, led to the exchange of religious gifts, when Anawrahta sent a chapter of theras in order to re-establish the *upasampadā* (higher ordination) in Ceylon. The mission was also accompanied by the gifts of religious texts and of a white elephant. In return for the services he rendered, king Anawrahta asked for the Tooth Relic of the Buddha that was in Ceylon, but received only a replica thereof. This replica he enshrined in the Shwezigon pagoda which he had built earlier to enshrine the *uṇhīsa* relic of the Buddha. It is said that when the king made a solemn vow after depositing the relic in the Shwezigon pagoda four other tooth relics sprang out, one by one, which the king enshrined in the pagodas he built at Mt. Tangyi, port Lokananda, Mt. Tuywin and Mt. Pyek. Thus, he had five replicas of the Tooth Relic enshrined in Burma (ibid. 88 ff.; cp. *Mhv.* lx, 4 ff.; *EZ.* II, 253 f.).

King Anawrahta built many other pagodas enshrining relics of the Buddha. At Mt. Thalyaung and Mt. Hkaywe he built two pagodas to commemorate the resting of the elephant that carried a replica of a Tooth Relic to Mt. Pyek at these two places. He built a pagoda named Pawrithat, another named Payahla and also rebuilt a ruined pagoda and named it Shweyinmyaw. He also built a monastery (*gu*) named Minye. Apart from these Buddhist monuments the king also built several places for the people to worship. As an act of service to the people he constructed irrigation works in different parts of his kingdom. He met his death tragically, having been gored to death by a wild buffalo (*The Glass Palace Chronicle of the Kings of Burma*, pp. 91, 97).

It is to Anawrahta that the Burmese look as the founder of Burma, as well as the first patron of Theravāda Buddhism which the over-whelming majority of that country professes.

D. T. D.

ANĀYĀSA, a yakṣa, mentioned in the *Mahāmāyūrī* (*BHS.* s. v.).

AÑCANAVANA, a garden at Sāketa. See AÑJANAVANA.

ANCESTOR WORSHIP

I. CHINA. The religions in China are eclectic and compound. Among the common people religious conceptions and practices have been influenced by the three great religions of China, Confucianism, Buddhism and Taoism, which contain also elements of numerous popular beliefs. This tendency is most conspicuously manifested in their ancestor worship, and not a few Europeans (K. S. Latourette, for example) have pointed out that animism (with ancestor worship included in it) is the fundamental, characteristic religion of China. Ancestor worship, however, has taken on many forms, depending upon the way the three religions (Confucianism, Buddhism and Taoism) blended themselves in it or the standpoint each of these three religions took, or on the period or the place. Here, the view is taken of a contemporary Chinese scholar, Wu-chu-hui. According to him, Chinese ancestor worship, based upon family morality rests on the following considerations: (1) the souls of the ancestors are immortal, (2) they stay on with their survivors, (3) they command the fortunes and misfortunes of the family, (4) they live in the world of the spirits and depend on the offerings from the family, (5) their meritorious deeds, the honours and social positions of their life-time continue to exist in the spiritual world, (6) it is the duty of the offspring to worship their ancestors, and ancestor worship is as important an item of morality as filial piety, which one is to discharge in respect of one's living parents, (7) and ancestor worship is necessary for maintaining the ethical order of the family.

The custom of ancestor worship seems to have originated in the remote age when *hun* (魂 soul) was believed to remain after death, in the desire to prevent the souls of the dead from doing harm to the life of the living. It was one of the characteristics of Chinese thought to believe that a man's *ch'i* (氣 breath) or *shên* (神 spirit) and a man's body returned, after his death, to the heaven and to the earth, respectively, from where they had come, the body, buried underground, became earth, and the spirit left the body. About the time when Confucianism was developing into a religion, there appeared a book entitled *Li-chi* (禮記) in which it was asserted that, after death, *hsing-p'oa* (形魄 the spirit of the body) which is the breath of the earth and *hun-ch'i* (魂氣 the spirit of the soul), which is the breath of the heaven, parted with each other, the former hiding itself in the earth and the latter rising up into the heaven; and the rite was held in order to keep up the relation and harmony between these two breaths for ever, while divination came to play a role in choosing the site for building

graves. As the family system proper to China developed, the idea of holding a service for the repose of the souls became that of holding a memorial service for the repose of the souls of the forefathers. In course of time, the manners for holding these services came to be regulated and the moral significance of doing so was defined as practising filial piety towards the dead parents. Those who observed it were led to expect good fortune and those that did not, evil consequences. The ancestors to be worshipped were limited to some near forefathers, and as the generations advanced, the remoter ancestors one after another came to be excluded from the objects of worship.

The Buddhist idea of ancestor worship was definitely different from this. A memorial service for the dead was supposed to bring benefit on the dead, and the rites were to be performed for the sake of all the dead. Here we find the difference between China's original idea of ancestor worship which meant more to the living and the Buddhist idea where the service was more for the sake of the dead. The Buddhist idea of holding rites for the repose of the soul of the dead, born of the thought of saṃsāra and rebirth, was accepted by the Chinese who considered that the spirit and the body existed apart from eac . other. There were, however, many controversies in the 4th, 5th and 6th centuries between the Chinese thinkers who asserted mortality of the spirit and the Buddhists who insisted on immortality of the spirit.

Buddhist view on Chinese Filial Piety: At the time when Buddhism was brought to China the ethics of filial piety based on the family system had already been established by Confucianism, and had infiltrated deep into all the classes of the Chinese people. Therefore, various measures had to be taken for spreading Buddhism in such a society. For this purpose, the Buddhist sūtras on filial piety were translated into the Chinese language and were circulated in great number from the 2nd to the 5th centuries, and in the *Ch'u-san-tsang-chi-chi* (出三藏記集) the oldest existing catalogue of the translated sūtras, we find the names of the sūtras in which filial piety is preached, of which the *Wei-mu-shuo-fa-ching* (爲母說法經) and the *Lu-fang-li-ching* (六方禮經) are best known, as they are handed down to the present day in various different versions. The former contains the sermons Śākyamuni delivered in remembrance of his dead mother and it was utilised, in later days, as a convincing means of refuting the attacks by Confucians. The latter deals with the six kinds of ethical relationship between parents and their children, the teacher and his disciples, man and wife, and also between friends. Though these teachings originated in the Buddhist idea of equality, their Chinese versions differing from the Pali texts sometimes, either omitted such parts in the original text as they contradicted the family system, or substituted for them some other suitable translation. It is doubtful whether the conception of filial piety of the original texts exactly coincides with that of the Chinese versions, and some scholars go as far as to assert that the translators purposefully inserted the word " filial piety " where there was no corresponding original word for it. Along with the scriptures translated in this manner, it would seem that many passages on filial piety quoted from the sūtras and abhidarmakośas were introduced. In the *Fa-yüan-chu-lin* (法苑珠林 Pearl-grove of the Garden of the Law), written in the 7th century and regarded as an encyclopaedia of Buddhism, there is a chapter concerning "repayment of kindness " in which many quotations from Āgama sūtras as well as from other sūtras and abhidarmakośas are cited, and in the Buddhist historical records, catalogues and synthetic biographies, we regularly find chapters concerning items proper to China such as " filial piety " and " repayment of kindness". In the meantime, following further this thought of " filial piety ", the sūtras and the lines extracted from the sūtras and abhidarmakośas, on repayment of kindness and holding services for the dead, were also either translated into Chinese or quoted. Among them, the *Yü-lan-p'en-ching*(盂蘭盆經) believed to have been compiled in China, seems to have best suited the Chinese people as a canon of filial piety, and was popularised toward the 6th century, and *ullambana*, a ceremony held for the repose of the dead parents, was accepted willingly by the Chinese public as the largest Buddhist function. Now, the Confucian idea of filial piety, the persistence of China's traditional idea of ancestor worship and the violent attacks on Buddhism by Confucians and Taoists who criticised its teaching as being unfilial, forced the appearance of false sūtras or of sūtras made in China. Among them there were the *T'i-wei-po-li-ching* (提謂波利經) which contained the Taoist beliefs in hell, the *Fu-mu-ên-chung-ching* (父母恩重經) which preached on the greatness of the favours conferred by parents on their children, the pains taken by them in feeding their babies, and the *Fan-wang-ching* (梵網經) believed to be either partly or wholly false, which contained the view that if one held a memorial service on the anniversaries of the death

of one's parents, it enabled the deceased to be reborn in heaven. These false sūtras originated in China as Buddhism made its way among the Chinese people, and at the same time, the circulation of these sūtras promoted the propagation of Buddhism in Chinese society. It may safely be assumed, however, that there was a strong resistance from the popular beliefs inherent in Taoism and a rebuttal from the existing Confucian system against the advance made by Buddhism. In fact, the above mentioned adjustments of Buddhism to the Chinese characteristics were occasioned because of the criticism thrown upon it by the original Chinese way of thinking. Later, during the T'ang dynasty, when popularisation of Buddhism was completed and even for some centuries afterwards, the controversies went on between Confucianism, Buddhism and Taoism. As one of the examples to illustrate this, we have the *Li-huo-lun* (理惑論) said to have been written in the 2nd or 3rd century by Mou-tzŭ for the defence of Buddhism against the Confucian attack that Buddhism neglected filial piety. The Confucians, whose principle of filial piety was not to hurt the body given by the parents, asserted that it was most unfilial to take tonsure which the Buddhists did at entering priesthood, to leave home without an heir and the dead ancestors uncared for or to ignore the regulations for going into mourning to which great importance was traditionally attached. The Buddhist refutations pointed out that there were many who did not carry out tonsure but who were unfilial, that the filial piety, capable of saving one's parents from suffering, and the perfect virtue taught by Confucius corresponded to the act of entering the priesthood for the pursuit of the Buddha's way of life. Mou-tzŭ also referred to ancient emperors who, though not Confucians, were the objects of admiration. These refutations were, however, at first still passive ones, but as time went on they became more and more positive. From the 3rd up to the 5th century, along with the appearance of the above mentioned sūtras so compiled as to suit China, the new Buddhist ethics came to be formed to conform with Confucian ethics. In the *Fan-wang-ching*, not only were filial piety and obedience to parents, teacher-monks and to the three treasures urged, but there we find also a passage which says that filial piety is a precept. Yen-chih-chui, of the Northern Ch'i dynasty (550–89 A.C.), asserting the essential identity of Confucianism and Buddhism combined the Confucian five cardinal virtues (benevolence, justice, politeness, wisdom and fidelity) with the Buddhist five precepts or *pañcaśīla* (precepts against murder, theft, lust, lying and intemperance). The accord between these two was emphasised in the *T'i-wei-po-li-ching* as well as in texts of later days. Tsung-mi in the 9th century advocated that filial piety could be fostered not only by Confucianism but by Buddhism also, saying that of each and every deed, the essential element of the precepts is filial piety, and Ch'i-sung in the 11th century went so far as to assert that the best way of discharging filial piety was to practise the precepts. In regard to ancestor worship, the Buddhists asserted that a pursuit of the Buddha's way of life meant salvation of the dead parents. The *Yü-lan-p'ên-ching* urged that holding a service and inviting priests of high virtues, made the deliverance of dead parents possible, and the *Fu-mu-ên-chung-ching* attached great importance to spiritual filial piety as well as to physical filial piety and preached that the first and most important act of filial piety was to recommend Buddhism to one's parents and help them practise the way of life laid down by the Buddha.

Tsung-mi, who annotated the former sūtra, regarding it as the sole canon of filial piety and repayment of kindness, emphasised that Sākyamuni and Mahā Moggallāna both entered the priesthood in order to secure deliverance of their parents, and asserted that entering the monastic life was the best way of discharging one's filial piety. He further preached that the recitation of sūtras and the holding of memorial services for the repose of the dead were superior to the Confucian rites. Shan-tao (613–81) of Pure Land Buddhism attributed birth in the Pure Land to filial piety, and recommended reciting the name of Amita Buddha as a concrete method for the realisation of birth in the Pure Land. Prior to him, Hui-yüan who, at the end of the 4th century, broke away from the Confucian control by asserting that the monks did not have to kneel down in reverence before the emperors, preached that entering the monastic life to accomplish the way was discharging filial piety. Thereby he laid the foundation for the idea of later days that when one member of a family entered the priesthood, it entitled nine generations of his family to be born in heaven. If Buddhism had originally been a way of saving parents and other members of the family as well, there would not have occurred any friction between it and Confucian rites or traditional popular ancestor worship. The above mentioned Buddhist adjustments and theories were made in the process of fusion of Buddhism with Chinese thought. There were some differences among the Buddhist standpoints themselves, but the central thought underlying all of them was the idea of salvation of all living things based upon the doctrine of rebirth which regarded every man as a father and every

woman a mother. In China, this idea was condensed into the expression and repayment of gratitude to one's parents, through which Buddhism fused itself with the Chinese ancestor worship, while Buddhist precepts, recitation of the sūtras and observation of memorial services came to be combined with Confucian rites.

Memorial Services for Ancestors: In Confucianism, the idea of filial piety as a rule of ethics had direct connections with ancestor worship and was expressed in the forms of funeral, mourning and building of graves and ancestral mausoleums. These functions were strictly regulated by the Confucian system, and though they became somewhat different in the time of the Chou dynasty, being affected by Buddhism, Taoism and popular beliefs, they were handed down to posterity. Incidentally, ancestor worship in Korea was modelled after the Confucian system of China, which in its turn was transmitted to Japan where it was imitated by Shintoist rites. Buddhistic significance was added afterwards to this Confucian system, and Buddhist memorial services came to be mingled with the Confucian ceremonies, which resulted in the appearance of Buddhist ancestor worship after the 6th or 7th century. Therefore, China's ancestor worship cannot be understood apart from the Confucian system and it is necessary to learn the essentials of the Confucian functions of ancestor worship as related in the *Li-chi* (禮記) and *I-li* (儀禮).

According to the Confucian system, when death approaches, more ceremonies follow one after another for the dying man than in his lifetime. There are meticulous regulations, different according to the social position of the dying man, for moving him to the formal room, for deciding the place to put his bed and which way to put it. The dying man passes away, and then follows a ceremony of wailing aloud and gesturing of sorrow, and then a function called *fu* (復 invocation of the spirit) takes place. As already related, the Chinese believed that when a man died, his spirit and his body returned, respectively, to the heaven and the earth. At this function they cry out *kao-mei-fu* (皐某復) in a loud voice, at which the spirit is supposed to leave the body. The next day, there is a ceremony of dressing the dead man, then a ceremony to put the corpse in the coffin, and from the third day after death, a ceremony of *k'u* (哭 loud wailing) is held every morning and evening. These ceremonies are held either at the mausoleum, formal room, the gate of the mausoleum or outside the formal room depending upon for whom they are held (father's parental family member, mother's parental family member, teacher or friend). Then succeeds the funeral at which the corpse is buried. The time of burial differs depending upon the dead man's social standing. As a rule, an emperor was interred seven months after death, a prince after five months, a warrior or a commoner after three months. Buddhist influence, however, gave birth to a custom of holding a burial ceremony after keeping the coffin in the house for forty-nine days, but later they came to bury the body six or seven days after death.

Before the funeral, in order to give the body an opportunity to worship the souls of its ancestors just as the man did in his lifetime, there is a ceremony to bring the coffin to the ancestral mausoleum. Then, it is put on a funeral carriage which is followed by the family members, relatives and friends, and the body is buried in the grave in due order. Here we see an example of thorough-going ancestor worship in that the dead man visits the ancestral mausoleum to worship the souls of his ancestors. After the funeral, there is a ceremony to call back the spirit of the dead and make it rest on the sacred site, and then another to enshrine it in the ancestral mausoleum. Then follows mourning which is of all the Chinese functions the most ceremoniously regulated. The near and distant relatives on the male line are classed into thirteen kinds, and the term of mourning ranges from three months for the most distant relatives to three years which is charged on children and grandchildren, and during the term of mourning, the mourners wear five kinds of mourning dresses, lead a life as prescribed in the regulations, offer food on the altar to the soul, burn incense and carry out worship. During the term of mourning, Hsiao-hsiang (小祥) comes one year after and Ta-hsiang (大祥) two years after the death, and two months thereafter a memorial service is held. On these days, the relatives get together, hold a ceremony of *k'u* (哭) and offerings. At the close of mourning, the sacred place is removed. These functions, through linking with Buddhist functions, became later the memorial services of the first and third anniversaries of death. The most important of all the rites for worshipping ancestors in China are those held for Tsung-miao (宗廟) the ancestral mausoleum. But these are too elaborate to be described here. The religious services for the ancestral mausoleums were very complicated, but those generally observed were the four rites held in spring, summer, autumn and winter, the

services held several times a year at which the memorial tablets of each mausoleum were brought to that of the founder's where they were offered food, a joint service held every five years for the distant ancestors enshrined together, a grand ritual held every three years at which the head tablet of each mausoleum was brought to the founder's mausoleum to accept the offerings, a service at which the important events of the state were reported to the souls of the ancestors, and so forth. In and after the Middle Ages, the death-day services held on the anniversaries of the death of parents and ancestors came to be held extensively, and the greatest importance was attached to them by the people in general, perhaps through the influence of Buddhists who held memorial celebrations on the anniversary of the passing away of the Buddha and the founders of Buddhism. At these services, millet-wine was poured onto the earth, mugwort, a kind of wormwood, was burnt, and the spirit of the soul that had gone back to the heaven and the spirit of the body that had returned to the earth were called back. The custom of burning grass was changed to that of burning incense towards the 3rd or 4th century. Some Confucians assert that this custom of incense burning was introduced by Buddhism and has nothing to do with the older system, but there is room to think that the custom of burning incense at the worship of the Buddha was adopted by Chinese custom first, and then adopted by Chinese Buddhism. Incense was burnt at the worship of the ancestral souls, at a visit to a grave and at all the other functions. When the soul was called back to the altar, jewels, silk cloth, cereals, five kinds of unrefined wine and three kinds of refined wine, animal sacrifices and, meat for the ritual, were offered in the prescribed containers by way of entertaining the spirits in the same way as was done in their lifetime.

Of the religious services, special mention is to be made of *chai* (齊) meaning the extra care taken in eating and in behaviour for the defined number of days ahead of holding a religious service. As its purpose is to turn to the soul whole-heartedly, concentrate on the spirit and associate with the deity, it is forbidden to listen to music lest one's mind should be pleased, or to attend a funeral lest one's mind should be grieved, while strong-flavoured food and delicacies are also avoided. The spirit of *chai* has something in common with Buddhist precepts and came to be associated with the eight precepts of Buddhism (*aṣṭāṅga-samanvāgatopavāsa*). The services for the ancestral mausoleum came to be mingled with Buddhism and popular beliefs, and both Buddhist and Taoist services were held at the ancestral mausoleums. The manners and forms of these varied depending upon the period or place of their observance, so that it is difficult to make generalisations.

According to an existing record of the clan system of Ming-chou (茗州) a religious service was held in February and August of every year by the body of the members of the same family, and detailed regulations were prescribed for repairs to and cleaning of the mausoleum and the feast to be continued for ten days following the service. The responsibility for holding religious services was shared, as in the earlier ages, jointly by the whole clan who owned, as the joint property, the rite-field and grave-field, about which there were also regulations. A visit to the mausoleum and incense burning in front of it was to be carried out on the 1st and 15th of every month, and people were warned against breaking of the mausoleum or stealing from it, for, according to the record, they were most unfilial things to allow to happen to the ancestral souls. There are also records which tell us that marriage was always reported to the mausoleum, while prayers for rain and other worldly wishes were also offered to it. The above functions seem to have been observed very widely among the common people, and they, together with Buddhist and Taoist religious events, came to form features of ancestor worship.

The grave came to be regarded in the same light as the mausoulem, and Chu-tzŭ of the Sung dynasty established a regulation according to which the service at the grave was held every three months. The Confucian scholars had different views as to the place where the soul was to be invoked, whether at the mausoleum or at the grave. Some records show that a grave as well as a mausoleum was visited. A historic record states that the emperor Ming of Han and several emperors of the Northern and Southern dynasties had the tombs of their predecessors repaired and cleaned, and this custom was persistently maintained. Han-shih-chieh (寒食節) and Ch'ing-ming-chieh (清明節) the well-known annual events observed in China when the whole family pays a visit to the grave, are the customs handed down from the ancient custom of holding service at the grave. The custom of offering hawks, dogs or dresses to the grave was started in the period of the T'ang dynasty with the purpose of comforting the spirits of the ancestors. The above-mentioned Han-shih-chieh was also called Sung-han-i (送寒衣) which meant sending clothes to the dead. In the case of the mausoleum and grave of a Buddhist

priest, a tower was built and attached thereto in accordance with Buddhist custom. The towers built in the temples for distinguished monks can be found even today and are worshipped.

The custom of giving to the dead a posthumous name, different from his name while living, must not be overlooked. This custom originated in the idea that though there was a distinction between the dead and the living, the connection between the two should not be forgotten, and it meant that the existence of death as a succession to life was admitted in the form of another name. The posthumous name was written on a memorial tablet which was regarded as the surviving form of the dead ancestor and placed in the mausoleum or niche. The Buddhist custom in Japan and China in and after the Middle Ages, of writing the posthumous Buddhist name on the mortuary tablet, resembling the Confucian memorial tablet, and of honouring it as an object of ancestor worship, was also based on the Confucian practice, and is another proof of the fusion of Confucianism and Buddhism.

Commemoration of, and Offering to, the Dead: In the Confucian system of ancestor worship, the memorial services were held personally by the heirs for the male ancestors and the result of doing so would be experienced by the living, but according to Buddhism, anybody could hold a memorial service for any dead person and its purpose was to make the dead happy. The forms and manners of the Buddhist services for the dead mostly took after the Confucian system, but they were permeated by the original Buddhist idea of holding memorial services for all beings, and, therefore, in worshipping ancestors, the attainment of Buddhahood by each individual was wished for, and anyone was authorised to hold a memorial service for his dead parent or child in order to pray for the happiness of the dead person. For example, among the inscriptions on the Buddhist images in Lung-mên cave carved at the time of Pei-wei (the northern dynasty of the 5th and 6th centuries), there are many which contain prayers for the repose of the dead priest-teachers, parents, in the seven previous stages of rebirth, and also for the happiness of all beings, while dead women and children are included as well. This shows that the spirit of filial piety, formerly based on the family system, now became individualistic. Therefore, the words 'commemoration of, and offering to, the dead' might be more suitable for Buddhism than the words 'ancestor worship'. The methods of practising ancestor worship were based upon the idea that the attainment of *bodhi* by the dead could be realised through the Buddhist practices observed for attainment of *bodhi*, such as recitation and copying of sūtras. Temples, towers and images were built in great number for the repose of the souls of dead ancestors. Tsung-mi pointed out the similarities and differences between Confucian and Buddhist memorial services for the dead. The different points, according to him, are: (1) the Confucians place the corpse in a coffin, bury it in the ground and set up a grave, but the Buddhists recite the sūtras and hold memorial services for the dead, in order to support the ascension of the 'soul'; (2) the Confucians put the mind and the body in their due state first and recall the voice and figure of the dead, while the Buddhists hold service by chanting the sūtras and assisting the dead in going through their karma; (3) Confucians kill animals in any season for offering to the dead, but Buddhists release the animals to the fields instead, in the three special months of abstinence and care, of January, May and September, and also hold *ullambana*. From this, we might rightly judge that the Buddhist theory about ancestor worship was established about the 8th century. As points practised by both the Confucians and Buddhists alike, he mentioned the presenting of offerings to the dead, expressing sorrow for dead parents and practising purification.

One of the forty-eight warnings against minor sins stated in the *Fan-wang-ching* (梵網經) which is supposed to have been composed in China, says that 'it is a minor sin not to ask a priest, on the day of the death of a parent or brother, to preach on sūtras and vinayas of Mahāyāna Buddhism, so that the dead person may be rendered help in being born in heaven through the benefit of it', and another precept ordains that the same kind of function has to be held on the death-day of one's parent, brother or the teacher by whom the ordination was conferred, and on the twenty-first and forty-ninth day from it as well. Buddhist believers were evidently expected to follow these teachings generally in holding memorial services for the dead. The idea of holding memorial services during the forty-nine days after death was based on the Buddhist theory that the soul has to go through the 'middle existence' between death and regeneration. As the result of the combination of this idea with Confucian *hsiao-hsiang* (小祥) and *ta-hsiang* (大祥), memorial services for the dead on every eighth day during the first forty-nine days after death and on the first and third anniversaries of

death came to be observed extensively among the common people. The funeral according to the Buddhist system seems to have originally been very simple, and when a monk died, the Saṅgha chanted the sūtras on impermanence and cremated the body, and we can judge from vinayas and from the accounts of Chinese priests who went to India, that the corpse was regarded as a thing impure. The *Hsing-shih-ch'ao* (行事鈔), a Chinese commentary on vinaya, also reprimands an elaborate funeral as vulgar. While the Buddhist practices were obliged to adjust themselves to the Chinese way (we are told that thousands of monks were offered food when T'ien-tai-ta-shih died), the Buddhist way of practice became popularised, too. The criticism against Buddhism that it went against Chinese custom in cremating the dead and constructing towers, shows that these were widely practised by the Chinese followers of Buddhism. Though cremation was officially prohibited, the custom of holding a grand service for sūtra-chanting on every eighth day during the forty-nine days after death was widely accepted and the ceremony of the funeral and the placing of a mortuary tablet were always accompanied by the sūtra-chanting of monks.

As related before, Confucian *chai* (齋), or evenly balanced behaviour, was observed very strictly. It meant putting the mind and body in the proper state for holding a service, and its purpose was to perfect self-restraint, *chai* (齋). That this *chai* was the Chinese word used to express Buddhist *upoṣatha* facilitated the penetration of the Buddhist five precepts and eight precepts into Chinese society, and Taoism in later days gave various definitions of *chai* in its texts and practised it. In the 4th, 5th and 6th centuries the texts dealing with the merits of observing purification were circulated. The idea of purification came to be associated with the Chinese traditional observance of the special months and days designated for protecting oneself from the evils of malicious deities. The custom came into existence of adjusting one's mind and body in the proper state to hold Buddhist functions in the three special months of abstinence and care (January, May and September) and on the six special days of offering to the dead (8th, 14th, 15th, 23rd, 29th and 30th of the month). This custom became so popular in China that an order was eventually issued prohibiting the killing of animals on these days. *Upoṣatha* also contained a rule for the monks not to eat after noon in accordance with the precepts, and the act of offering food to monks was also called *chai*. There is a passage in the *Śūraṅgama Sūtra* which says that king Pasenadi held *chai* on his father's death-anniversary. This is proof of the fact that there was a custom of offering food to the pure priests for the purpose of comforting the souls of the dead. In China, too, this custom became popular towards the fifth and sixth centuries and we have the instance of the emperor Wu of the Lian dynasty (502–57 A.C.) who held the ceremony of *ullambana-chai*. What prompted this custom was the popularisation of the sūtras dealing with the merit of offering food to the priests, and also the compilation of the false sūtras. It was natural that the Buddhists who held memorial services on the anniversary of the Buddha's death (15th February) came to do so also on the anniversaries of the deaths of high priests, of founders of sects and also of parents. The emperor Kao-wu of the Pei-Sung dynasty (960–1127 A.C.) invited the priests and requested them to preach on the impermanence of the world on the forty-ninth day of the death of one of his subjects to comfort his bereaved family. In the records of the 5th and 6th centuries, we find many sermons about a dead man escaping the sufferings in the under-world, thanks to the memorial service held by his wife and children, who invited the priests and had them recite sūtras. In the 8th century, *ullambana*, which was held for the purpose of saving the dead parents from sufferings and repaying them for their favours, by inviting the priest for sūtra-chanting, was also called *ullambana-chai*. The custom spread among the common people and, associated with the Taoist mid-year day, it came to be held on 15th of July as the most important Buddhist event. To the memorial services and the presentation of offerings to the dead, already mingled with the Confucian system of mourning, was also added this idea of *chai*, on which occasion the priests assembled for sūtra-chanting with food provided. The *chai* held on the third day from death, when priests were invited and food provided was called *san-jih-chai* (三日齋). The Confucian rites held on the first and third anniversaries were also adopted by Buddhists as memorial services and these and the services held seven times during the forty-nine days after death on every eighth day called *lei-ch'i-chai* (累七齋) and also a service held on the hundredth day after death became special features of ancestor worship after the arrival of Buddhism in China. In addition, some people held services for themselves while living.

Chinese ancestor worship, associated with Buddhism in this manner, came to include also popular beliefs embraced in Taoism. Belief in

the underworld of T'ai-shan (泰山) is an illustration of this process. T'ai-shan-fu-chün (太山府君), the chief of T'ai-shan, is a deity attended by ten kings and is in charge of summoning the souls of men. This deity and the Buddhist king of the underworld, Yama, having a similar quality, came to be mixed together and gave rise to the Buddhist conception of hell in China. The accounts about the ten kings and the underworld often appear in the *T'i-wei-po-li-ching* (提謂波利經) and other sūtras, of which the *Shih-wang-ching* (十王經), believed to have been written or spread by Tsang-chuan during the Sung dynasty, is called the sūtra about the ten kings written in compliance with the original vow of Kṣitigarbha. It contains an account of Buddhist ancestor worship which is the result of the fusion of Confucianism, Buddhism and Taoism. Applying the Mahāyāna theory of the 'middle-existence', during which the soul sojourns between death and regeneration, to the Taoist belief in the underworld, it relates how the dead, examined and judged by each of the ten kings in the underworld from the seventh day after death until the third anniversary of death, go through many sufferings there, and advises the present generation to hold memorial services with offerings for the dead so that the dead may be spared these pains through the original vows of Kṣitigarbha. The original personalities of these ten kings are represented respectively by Buddhas and bodhisattvas. It is said that at the time the *Shih-wang-ching* was written, there was a man in the T'ang dynasty called Tao-ming, who had come back from the underworld where he saw the sinful dead being tortured by the ten kings, and had formulated the ceremonies for Buddhist memorial services, named *Shih-wang-kung* (十王供). This proves that at the time the *Shih-wang-ching* was written, the mixed beliefs in the souls of the dead had been already popularised. In the *Wang-li-ch'ao-chuan* (王歷鈔傳), written in the modern age, the Taoist belief in the underworld is detailed and here the object of worship is Avalokiteśvara bodhisattva, which shows fusion of Buddhism and Taoism.

As seen in the above, the forms of ancestor worship of Confucianism, Buddhism and Taoism had many resemblances and the fusion of the three came to be adopted by the people in general. In the case of the Buddhists, however, their memorial services connected with ancestor worship were inspired, as has often been stressed in this article, by the same spirit as that in which the religious services for the Three Treasures (the Buddha, Dharma and Saṅgha) were held.

R. So.

II. INDIA. The ancient Indian civilisation was a civilisation of rituals. The vast literature of the *Vedas* and especially the hymns of the *Ṛg-veda* were all based on rituals. Accordingly, ancestor worship, too, was regarded as a kind of ritual and was provided with detailed rules for its observance along with other various types of religious ritual, forming an essential factor in Indian social life.

These rules are found in a section of the *Vedas* which deals with the personal rituals in the home under the heading of *Gṛhya Sūtra*.

Besides, partial references to these rules are seen in the *Śrauta Sūtra, Dharma Sūtra* and also in the law codes such as the code of Manu. There are five important rituals (*pañca mahā-yajña*) which the Indians must observe daily. They are the ritual for gods, ritual for men, ritual for living things, ritual for brāhmans and ritual for ancestors. The last is called *pitṛ-yajña*.

Of them the ritual for brāhmans means the study of the *Vedas* and along with these rituals it is the duty prescribed for the Indians that they should offer at least a glass of water with earnest respect to their ancestors. Apart from this daily duty, all kinds of ancestor worship are embraced by the generic term of *śrāddha*, which means funeral rite, and such worship must be observed in an earnest and deliberate manner.

As the oldest mythology has it, there existed Mana (meaning a man) who was the progenitor of men, the first priest of rituals. At the same time there was Yama who was believed to have died for the first time, thereby becoming a ruler of the world of the dead. This Yama was made into the king of the dead when he was adopted into Buddhism at a later date. But in the *Ṛg-veda* the kingdom of Yama is regarded as an ideal paradise and the ancestors who repaired to it after death were supposed to enjoy the pleasures of various kinds there. In the course of time, with the gradual development of the idea of saṃsāra, there came to be propounded in the Upanisads the two courses along which those who had done good deeds when alive would travel in after-life.

One of them is called *devayāna* and this course begins with the flames of cremation and ends with the Brahman, never to withdraw from there again. The other course, known as *pitṛ-yāna*, starts with the flames of cremation and ends at the moon. The spirits of the dead stay there until the fruit of their good deeds comes to an end, when they come to earth down through the reverse order of the

previous course. Further, they move into food such as rice, barley, etc., changing into the semen in male bodies to be reproduced once again.

One who is dead is not to be called a *pitṛ* immediately after his death but he must undergo a certain period of time and a ritualistic process as well, before he becomes qualified as a *pitṛ*. Therefore, before he reaches this stage he is a mere preta (departed) and while in this status his is an evil existence. Preta became the 'hungry spirit' in Buddhism and was placed in the second worse rank, next to hell, according to the theory of the six spheres of rebirth.

Cremation was the general practice in Indian society of ancient times and burial used to take place after the remains were gathered on the day whose number was odd in the half of a month when the moon was on the wane.

The first ritual that the relatives of the dead would perform after returning from the burial was called *ekoddiṣṭa-śrāddha*, meaning a ritual given for one individual. As the dead person or preta had not yet arrived in the world of his ancestors, he was still a member of his clan. After the elapse of a specified time or when there happened to be some felicitous occasion to promote his admission into the world of his ancestors, another ritual would be observed to celebrate the transition from a preta to a *pitṛ*. This ritual is known as *sapiṇḍī-karaṇa* (or *sapiṇḍana*), that is, a ritual to enable one to enjoy the dumplings (*piṇḍa*) together with others. As the dumplings or *piṇḍa* are a characteristic offering to the ancestors, it is at this ritual that a preta is given the qualification to become a *pitṛ*. The new *pitṛ* will thereafter be treated alike with other ancestors. The erection of a tomb-stone would be held long after death. On this occasion a wake-service (*pitṛmedha*) is observed and offerings of foods, dances and songs are also made.

Rituals connected with ancestors are generally divided into those of a temporary and those of a permanent nature. The temporary rituals include those held at the birth of children, their naming and felicitous occasions, such as wedding ceremonies etc. The completion of wells or reservoirs are also included in this category. The periodic rituals embrace the ritual of *parvaṇa* which takes place in the afternoon of the new moon day of every month.

These rituals are observed with at least three brāhman priests in attendance who are considered the representatives of the ancestors. Therefore, the selection of the priests is made with particular care. If any of them happens to be related to the host of a service he will be excluded from the choice. Grains of sesame are put in a vessel containing water and the water is poured over the hands of the presiding priest. *Piṇḍa* or dumplings are piled on a sacred vessel and offered to the ancestors, afterwards to be given to the priests.

Apart from the monthly ritual for ancestor worship there is another ritual known as *aṣṭakā* which is generally held three times in the winter every year. At this ritual meat, porridge, cakes etc., are offered and it is reported that in the olden days on some occasions cows were killed at the cross-roads and their meat distributed to the passers-by.

There is another ritual called *anvaṣṭakya* in conjunction with the *aṣṭakā*. Here a sacred fire is kindled in an enclosed ritual site and offerings are made while the names of the departed father, grandfather and great-grandfather are being called out.

The various rituals listed above are those described in the *Gṛhya Sūtra*, but in addition the *Śrauta Sūtra* preserves several other large-scale rituals and ceremonies. Among them are the ritual of *piṇḍapitṛ-yajña* which is held immediately before the festival of the new moon and the seasonal ancestral rituals that are observed in conjunction with the three seasonal festivals every year.

Thus, the idea of ancestor worship had long been a matter of importance among the Indians and they took advantage of every opportunity to worship their ancestors in the belief that they would favour them with great blessings and happiness.

It would appear that in the time shortly after the Buddha not much attention was given to the idea of ancestor worship in the various schools.

The reason for this is to be found in the fact that the bhikṣus and bhikṣuṇīs who took to the ways of the Buddha, having forsaken their homes, had no idea of marriage and of founding families. To them the seeking of enlightenment was all that mattered.

In addition to this, the teaching of the Buddha was that his disciples should seek after their present state of mind rather than care about the existence of souls after death. Therefore, even when someone died in a Buddhist monastery the fellow-bhikṣus of the dead monk performed his funeral service in a very simple manner and

sometimes the disposal of the dead body was committed to the care of lay devotees of that institution.

The custom of having a ritual in memory of the dead one with the aim of appeasing its spirit was not found among the early Buddhist schools.

In regard to the problem of after-life the Buddha himself taught his disciples that they should not worry about the disposal of his dead body as the lay devotees would take care of it. All they had to do was to confine themselves to the pursuance of enlightenment. Accordingly, those who had a hand in the funeral service of the Buddha were the noblemen, knights and wealthy people who were all lay devotees. And they were also the ones who made offerings to the stūpa which was erected over the remains of the Buddha in his memory. Since the time of king Aśoka many stūpas had been constructed all over India, but those who took care of those stūpas and made offerings to them were mainly lay devotees. At a later date when the followers of Buddhism formed groups around these stūpas, they developed themselves into the bodhisattva-gaṇa that was to become the school of the Mahāyāna Buddhism afterwards. The ancestor worship which constitutes one of the characteristics of Mahāyāna schools had its origin from these groups.

As has been stated earlier, in India the dead are generally known as pretas and a specified length of time must elapse before a preta is admitted into the family of *pitṛ*. During this period the family and friends of the preta should offer him food so that he may sustain himself until he becomes one of the *pitṛ*. This offering of food is called *jñāti-karma* which means the duty of relatives and its practice came to be known as *jñāti-dharma*.

A reference to this practice is found in the *Petavatthu* (i, 5, *v*. 12) of the Pali canon. There it is further stated that wise men offer reverence and service not only to those who have died recently, but also to all the departed relatives and ancestors as well. This statement is found in a story where king Bimbisāra is praised by the Buddha for offering alms in the name of his dead ancestors and transferring to them the merit so obtained. In this connection, the *Aṅguttara Nikāya* (IV, 15), too,says that the wise man does good to many for their benefit through his offering of reverence and service to his departed father and mother and ancestors, without getting tired of it day or night, thinking of what they had done for him, as is prescribed by the proper rules.

Also in the *Aṅguttara Nikāya* (III, 42), there is a further statement: The wise find pleasure in having a son, since he does good deeds for the sake of his departed relatives, for those who are still alive and also for the sake of monks, brāhmans and gods. Good deeds done in the name of departed ancestors are regarded as acts of gratitude.

This conception is most clearly illustrated in the following extract: " As I have been reared by my parents, so I take care of them. I do what I am bound to do for their sake. I succeed them in the family. I succeed them in the family fortune. Also I make offerings to my ancestors whenever it is necessary to do so " (*D*. III, 189).

The common belief in India has been that when a deceased person is not given the ceremonial offerings by his family, friends and relatives, he will suffer pains in his after-life existence. This idea was adopted by Buddhism and was given general circulation.

What makes the Buddhist belief different from the earlier Indian conceptions is the fact that Buddhism, in accordance with its teachings of karma and saṃsāra, holds that the dead will continue to suffer in after-life, if the nature of their sins committed while alive is serious.

The Chinese translations of Buddhist sūtras in rendering *preta* adopt a word meaning 'hungry demon'. However, before the appearance of Buddhism the words *preta* and *pitṛ* did not contain the notion of a 'hungry demon'. The *Petavatthu* describes a peta as one suffering hunger and thirst (*khuppipāsāhato nāma peto*).

Thus, in Buddhism the petas came to be considered as suffering hunger and thirst because of their deeds in their previous lives, and it is the duty of their surviving relatives to salvage them from these miseries. As a practical step in this direction charity has been prescribed for the people and many references to this idea are found in the various sūtras.

One of them has it: " I will make donations for the sake of my father and grandfather " (*Petavatthu*, ii, 8, *v*. 4).

In another place, it is mentioned that the *petas* in the world of the dead will revive by receiving gifts from this world, and indeed the donations from this world bring much benefit to the petas (ibid., i, 5, *v*. 7).

The donations so made are mostly in terms of food and drink, but clothes and sometimes dwellings are also mentioned.

It is clearly stated, however, that these gifts cannot be given to the peta direct. They should be given to holy persons in the name of the departed ones and the merit so gained transferred to the petas. The following are extracts from the *Tirokuḍḍa Sutta* (*Khp.* p. 6; *Pvu.* i, 5): Men would make a gift for the benefit of their peta-kinsmen, whereupon the petas received happiness. King Bimbisāra made an offering to the Buddha but did not ascribe the credit of the gift to anyone, and thus the petas were without hope as they did not receive a donation, by transfer of merit. But on the instruction of the Buddha the king next day gave water to the Buddha for washing and ascribed the merit with the words: 'Let this be for my kinsmen'. Instantly there came into existence for the petas lotus ponds full of water-lilies, in which they bathed and from which they drank. Alleviated of their sufferings from distress, fatigue and thirst, they became golden-coloured. Similarly the king made offerings of food and clothing, and made over the merit of the gift to his departed kinsmen, of which they joyfully partook.

"With gifts from here, the petas, the dead in the other world, maintain themselves. As water rained on a height flows down to the low ground, even so the gift hence given supports the petas" (ibid. *v.* 7).

"Mere weeping or grief or any other lamentation is of no avail; all this is of no help to the departed person" (*Pvu.* i, 4, *v.* 3; 5, *v.* 10).

The Service of Ullambana: The Buddhist texts contain the story of Sāriputta saving his mother who had become a hungry demon (*peta*) after her death. Sāriputta built four cottages and made donations, as a result of which his mother was salvaged from misery. A similar story is found in a Chinese version of the *Yu-lan-pên Sūtra* and in this writing the hero is Mahā-Moggallāna.

This story furnishes the foundation for the service of *ullambana* which is still in practice in China and Japan. It is a famous service in these countries. It is specially mentioned in the story that food, drink, and clothes should be offered and that the recipients of these offerings should be a congregation of monks.

The story of an ascetic, Jaratkāru, which is found in the *Mahābhārata* (I, 13-14, and 45-8), is also considered to be an origin of the practice of the *ullambana* service. Jaratkāru, who was the father of Āstikā, was a man famous for his pure living. One day he happened to see many men hanging head down in a large pit in a field. They were barely supported by a single root of grass called *virana* and, what was worse, a big rat infesting the pit was about to nibble away the root. Astonished he said to them, "Who are you?" To this they replied, "We are your father and ancestors. You must salvage us. But the virtue of your asceticism is not capable of salvaging us from this misery. The reason why we are hanging upside down (*avalambante*) is that you have not married yet, therefore you are childless, so that you cannot succeed us in the family and you do not observe any service for your ancestors." This made Jaratkāru give up his vow of celibacy and take a woman to wife in order to save his father and ancestors from misery, and after having a son Āstika, he took to his celibate life again and continued his asceticism. The general belief is that the word *avalambante* (hanging upside down) which appears in this story gave rise to the service of *ullambana*, in the Buddhist sense.

Linguistically, the original word *avalambante* which was translated as *yu-lan-pên* in the Chinese version is believed to be related to the Pali word *ullumpana*, which means salvage or liberation. But so far no definite evidence has been established.

T.KA. & K. KI.

III. JAPAN. Throughout its history Buddhism in Japan has always been closely associated with the idea of ancestor worship which is one of the important features of Japanese thought at all levels.

This fact has a significant bearing upon Japanese Buddhism as well as upon ancestor worship in Japan itself.

As the result of their mutual association, both Buddhism and ancestor worship in Japan became quite different from their original characters.

Ancestor worship is already associated with Buddhism in the oldest Buddhist literature existing in Japan. Therefore, it is very difficult to know clearly what kind of ancestor worship existed prior to the introduction of Buddhism.

From the earliest days the long line of generations of father, child and grandchild without any interruption has been known as *Ie* (家 household) in Japanese society and it is an everlasting chain which, so to speak, binds the basic links of the Japanese family system. (More than one married couple used to be seen in one family for many generations and even those who had no blood relation with them were incorporated in the family as quasi-family.)

It is true that the idea of consanguinity was held to be precious in Japan and most families were constructed with consanguinity as their centre. However, the continuity of the family claimed a far stronger sense of duty on the part of its members and, accordingly, the interruption of consanguinity did not mean the interruption of the family, instantly. When consanguinity was interrupted, recourse was had to adopting one of non-blood relationship into the family in order to have him carry on the family.

The reason why the household should be carried on even transcending the tie of blood is attributed to the fact that the forefathers who had founded the family and carried it on to the time of their descendants are worthy of respect more than anything else on the part of descendants. In other words, as the ancestors of the family are those to whom absolute veneration should be paid, the household that was founded by them should be carried on absolutely also.

The Japanese Idea of Dead Spirit: The Japanese were convinced of the eternal existence of the 'spirit' after death. When the memories of dead spirits are still vivid, separate rituals are carried out for their benefit, but it is generally thought that gradually in the course of time they form a single composite existence known as the 'ancestor spirit'. The dead spirit is associated with a sense of mourning, but the ancestral spirit is free from this and is regarded as being pure and sacred. The significance of the ancestral spirit lies in the fact that it is sacred primarily to its descendants and it always guards the welfare of the family from somewhere high up. And for this very reason it was believed to bring down a terrible curse upon the family who neglected the ritual in its honour. The ancestral spirit has no characteristic attribute except that it demands a ritual from its descendants. It has a dignified and definite existence for its descendants, but when regarded by itself it is an indefinite and colourless existence. Therefore, the spirits which had no descendants to carry out rituals in their honour were thought to be astray and were held in dread as they would do harm to the whole of society indiscriminately. And in order that possible harm might be avoided it was found necessary to carry out the ritual for them together with that done for one's own ancestral spirit. The spirits are believed to come back to their living descendants to enjoy their reunion at specified periods in the early spring and autumn. The former is the New Year and the latter is *ullambana*. The *ullambana* is sometimes simply referred to as the 'Bon' ceremony and though its period varies according to the different types of calendars employed, it is together with the New Year the most colourful of the annual events of the Japanese people. The *ullambana* has been enhanced to the highest position in Buddhistic observances, also through the influence of the *Ullambana Sūtra* and this fact is symbolic of the association of ancestor worship with Buddhism in Japan.

The Relative History of Buddhism and Ancestor Worship: Though the conception of the household as the basis for ancestor worship is not uniform in the various eras, the household itself in one form or another has been in continuous existence as the background of society all the time. It was more or less impossible for the ancient patrician society, the medieval feudalistic society and present-day capitalistic society to extricate themselves from the fundamental idea of the household. In conjunction with the changing conceptions of the household, ancestor worship has assumed different forms in the various eras.

It was in the middle of the sixth century that Buddhism came to be introduced into Japan from China. The various Buddha images, Buddhist sūtras and inscriptions found in the temples and other buildings from the sixth and the seventh centuries and the earliest literature of Japanese Buddhism bear vivid witness to the association of ancestor worship with Buddhism. By way of example is the following inscription found on the nimbus of an Amita Buddha image, constructed in 658 A. C. in the fourth year of emperor Saimei: 'This image of Amita-Buddha was constructed by Asemaoko, a widow, in honour of her deceased husband, Sako of Ichi, in a spirit of veneration. May my dead husband, the generations of ancestors and all the beings in the universe attain to eternal religious enlightenment and pleasure by the virtues and merits of this image.' Another written vow treasured in the Kanshin-ji (temple) at Kawachi in Osaka prefecture reads: 'In December of the horse-year a widow whose name is Asemaoko reverentially constructed an image of Amita Buddha in honour of her deceased husband, Sako of Ichi. May her husband, fathers and mothers for seven generations be born in the Pure Land for ever and ever by the merits of this act. And may this wish also go to all the beings in the universe.'

To construct images of the Buddha, to build temples, copy Buddhist sūtras and to conduct

Buddhist services for the purpose of enabling the ancestors to attain eternal spiritual pleasure, is the basic aspect indicative of the association of ancestor worship with Buddhism. This practice was extensively found in the later periods in Japan, its origin being traced to the time right after the introduction of Buddhism into the country. This form of ancestral belief finds its prototype in the Chinese Buddhism of that period. It is thought that this belief of popular Buddhism proved more attractive to the Japanese who had their own peculiar ancestral beliefs, than the esoteric doctrines of Mahāyāna Buddhism. Though there were many changes in the patrician government of the old days surrounding the court, Buddhism flourished remarkably under the protection of the state and the patricians, and as a result numerous temples and Buddha images came to be constructed. Of them, those temples which were called the 'clan-temples' predominated. The people of patrician classes grouped themselves according to their clans and their clannish union was founded on the construction of the household, centring around their own form of belief to the exclusion of others. These different beliefs found expression in the formation of clan temples. Therefore, the clan temples, established privately by the patricians, were not meant to propagate Buddhism to the general public. Their purpose lay in praying for the successive happiness and welfare of the particular noblemen who were their donors (*dāna-pati*). It satisfied the wish of the donor to carry out ancestor worship. The Tōdai-ji (temple), which is typical of the state-established temples in the olden days situated at Nara, can be said in a sense to be a clan temple for the imperial household, and the Fujiwaras, one of the ancient representative patrician classes, had established the Kōfuku-ji (temple), their clan temple, also at Nara. Both temples played an important role in the government and religion of the nation. After the latter half of the ninth century the Fujiwara clan, who had multiplied into many households, came to have the sole control of politics and, consequently, there followed internal dissensions among the smaller clannish groups which led to political strife. The result was the establishment among these smaller groups of their own clan temples. Michinaga (966–1027) and his clan who won the political strife within the Fujiwara clan came to possess such clan temples as Jōmyō-ji, Gokuraku-ji, Hosshō-ji, Hōkō-ji, Hōjō-ji Byōdo-in, etc. As the clan temples were the centres of political power in the clan, they became numerous. Some of the clan temples, Jōmyō-ji for instance, were constructed on the burial ground of the ancestors of the clan. This grand clan-temple, Jōmyō-ji, was established by Michinaga 'in order that the sacred spirits, from the first ancestor, may all attain Buddhahood, thereby acquiring enlightenment and pleasure.' (From 'Vol. 15 'On doubt' of 'Tales of Prosperity'.) Elsewhere in the same document it is recorded that in those days the prevailing practice was to hold sermons and ceremonies on the death-anniversary of the ancestors at the temple built by them and that Michinaga grieved at the ruinous state of the burial ground of his ancestors without so much as a temple therein. The prosperity of the clan temples varied with the fortunes of their patrons. Therefore, after the twelfth century such clan temples as Jōmyō-ji declined with the degeneration of the Michinaga clan.

The feudalistic age in Japan extended from the end of the twelfth century to the middle of the nineteenth century and the government of the nation was in the hands of military lords. The periods prior to the early part of the seventeenth century and subsequent to it are respectively called the early and late periods. The late period is usually referred to as the Tokugawa era, as the government of the nation was in the hands of the Tokugawa Shogunate.

The warrior class, who had their origin in the ruling class of the ancient noblemen, gradually increased in power and after the seventeenth century consolidated their ruling position throughout the country. The warriors of the early feudalistic period vied with one another for power, with the manors of the noblemen as their centres of influence after they had driven away the latter. And since their daily lives were open to the threat of war from outside, the union of the clan was inevitably necessary for the purpose of self-defence. The feudalistic vassalage which consisted in homage and service to the lord was simply an extension of the ethics of the household. The warrior groups had the character of households based on the foundation of manors and they had as a usual practice their clan temples within their compounds, in devout reverence to their ancestors. The warriors eagerly followed the teachings of Buddhism and also made much of ancestor worship, which found expression in their establishment of clan temples. Though most of the clan temples were constructed anew, instances of existing temples being converted were by no means rare. As in the case of noblemen, the clan temples of warriors had a close relation with the burial place of their

ancestors, and they were constructed within the premises of burial places, or the burial places were added to them after the construction of the temples. Kannen-ji (temple) in Iyo (the present prefecture of Ehime), which was a clan temple belonging to the Arais warriors, originated from Moriuji Arai at the end of the thirteenth century and the motive for its establishment is recorded in the old documents of Kannen-ji (temple): 'In order that it might be consecrated to the spirit of Moriuji, this temple was built at the request of his widow, Son'a, by their descendants to be a clan temple of the Arais'. This temple was built on the ground of his burial place.

The chief purpose for the establishment of a clan temple was to pray for the *bodhi* (enlightenment and salvation) of the ancestors and as the warriors built their clan temples for this specific purpose, they had the obligation to protect them and the authority to control them. The priests in the clan temples were assigned the main duty of presiding at the ceremonies of ancestor worship by the warriors who were their donors (*dāna-pati*) and their ultimate control was placed under the authority of the *dāna-pati*.

The twelfth century is often referred to as the period of religious reformation in Japan, for various new sects of Buddhism were born one after another and all of them were engaged in the active propagation of their teachings. They began from the clan-temples of the warriors and gradually spread among the people. As in the case of the noblemen, whenever groups of warriors gave rise to branch households, the latter came to have temples of their own.

In the late period of the feudalistic era the warriors lived in the towns where their lords had their castles as a rule, and village communities came to take shape as groups of farming households.

Although Christianity was first brought into the country in 1549 by the Spanish missionaries and gradually spread, the Tokugawa Shogunate put a strict ban on it and to prevent the people from believing in it, they forced every household to follow Buddhism and to become supporters (*dāna-pati*) of a temple near their dwelling. At the same time, they ordered the temples to report to them annually regarding their *dāna-pati* and made the *dāna-pati* swear that they were not Christians. This brought about a nation-wide system of temples with a large number of *dāna-pati* attached to them, while the temples were held responsible to the feudal lords for the piety of their *dāna-pati*. This system came to be firmly established throughout the nation by the end of the seventeenth century. Under this system every member of the nation was regarded as a believer in Buddhism, though not all of them became so of their own accord. Buddhist believers were required to delegate to their temples all acts in regard to their ancestor worship, such as the funeral service for family members, memorial services for the dead and maintenance of burial places. Also, the expenses necessary for the upkeep of the temples to which they belonged were shared among the votaries. Disobedience to any of these was regarded as an act of political treason.

Under the system imposed by the Tokugawa Shogunate the observance of ancestor worship after the Buddhist fashion gained rapidly throughout the nation. For the *dāna-pati* their temples were of prime importance, as they were places of service for the ancestors, and the priests of the temples were the executors of those services.

The execution of funeral services, memorial services for the dead and other ceremonies, having a bearing upon the ancestral rite became the chief functions of the temples whose priests were apt to lead loose lives, because of the gifts they received. The temples were able to increase their income proportionately, and they came to expect it as a matter of right. About the conditions under which the temples and priests existed in those days, Mitsukuni Tokugawa, one of the outstanding feudal lords, had to say the following in 1683 in connection with one of the temples in his territory: 'The priests of nowadays have no doubt in thinking the execution of funeral services to be their prime duty. Some of them seem even to be pleased to execute a funeral service for their *dāna-pati* because they are given a *dāna*. What a corrupted state Buddhism has sunk into! And in these days when they carry out a commemoration service for the dead, they place the mortuary tablet in a position superior to that of the image of the Buddha itself and make much of it with incense, flowers and food offerings, entirely neglecting the image of the Buddha. No greater mistake can ever be committed. The primary meaning of a commemoration service for the dead is to acquire religious comfort for them by the merits through offerings to the Buddha. But in spite of this, it does not stand to reason that they make much of the dead while they neglect the Buddha himelf.' (Extracted from his writing *Seizan-iji*

(西山遺事). Many of the numerous temples built through-out the towns and villages during the Tokugawa era by the common people were established with rich foundations upon gifts given in terms of properties, movable and otherwise, which were contributed by their common *dāna-pati* in the hope that the performance of their ancestral ceremonies would be taken care of by the temples for ever. In the compounds of the temples there were erected the burial place and altar for the mortuary tablets of the *dāna-pati*, and the lists comprising the names of the deceased members of *dāna-pati* families were prepared and permanently kept by the temples. The Tokugawas and various other feudal lords had designated their own temples for the purpose of their ancestral ceremonies while the warriors and common people had their own temples.

With the reformation of Meiji which took place in the year 1868, the late period of the feudalistic era came to a close and the bans hitherto placed upon Christianity and compulsory belief in Buddhism were removed. The tendency, however, for the *dāna-pati* to have the funeral and other services for the dead carried out at the same temple as that designated by their forefathers, continued. Therefore, even after the Meiji era the temples were virtually maintained on the income of *dāna*, contributed by their *dāna-pati*, for the purpose of their ancestral ceremonies.

Although Japanese society had been remarkably influenced by capitalism and modernised in the Meiji era, the idea of the household as the basis of that society was nevertheless continued and, accordingly, the rule of ancestor worship remained with it. And there were no factors which would prove essentially obstructive to the execution of ancestor worship after the fashion of Buddhism as before. From the beginning of the Meiji era the various Buddhist sects in Japan absorbed an incalculable amount of new knowledge from abroad, thus adapting themselves to the requirements of a new age. These Buddhist sects have been carrying out various religious activities and their economy depends upon the contributions from the temples coming under them. In turn, the ultimate economy of these temples is dependent upon the contributions made by their *dāna-pati* who give them financial aid for the purpose of their ancestor worship in their households.

The form of Buddhism that found general acceptance in Japan was Mahāyāna Buddhism and after its introduction into Japan it gave rise to many sects which became more evident with the progress of time. But ancestor worship in Japan did not associate itself with a particular sect as it was a common phenomenon, associated with any and every sect. Therefore, ancestor worship in Japan came to be associated with the fundamental idea underlying Buddhism itself, transcending the doctrines taught by the various sects. It can be said that the ancestor worship peculiar to Japan was embellished at the hand of Buddhism. The profound and systematic doctrines of Mahāyāna could not be accepted by the simple Japanese public and, therefore, the common people absorbed what they could digest of Buddhism while retaining their traditional beliefs.

The Japanese regarded the spirit to be subject to saṃsāra as taught by Buddhism. What would constitute a subject of saṃsāra had been a matter of long-standing controversy inherent in Buddhism, but this kind of complicated doctrine was far beyond the comprehension of the simple people of Japan.

The traditional belief of Japan which regarded the spirit as being permanent and the dead spirit developing into the ancestral spirit, came under the influence of Buddhism to be thought of as an eternal spirit in saṃsāra for ever being charged with karma.

The original meaning of Nirvāṇa lies in the absolute extrication from saṃsāra which continues from birth to death and from death to birth again thus going on for ever, and also in the discarding of all defilements into a different dimension.

Therefore, the death of the carnal body has nothing to do with Nirvāṇa itself. Death is simply a negation which is relative to life and forms only a course in the eternal circle of saṃsāra through life and death. For this reason, death is quite different in meaning from Nirvāṇa which negates saṃsāra itself. On the other hand, however, the carnal body in the existing world is the only given world of experience and death goes beyond the world of experience at once, reverting everything into nothingness. The common people had no opportunities nor abilities to understand this kind of complicated doctrine, not to speak of its true significance. Such being the case it is understandable that they had no way of knowing about Nirvāṇa other than to think of it in terms of death as an event of the same order. The Buddha is the one who has accomplished Nirvāṇa. In Japan, when people die, they are called 'buddhas' generally, regardless of the fact whether in their life-time they believed in Buddhist teachings, whether they were good or evil morally, and they are buried with a sense of deep veneration.

According to the traditional belief of the Japanese, death has been a matter of the highest impurity and dislike, and so it must be said that it is the most extreme paradox on the part of the Japanese to regard death as identical with becoming a 'buddha' which is the highest goal possible in the discipline of Buddhist teachings. This attitude of the Japanese is based on the fact that they equated the relationship between saṃsāra and Nirvāṇa to that between life and death of the carnal body. There is a time-honoured practice among the Japanese of performing the commemorative service for the dead after someone's death seven times at intervals of seven days, with a gathering of one's family, relatives and old friends. This practice is traced to the theory propounded in the first book of the *Yogācāra-bhūmi*, and elsewhere, that there is a period of transition for forty-nine days in which one who is dead will attain the next life and during which period it is decided what kind of life will be given to the dead according to the amount of his merits. In this doctrine it is evident that the dead person is supposed to go through saṃsāra and, therefore, he is not regarded as a 'buddha'. So it is a gross contradiction that the dead person is treated as a 'buddha' in Japanese practice. Such contradictions which can be found in the Buddhist practices of the Japanese are to be accounted for by the fact that the Buddhistic thoughts which were highly systematised were locally adapted to the traditional Japanese thoughts, which were far from systematic, with various necessary adaptations and replacements.

In ancestor worship in Japan the ancestor is at least held to be worthy of respect. In the Buddhist view saṃsāra is the inevitable destiny from which no being can extricate himself without attaining the ultimate goal following the Buddhist teachings. A Buddha is the one who has accomplished an escape from saṃsāra and therefore, a Buddha should be held worthy of respect more than any one else. When beings are going through the cycle of saṃsāra, they cannot be the object of respect. Therefore, if the ancestor is to be held worthy of respect, he should not be in the world of saṃsāra. He should be a 'buddha' who is absolutely cut off from the bond of saṃsāra or at least a bodhisattva who is a candidate to Buddhahood. To descendants in the world of saṃsāra the ancestor cannot appear, except in the form of a 'buddha'. Here the ancestor is held to be identical with a 'buddha' and a 'buddha' with the ancestor, one being assimilated with the other. Accordingly, it is equally possible for the ancestor to become a 'buddha' and for a 'buddha' to become the ancestor. The temples which revere a particular Buddha such as Amita Buddha, Śākyamuni, Bhaiṣajya-guru and such bodhisattvas as Avalokiteśvara are not only places where the ceremonies in honour of the ancestors are performed but also the symbols of household union. The Japanese equivalent of the word 'buddha' is *hotoke* (佛) and it means the dead as well as the ancestor. In every household of Japan the ancestor is referred to by the term *hotoke* and on the altar in honour of the *hotoke* there are arranged the images of the various Buddhas mentioned above. The symbol of household union is the function that is fulfilled only by the ancestor and in Japan it is simply the form of a 'buddha' that the ancestor assumes. It is the most ideal form of the ancestor in the eyes of his descendants who are in the world of saṃsāra.

The Pure Land as Place of Dwelling of the Ancestors: The Pure Land of the Buddha, typified by the Pure Land in the west of Amita Buddha, was believed to be the country of after-life where the spirits of ancestors live in peace. But the Pure Land as visualised by Mahāyāna Buddhism is entirely different from the world of after-life which is peculiar to Japanese traditions. The Japanese often think of the Pure Land in contrast with hell. In Mahāyāna, however, what is conceived in contrast with hell, which is the worst place in saṃsāra, is the heavenly sphere which is held to be the best of all worlds, and the Pure Land as the dwelling of the Buddha should be conceived in contrast with the world of saṃsāra as a whole, and not in contrast with hell alone as is held by the Japanese. The Pure Land is the country of Buddhas who have extricated themselves from life, death, sufferings and attachments. It never means the place of pleasures as against the place of sufferings, or the place of spirit as against the place of flesh. In the original teachings of Buddhism there is no place for the dead spirits of such a character as mentioned above. The Pure Land of the Buddha is the world of absoluteness where relativity of any kind is negated. However, in the traditional belief of Japan the country of ancestral spirits is the one which stands in a comparative relation to the country of descendants and it is the land where the ancestors live in peace, being sacred and free from the impurities of death. It is a sacred land in that it is free from impurities of all sorts such as those of life and death. On the other hand, the Pure Land in Buddhism is the realm which is the negation of the saṃsāra of life and death and of defilements of all sorts. But, as the true significance of Nirvāṇa was not understood,

the common people of Japan found it difficult to comprehend the complex idea of the Pure Land other than only partially. Therefore, they identified the other world of their traditional belief with the Pure Land of the Buddha So, in Japanese belief the ancestral spirits who live in the other world always guard their descendants in this world. According to the doctrine of Mahāyāna, various Buddhas are capable of appearing in the world of saṃsāra at will, delivering sermons and protecting the people. In addition to this, the Japanese people found the idea of their ancestors being 'buddhas' as further support to identify the dwelling place of their ancestors with the Pure Land of the Buddha.

Ceremonies : Ancestor worship in Japanese Buddhism usually takes the form of commemoration and merit-transference for the dead. However, these and other ceremonies and rites, traditional to Japan and found among the Buddhists, have changed from their original significance. The original implication of Japanese ceremonies is that at their ceremonies men expect the attendance of gods to whom they offer their gifts. They share the ceremony together with the gods, thereby confirming the sense of being together with the gods. Gods are usually believed to live high and far above, and to rule men from there and they expect the people to carry out ceremonies in their honour, while the people themselves expect their presence as a matter of course. The Japanese word *matsuri* (祭) meaning a ceremony is derived from the verb *matsu* (待つ) which means 'to wait'. So, men stand in a subordinate relation to the gods, but this idea of the gods demanding a ceremony from men from a higher place is not found in Buddhism originally. In the view of Mahāyāna Buddhism, all existences are linked by the rule of causation and in this sense the descendants, their ancestors and even Buddhas revert themselves into the realm of emptiness. Therefore, good religious acts which are performed by the descendants and the merits gained therefrom will produce good results for the ancestors and for the Buddhas as well, which is the significance of merit-transference as expounded by Mahāyāna Buddhism. Since the Buddhas, ancestors and all other beings are one and the same in ultimate essence, the dedication of offerings to the Buddhas can be an act of commemoration for the ancestors and for all other beings at once. Therefore, a commemorative merit-transference for the ancestor is not a mere ceremony for the ancestor in the traditional sense of Japanese belief. Its real significance lies in the increase of merit for oneself to be transferred to the ancestors in order to expedite the means with which the ancestors can be elevated to Buddhahood.

As has been seen above, the ancestral ceremony of Japan differs in its original meaning from the merit-transference of Buddhism, but they have much in common, for they are meant to give pleasure to the ancestors and provide opportunities for the union of ancestors and their descendants. Thus, in the minds of the common people, this was identified with merit-transference and this identification was encouraged by the idea that the ancestor is identical with the Buddha. Thus, the Japanese ancestral ceremony and merit-transference came to be indivisibly associated with each other by such unconscious logic and has formed a Buddhist practice of universal recognition. All good religious acts are, according to Mahāyāna Buddhism, part of the Buddhist way of life and they are believed to expedite the spiritual development of all beings in the universe through time and space. Especially, according to the concept of *ṣaṭ-pāramitā* (the six perfections), it is believed that the greatest merits can be attained by the dedication of offerings, such as movable and immovable properties, to the Buddha, the recitation of Buddhist sūtras and the construction of temples and images of the Buddha. Accordingly, these practices were widely observed as part of the Japanese ancestor worship so as to show its agreement with Buddhist practices. Although acts of commemoration for the dead were directly designed for the purpose of ancestor worship, they were by no means exclusively for the ancestors, but they always included commemoration of all other beings in addition to the ancestors themselves. Therefore, they were acts of dedication to all beings as well as to ancestors, which attitude was not found in the traditional beliefs of Japan. The idea that the dead spirits who had no service in their honour would bring down terrible curses upon the people had been in existence from the earliest times in Japan, and in order to appease the anger of such dreadful spirits the Buddhist way of commemoration of all beings was regarded as being the most adequate means.

On the one hand, Mahāyāna Buddhism absolutely negates actual life, taking it as an illusion, but on the other hand, it affirms actual life as the means through which enlightenment is attained. Japanese social life which was based on the idea of the household did not prove an exception to the above rule. If a life leading to enlightenment were

to be sought apart from the actual life which would be totally negated, Japanese society which was based upon the ideas of the household and of ancestor worship could not have been approved and woven into the Buddhist system. However, as the form of Buddhism introduced into Japan was Mahāyāna, even if there were engendered certain differences in the various sects, it neither negated nor destroyed the traditional Japanese ancestor worship and, finally, ancestor worship was settled in the form approved by Buddhism. On the side of Buddhism, this was the most important feature, which enabled Buddhism to be associated with ancestor worship in Japan. The corresponding factor on the side of Japan was that Japanese ancestor worship could not resist the influence of Buddhism because of its weakness in exact content and definiteness. It was by the combination of these two fundamental factors that the remarkable association and assimilation of Japanese ancestor worship with Buddhism were realised.

C. T.

AN-CHÊ-SHÊN-CHOU-CHING (安宅神呪經), 'the sūtra on the spiritual mantra for keeping houses safe', in five leaves (*Taishō*, No. 1394; *Nanjio*, No. 478). According to Nanjio, this sūtra was translated under the Eastern Han dynasty (25–221 A. C.), but the translator's name is not known. This sūtra is called *An-chê-chou* or *An-chê-fa*.

When the Buddha was at the Jetavanānāthapiṇḍada-ārāma, a son of a rich Licchavī came to him with fifty persons, asking him the method of keeping their houses safe. Next morning the Buddha went to the house of the rich Licchavī and assembled the gods protecting houses, and told them, "Do not trouble people by your erroneous conduct. If you are guilty of erroneous conduct again, I will dispatch powerful and fierce gods to destroy you."

Then, the Buddha said to the people, "During five hundred years after my entering nirvāṇa, if demons conduct themselves erroneously to trouble the people, the people should invoke the Buddha, Dharma and Saṅgha, keep the precepts and worship the Buddha in pious submission. Then inviting a pure priest, you should arrange an assembly with good perfume and forty-nine lanterns lighted in the garden of the house for keeping the house safe. And in the assembly this sūtra should be recited."

According to the *Chung-ching-mu-lu* (衆經目錄 the sūtra catalogue by Fa-ching), this sūtra was composed in China, but the *K'ai-yüan-shih-chiao-lu* (開元釋教錄, K'ai-yüan Catalogue) includes this sūtra among those of Indian origin.

K. TMR.

AṆḌABHA, a yakṣa, mentioned in the *Mahāmāyūrī* (51).

AṆḌABHARĪ-GĀMAKUṬAKA SUTTA, the tenth sutta of the first chapter of the *Lakkhaṇa Saṃyutta* of the *Nidāna Vagga* (*S.* II, 258). It deals with the story of a village cheat (*gāmakūṭaka*) of Rājagaha who was born as an evil spirit (*kumbhaṇḍa*) with secret organs (*aṇḍa*) huge in size.

Mahā-Moggallāna thera was on his way to Rājagaha for alms from Gijjhakūṭa, accompanied by Lakkhaṇa thera when he saw this spirit moving in the sky pursued and attacked by vultures, hawks and crows.

According to the commentary the spirit had been a corrupt judge who had secretly taken bribes, given unjust judgement and meted out unfair punishment. It was as a consequence of these misdeeds that he had to suffer as an evil spirit with the said deformity (*SA.* II, 220). This sutta is also known as *Aṇḍabhārīgāmakuṭaka Sutta*.

L. R. G.

AṆḌABHŪTA JĀTAKA (*J.* No. 62) deals with the inborn treachery of a woman.

The bodhisattva, who succeeded his father as king of Bārāṇasī, used to play at dice with his chaplain. While playing, the king was in the habit of reciting a 'declaration of truth' regarding the faithlessness of all women, and he won every time. To save himself from this situation the chaplain made a resolution to bring up a female infant, who had never seen a male. Since she was guarded and attended only by women, she never saw a male other than the chaplain himself, who became her husband later. As the girl was virtuous and faithful to the chaplain, the lucky 'declaration of truth' of the king was falsified, and thenceforth the chaplain became the winner. When the king became aware of what was happening, he made a plan with a scamp (*dhutta*) to violate the girl's chastity.

With the money given to him by the king, the scamp opened a perfumery shop near the chaplain's house, ingratiated himself with the old woman,

who was the personal attendant of the girl, introducing himself to be her lost son. The old woman believed the story and was happy to have met her long lost 'son'. Later he asked his 'mother' to take him to the young girl, with whom he said he was 'in love'; and the woman, with the consent of the girl, secretly made arrangements for her 'son' to meet his 'lover'. When they met, the scamp succeeded in wrecking the girl's chastity. After a few days she wanted her paramour to leave. But he wanted to cuff the chaplain before leaving. Willingly the girl hid him, and when the chaplain came, she blindfolded him and danced. While dancing she asked her husband, the chaplain, whether he would grant her permission to hit him once on his head; and he agreed, ignorant of her thoughts and actions. Then the scamp, receiving a sign from the girl came up from behind, cuffed the blindfolded chaplain on his head and hid again. The chaplain received the blow in good humour. The scamp reported to the king the success of his adventure.

The king started winning again, and he explained the matter to the chaplain, who was as yet unaware of his wife's deception. When questioned by him she said that she was untouched by anyone except her husband himself, and as the chaplain did not believe what his wife said, she volunteered to face the ordeal of fire to attest the fact. Meanwhile the girl informed her paramour of what had happened and planned with him that he should seize her hand, when she is about to step into the fire. He did as he was told. Then she refused to enter the fire stating that a person other than her husband had now touched her; but her deceit came to light and she was sent away.

This Jātaka was related in reference to a "passion lost" monk.

The Jātaka is so called because the girl in the story was protected since the time she was conceived in her mother's womb as a fœtus (*aṇḍabhūta*).

R. A. G.

AṆḌAJA, oviparous birth, a description of one of the four modes of birth (*yoni*, q.v.), the other three being *jalābuja*, viviparous birth, *saṃsedaja*, birth from moisture and *opapātika*, spontaneous birth (*D.* III, 230; *M.* I, 73; *S.* III, 241; *J.* II, 53; *Miln.* 127, 267; *DA.* III, 1024; *MA.* II, 36; *VbhA.* 160; *Vism.* 471).

"Whatever beings are produced breaking through an egg-shell, this is called the mode of life born from an egg" (*aṇḍajā-yoni*: *M.* I, 73).

U. K.

AṆḌA SCHOOL, name of a heretical sect which professed belief in a doctrine of original creation. 'In the beginning there was neither sun, nor moon, there were no stars, no air, no earth, but only water. From that came forth the great egg (*aṇḍa*) of golden hue. When the time was ripe it broke itself in two, of which one half rose up and became the heaven, and the other half descended and became the earth. Then, between heaven and earth was born the god Brahmā who is called the first of all that is' (*Taishō*, No. 1640). It is easy to recognise here the classical teaching of brāhmanism about the primordial egg of Brahmā, the *Brahmāṇḍa*.

H. G. A. v. Z.

AṆḌAW, a thūpa in Arakan, Burma, built in the 16th cent. A.C. by king Minbin, upon a small hill, the top of which was levelled for the structure. It is credited with having enshrined a tooth relic of the Buddha obtained from Ceylon. (Chas. Duroiselle in the *Report of the Superintendent of the Archæological Survey of Burma* for 1920–1, and G. E. Harvey, *History of Burma*.).

D. T. D.

AṆḌĀYANA, one of the forty-nine brāhman clans (*gotra*) enumerated in the *Divyāvadāna* (p. 635). This is a sub-division of the Vāsiṣṭha gotra, one of the seven major clans.

S. K. N.

ANDERSEN, DINES (1861–1940), a well-known Danish Pali scholar, born the son of a millwright, in the village of Ullerslev on the island of Fyn. His first interest was Sanskrit syntax in which subject, inspired by Fausböll, he took a Doctorate in 1892. In the previous year he had been appointed librarian of the University of Copenhagen. On assuming office he was given V. Trenckner's transcripts of Pali texts and collections of words and on studying them he realised the need for a scientific dictionary of Pali. At the instance of Fausböll he made a study of the texts and issued a translation of selected stories from the *Rasavāhinī*. This, as well as his later works, may be considered

preparations for his major task of a critical Pali dictionary. An Index made by him to Fausböll's *Jātakas* was issued as Vol. VII of that publication (1897). In 1901 he published a work which European scholars and students of Pali found immeasurably useful. This was *A Pali Reader,* the first volume of which is a valuable collection of texts revised from manuscripts and commentaries and followed by critical and bibliographical notes. His *Pali Glossary* (1904–7) may more or less be considered a supplement to the texts in the *Reader*. But it also dealt with the vocabulary of the *Dhammapada*. Shortly after this Andersen was appointed Professor of Indian Philology, a chair which he held from 1903 to 1927.

At the Orientalists' Congress held in Athens in 1912 he brought forward his proposals for the task of compiling a critical Pali dictionary which was to be undertaken with Copenhagen as the executive centre. He was assured of international co-operation. But World War I which intervened robbed him of the promised collaboration and, in 1916, he took the arduous labour upon his own shoulders. With Helmer Smith (Professor in Upsala University) as his collaborator, a new edition of the *Sutta Nipāta*, with fresh material, was issued in 1914 by the two scholars. As a preparation for the dictionary they jointly published the *Pāli Dhātupāṭha and the Dhātumañjūsā* (1921). The work had been inspired by Trenckner.

In 1924 they at last commenced publishing *A Critical Pali Dictionary*. It was confined to Pali literature, Andersen's aim being internal textual criticism and the restitution of text-forms commented upon by Buddhaghosa and Dhammapāla. As his work progressed he gradually gained a greater appreciation of the paraphrases in the Sinhalese language as well as works auxiliary to Theravāda texts. The first seven parts (ending 1935) were compiled by Andersen and Smith and in the next three (ending 1939) they were assisted by Elof Olesen. The letter "A" remained uncompleted when death overtook Dines Andersen.

See for further details of his life and work the obituary appreciation by Poul Tuxen, *CPD*. Vol. I, pp. xxxv ff.

D. T. D.

ANDHABHŪTA SUTTA. See ADDHABHŪTA SUTTA.

ANDHAKAS, a collective name given by Buddhaghosa to four schools of early Buddhism, comprising the Pubbaseliyas, Aparaseliyas, Rājagiriyas and Siddhatthikas. In the *Kathāvatthu* he ascribes to them in common 72 theses thereby making this group from a doctrinal point of view the best known one in the Sinhalese tradition. Inscriptions and the testimony of Hsüan-tsang prove that at least the first two of these schools had their residences in the delta of the Kistna, around Amarāvatī, and Nāgārjunakoṇḍa, i.e., in the east of Andhra, from where they derived their name.

Although neither the Sinhalese tradition as represented in their chronicles, nor the commentary of Buddhaghosa, precisely formulates the relationship between the Andhakas and the main schools, there are other traditions which agree with the general views attributed to the Andhakas by Buddhaghosa and which make them out to be a comparatively late development from, and a subgroup of, the Mahāsaṅghikas, with a special link with the Cetiyavādins. The fact that the presence of these later ones is shown in inscriptions in Amarāvatī, dated from the second century A.C., and there only, indicates that the four Andhaka schools were most probably offsprings from the Cetiyavādins of this region. It is therefore not surprising that the greater part of the theses attributed by Buddhaghosa to the Andhakas belong equally to the mother-sect of the Cetiyavādins. A number of their tenets were upheld also by the Mahāsaṅghikas of the north as known to us from non-Sinhalese sources.

A. B.

The theses of the Andhakas are recorded and disputed in the *Kathāvatthu* as follows :—

1. All mental states (*sabbe dhammā*) are applications of mindfulness (*sati-paṭṭhāna*). As mindfulness (*sati*) is established in respect of anything, any mental state can be an application of mindfulness (*Kvu.* i, 9). The object of mindfulness being in the mind, they are themselves also the conscious subject of mindfulness. *Paṭṭhāna* signifies the object of mindful application and the subject applying mindfulness.

2. The past, the future and the present, matter and the other aggregates (*khandhā*) exist. All things exist, in time, by way of material and other qualities, as past, present or future ; they exist only in this manner (*h'ev'atthi*). But material does not exist as sensation, perception, etc., and thus all things do not exist in this manner (*h'eva n'atthi*: ibid. i, 10).

3. A single unit of consciousness or one single thought lasts for a day or more, for in a state of absorption there is continuance without interruption (ibid. ii, 7).

4. Realisation (*abhisamaya*) of the four Paths and the four Noble Truths is a gradual process (*anupubba*), as the ocean slopes and inclines gradually. There is no sudden discernment of insight (ibid. ii, 9).

5. The Buddha's ordinary speech (*vohāra*) on common matters was supramundane (*lokuttara* : ibid. ii, 10).

6. There are two cessations (*nirodha*) of conflict, i.e., the third Noble Truth is twofold according to the cessation being effected through reasoned reflections (*paṭisaṅkhā-nirodha*) or unreasoned reflections about things (*appaṭisaṅkhā-nirodha*), and both of them are absolute (*asaṅkhata* : ibid. ii, 11).

7. The powers (*bala*) of the Buddha are common to his disciples. It was the generalisation of this thesis which was objected to by Vibhajjavādins who did not deny that there were some disciples such as Anuruddha (*S.* V, 304 f.) who also had some of the ten powers of the Buddha (*Kvu.* iii, 1).

8. The power of the Buddha in discerning reality (*yathābhūta-ñāṇa*) is *ariyan* not only as regards the extinction of mental intoxicants, but also in respect of his other powers of discernment of the decease and rebirth of beings, etc. (ibid. iii, 2).

9. A thought free from passion has attained deliverance (*vimuccati*) just as a stained cloth when washed is clean. This thesis is obviously based on a misunderstanding of emancipation, which is not a mere absence of lust (ibid. iii, 3).

10. A person in the eighth stage, i.e., on entering the path of sainthood (*sotāpattimagga*) and before even reaping the fruit of such attainment, has abandoned the obsessions of heretical views and perplexity (ibid. iii, 5).

11. Such a person who has just entered the path is in the process of acquiring, but has not yet attained to, the five spiritual controlling powers of faith, energy, mindfulness, concentration and insight (ibid. iii, 6), although he may have these same virtues.

12. The divine eye (*dibbacakkhu*) is the physical eye (*maṃsacakkhu*) when it becomes the medium (lit. support : *dhammupatthaddha*) of an idea (ibid. iii, 7).

13. Even the inhabitants of the unconscious spheres (*asaññasatta*) have perception, for it is said that consciousness arises in them at the moment of rebirth and of decease (*cutipaṭisandhikkhaṇe* : *D.* III, 33).

14. But one cannot say that there is consciousness in the sphere of neither perception nor non-perception (*nevasaññā-nāsaññāyatana* : *Kvu.* iii, 12).

15. The Buddha, in so far as in a previous life he had been a disciple of Buddha Kassapa with the name Jotipāla, a brāhman youth (*M.* II, 45–54) and received from him the assurance (*niyāma*) of attainment, cannot be said to have been self-developed (*sayam-bhū* : *Kvu.* iv, 8).

16. A person who has attained the realisation of arahantship (*arahattasacchikiriyā*) is endowed with the three fruitions of the lower attainments; and as he has obviously not renounced them, he possesses them persistently (ibid. iv, 9).

17. Arahantship consists of the putting away of all fetters (*saññojana*). This thesis is rejected by their opponents on the ground that the five lower fetters have already been put away by earlier attainments (ibid. iv, 10).

18. He who has the knowledge of emancipation (*vimuttiñāṇa*) is emancipated. This statement becomes incorrect because of its lack of qualification. It is only the peace of fruition (*phalaṃ paṭipassaddhi-vimutti*) which is unconditioned emancipation (ibid. v, 1).

19. When one attains mental absorption (*jhāna*) by means of the meditation device of an earthen disc (*pathavī-kasiṇa*) he suffers from hallucination (*viparīta-ñāṇa*), for, while looking at material clay, he is conscious of something else, viz., the concept of extension (ibid. v, 3).

20. All knowledge (*ñāṇa*) is analytical (*paṭisambhidā*), because it is supramundane wisdom (*paññā* : ibid. v, 5).

21. It is wrong to say that relative knowledge (*sammuti-ñāṇa*) has truth as its only object, for there is a relative truth (*sammuti-sacca*) and the absolute truth (*paramattha-sacca* : ibid. v, 6).

22. Knowledge of the ways of thinking of someone else (*cetopariyāya-ñāṇa*) is limited in its object to bare consciousness, i.e., not including the contents of such thought (ibid. v, 7).

23. Knowledge of the future is present (*atthi*), for in certain suttas the Buddha has predicted the future, thereby proving that at least for him there exists a degree of knowledge of the future (ibid. v, 8).

24. Knowledge of the present exists. But the Andhakas seem to have implied in this thesis that the entire present without distinction is known (ibid. v, 9).

25. Disciples can, like the Buddhas (*sāmaññena buddhānaṃ viya*), state whether a certain person has won some state of noble fruition (*ariyaphala*), since both Buddhas and their disciples teach others the doctrine of attainment (ibid. v, 10).

26. Assurance (*niyāma*) of salvation is unconditioned (*asaṅkhata*) in the sense of permanent (*niccatthena*), for even if the path were to pass away, a person thus assured would not forfeit his salvation (ibid. vi, 1).

27. The attainment of cessation (*nirodha-samāpatti*), i.e., the suspension of sensation and perception subsequent to the highest stage of mental absorption (*jhāna*), is unconditioned (*asaṅkhata*), as the four mental aggregates (*khandha*) cease to function and hence do not present the characteristics of conditioning (ibid. vi, 5).

28. Space is visible, because we have cognition of enclosed space, such as keyholes (ibid. vi, 7).

29. The four great elements of extension (*pathavī*), cohesion (*āpo*), caloricity (*tejo*) and vibration (*vāyo*) are visible (*sanidassana*), because the soil, water, a flame and the movement of the wind in the branches of a tree can be seen (ibid. vi, 8).

30. Earth is a resultant of karmic action, inasmuch as there is human action directed towards gaining dominion and sovereignty over the soil (ibid. vii, 7).

31. Old age and death are results of karmic action because some action is conducive to deterioration which is decay or old age, and to the curtailing of life (*appāyuka-saṃvattaniya*) which is death (ibid. vii, 8).

32. The fruits of the religious life (*sāmaññaphala*), being negative in so far as they are the abandonment of defilements (*kilesappahāna-mattameva*) and are neither thoughts (*citta*) nor mental factors (*cetasika-dhamma*), are not the results of karmic action (ibid. vii, 9).

33. The result of karmic action (*kamma-vipāka*) is in itself the cause of other results, because one result of karma stands in relation to another result by way of reciprocity (*aññamañña-paccaya* : ibid. vii, 10).

34. The Andhakas considered the sphere of the asuras (demons) as a separate destiny of rebirth, apart from the usual five destinies (*gati*). hell, the animal kingdom, the world of ghosts, the human world, and the heavens of the gods (ibid. viii, 1).

35. The element of matter (*rūpadhātu*) consists of cognised material qualities (ibid. viii, 5).

36. In the spheres of form (*rūpa-loka*) the Brahmas and others have sensations of smell, taste and touch, in addition to those of sight, sound and ideas (ibid. viii, 7).

37. Even in the formless spheres of existence (*arūpa-loka*) there is material form, because "in dependence on consciousness arise mind and matter" (*viññāṇa-paccayā nāma-rūpaṃ* : ibid. viii, 8).

38. Anyone who discerns the blessings (*ānisaṃsa*) of a virtuous life, thereby puts away the fetters (*saññojana* : ibid. ix, 1).

39. The latent evil tendencies (*anusaya*) have no object (*anārammaṇa*), as they are distinct from the actual mind (ibid. ix, 4).

40. Insight (*ñāṇa*) belonging to the highest path of arahantship is sometimes without mental object (*anārammaṇa*), e.g., when visual consciousness is engaged with the visible object of the sense of sight (ibid. ix, 5).

41. One who has attained insight into the eight liberations (*aṭṭhavimokkhañāyī*) and who can at will (*nikāmalābhī*) induce the four states of mental absorption (*jhāna*), is persistently in possession thereof. And thus a past or a future experience is actually his (ibid. ix, 12). The commentator's objection to this thesis is the absence of a distinction to be made between the acquisition of the state (*paṭilābha*), which is a potential faculty, and the actual possession (*samannāgata*) thereof, functioning at that time.

42. The five aggregates of existence (*khandha*) of a new lifespan arise before the aggregates of the expiring lifespan cease, without which there would be a break in the life-continuum (*santativiccheda*), and the new being would be totally different from, and unconnected with, the earlier existence (ibid, x. 1).

43. The utterance of the words : This is conflict (*idaṃ dukkhaṃ*) causes the arising of insight (*ñāṇa*) into the nature of conflict (ibid. xi, 4).

44. The conditioning factor by which resulting things are established (*dhammaṭṭhitatā*) is predetermined (*parinipphanna* : ibid. xi, 7). The Andhakas based this thesis on a passage of the suttas : Whether a Tathāgata arises or not, it still holds good that all component things are

impermanent, fraught with conflict and without substance, for such is the causal law of nature (*dhātu-dhammaṭṭhitatā*) which invariably fixes things as effects (*dhamma-niyāmatā : A.* I, 286 ; *S.* II, 25).

45. Impermanence itself, apart from impermanent phenomena, is predetermined (*parinipphanna : Kvu.* xi, 8).

46. One who has attained mental absorption takes pleasure therein as his goal (*jhānārammaṇa* : ibid. xiii, 7).

47. The latent evil tendencies (*anusaya*) are different from the actual vice manifesting itself as an outburst (*pariyuṭṭhāna*) ; for, an ordinary man while having a latent tendency of hate or lust may yet without openly manifesting such tendency develop a morally good thought (ibid. xiv, 5).

48. Outbursts of corruption (*pariyuṭṭhāna*) take place sometimes unconsciously (*cittavippayutta*) when the mind is distracted (ibid. xiv, 6).

49. Just as desire of the senses is inherent (*anuseti*) in the spheres of sense-experience (*kāma-dhātu*), so desire for things in the spheres of form (*rūparāga*) is inherent in the worlds of form (*rūpa-dhātu-pariyāpanna*) and desire for things in formless spheres (*arūparāga*) is inherent in the formless worlds (*arūpadhātu-pariyāpanna* : ibid. xiv, 7).

50. Erroneous views (*diṭṭhigata*) are indeterminate (*abyākata*), i.e., neither good (*kusala*), nor bad (*akusala*). This thesis is based on a too general interpretation of the word *abyākata*. Speculation has been declared *abyākata* by the Buddha, as contradictory statements are "not declared" by him as true and false. In the ethical sense the term *abyākata* has the meaning of neutral when an action is neither morally skilful nor unskilful. The Andhakas applied this ethical meaning to speculative opinions (ibid. xiv, 8).

51. Karmic action is one thing, the accumulation of karma (*kammūpacaya*) is something else, for it goes on unintentionally (*citta-vippayutta*), it is independent of moral action (*abyākata*) and has no mental object (*anārammaṇa* : ibid. xv, 11).

52. Material qualities (*rūpa*) are resultants of karmic action, just as consciousness and mental factors (*cittacetasika* : ibid. xvi, 8).

53. There is matter (*rūpa*) in the material as well as in the immaterial spheres (*arūpāvacara*). For, inasmuch as an act of lust is material (*rūpa*) belonging to the sphere of sense desire (*kāmāvacara*), and a material act is material belonging to the material spheres (*rūpāvacara*), so an immaterial act is material belonging to the immaterial spheres (*arūpāvacara* : ibid. xvi, 9).

54. Lust for life in the spheres of form and the formless spheres is inherent (*pariyāpanna*) to those spheres (ibid. xvi, 10).

55. There is still accumulation of merit (*puññūpacaya*) in the case of an arahant for he can perform good deeds such as the distribution of gifts (ibid : xvii, 1).

56. As a result of excessive devotion (*pema-vasena*) towards the Buddha, certain Andhakas held that the Buddha's excreta excelled all other perfumes (ibid. xviii, 4).

57. The fourfold fruition of the religious life is realised by one single path (*ekamagga*), as the Buddha and many arahants did not pass through the preliminary stages of stream-winner, once-returner and non-returner to attain arahantship (ibid. xviii, 5).

58. Progress from one stage of mental absorption (*jhāna*) to the next stage does not require a reversion to the procedure of advertising, reflection, etc. involved in access (*upacāra*) concentration (ibid. xviii, 6).

59. Certain Andhakas with the Sammitīyas explained the fivefold division of mental absorption (*jhāna*), which is not found in the four nikāyas, as initial application (*vitakka*) being the basis of the first stage, and by holding that sustained thought (*vicāra*) is not the second stage but only an intermediate (*jhānantarika*) step to the second stage of absorption based on zest (*pīti* : ibid. xviii, 7).

60. Without taking into consideration the two kinds of voidness (*suññatā*), one concerning the unsubstantiality of the physical and mental aggregates (*khandha*) and the other concerning Nibbāna, the Andhakas held that the characteristic of emptiness was inherent only in the psychic aggregate of mental factors (*saṅkhārakkhandha-pariyāpanna* : ibid. xix, 2).

61. The element of Nibbāna (*nibbānadhātu*) is morally good (*kusala*) because it is faultless (*anavajja* : ibid. xix, 6).

62. In the underworld (*niraya*) there are no beings as guards, but those who enter are kept there and punished by their own evil karma (ibid. xx, 3).

63. In the heavenly spheres are found celestially born animals, such as the wondrous elephant Erāvaṇa belonging to Indra (ibid. xx, 4).

64. The Buddha and his disciples (*sāvaka*) possess the power to perform miracles whenever they wish (*adhippāya-iddhi* : xxi, 4).

65. The Buddhas differ one from another in degrees of superiority (*atirekatā*) but only in respect of bodily features, duration of life, lustre, etc. (ibid. xxi, 5).

66. All things are fixed (*niyata*) as to their fundamental nature, for however much matter is subject to change, it is fixed as matter (ibid. xxi, 7).

67. All karmas are fixed (*niyata*) in so far as they work out their own effects (ibid. xxi, 8).

68. An arahant attains final deliverance (*parinibbāti*) without having cast off every fetter (*appahīna-saññojana*), as he is still limited in his range of omniscience (ibid. xxii, 1).

69. An arahant at his final deliverance (*parinibbāyati*) develops a morally good thought (*kusala-citta*), as he is always lucidly conscious (ibid. xxii, 2).

70. An act of sexual relationship (*methuna dhamma*) may be entered upon if there is a united resolve (*ekādhippāya*) to be thus associated in future lives in saṃsāra (ibid. xxiii, 1).

71. A bodhisatta in order to realise his supreme desire (*issariya-kāma-kārikā-hetu*) will be born in an evil existence, performing hard tasks and acts of penance under unorthodox teachers (ibid. xxiii, 3).

72. There are acts of loving kindness (*mettā*), compassion (*karuṇā*) and sympathetic joy (*muditā*) which may resemble the corruptions of lust, hate and delusion (ibid. xxiii, 4).

Theses 21, 22, 51 and 61 deserve comparison with the *Abhidharmakośa* of Vasubandhu (cp. ed. L. de la Vallée Poussin, chap. vii, p. 15 ; iv, pp. 242–4 and iv, pp. 33–4).

H. G. A. v. Z.

ANDHAKĀLA, name of a purgatory mentioned in the *Kāraṇḍavyūha* (*BHS*. s. v.).

ANDHAKĀRA SUTTA (1). Ignorance of ill (*dukkha*), its arising (*samudaya*), its cessation (*nirodha*) and the path leading thereto (*magga*), are described as greater and more fearsome than the darkness of interstellar space (*lokantarika*), the impenetrable gloom, the murky darkness, impenetrable even to the splendour of the moon and sun, though they be of such mighty power and majesty (*S.* V. 454–5).

It is because those who do not fully comprehend ill, its arising, etc., that they take delight in activities (*saṅkhāra*) which conduce to rebirth (*jāti*). Rebirth, which results in old age and death and the consequent sorrow, grief, woe, lamentation and despair, is a greater darkness than that described above. The Buddha exhorts his disciples to make an effort to dispel this darkness of ignorance.

D. J. K.

ANDHAKĀRA SUTTA (2) of the *Itivuttaka* (pp. 82–3) deals with the three karmically unwholesome thoughts and their opposites which are given as karmically wholesome. Thus the Buddha addresses the bhikkhus and gives the first three as sensuous thought (*kāmavitakka*), hateful thought (*vyāpādavitakka*) and cruel thought (*vihiṃsā-vitakka*), which cause blindness, loss of sight, ignorance, put an end to insight, are associated with trouble and are not conducive to Nibbāna.

The opposites of these three, i.e., thought of renunciation (*nekkhammavitakka*), of hatelessness (*avyāpādavitakka*) and of harmlessness (*avihiṃsā-vitakka*) are given as wholesome thoughts which do not cause blindness, cause sight and knowledge, increase insight, are on the side of freedom from trouble and are conducive to Nibbāna.

A. G. S. K.

ANDHAKAṬṬHAKATHĀ, one of the commentaries which existed at the time Buddhaghosa wrote his Pali commentaries. It was handed down at Kāñcipura in south India (C. A. F. Rhys Davids, *A Buddhist Manual of Psychological Ethics*, p. xxii) and was probably written in the Andhaka language. It is not known whether it had any connections with the Andhaka school of south India. Such a connection is not impossible, as Buddhaghosa, for the most part, places no reliance on the expositions of this commentary.

It may safely be presumed that the *Andhakaṭṭhakathā* dealt mainly if not solely with the interpretations of the Vinaya rules, for it is referred to only in the *Samantapāsādikā*, Buddhaghosa's commentary on the Vinaya.

The *Andhakaṭṭhakathā* is not explicitly mentioned in the prologue and epilogue of the *Samantapāsādikā* where Buddhaghosa enumerates the commentaries that he makes use of for his work, viz., the *Mahā-Aṭṭhakathā*, *Mahāpaccarī* and

Kurundī. But that the *Andhakaṭṭhakathā* is one of the commentaries meant by the word *ādisu* (and others), which occurs in the prologue (verse 10), is explained in the sub-commentaries, the *Vajirabuddhi Ṭīkā*, the *Sāratthadīpanī* and *Vimativinodanī* (*JRAS*. 1870, vol. V, New Series, p. 298). This is substantiated by the fact that several references (sixteen or more) to the *Andhakaṭṭhakathā* are made in the course of the work.

Most often the *Andhakaṭṭhakathā* stands by itself in its interpretations of the Vinaya rules; and its views, not being corroborated by the other commentaries, are rejected by Buddhaghosa, thus, 'it is said neither in the commentary nor in the canon and, therefore, should not be accepted (*taṃ neva aṭṭhakathāyaṃ na pāḷiyaṃ vuttaṃ, tasmā na gahetabbaṃ*: *VinA*. IV, 1069; see also III, 711; IV, 763; V, 969, 970, 1098). Sometimes Buddhaghosa rejects the views with a strong expression like, 'it has been wrongly said' (*taṃ dubbhāsitaṃ*: *VinA*. III, 697; *taṃ duvuttaṃ, attano matimattaṃ eva*: *VinA*. V, 1040), or merely, 'it should not be accepted' (*taṃ na gahetabbaṃ*: *VinA*. V, 1019, 1055). In one instance the interpretation in the *Andhakaṭṭhakathā* is rejected because it is based on conditions prevailing in the Āndhra country and, therefore, is not of general application (*VinA*. IV, 747). Rarely have the *Andhakaṭṭhakathā* views not been refuted (*VinA*. V, 1036, 1064, 1125), and only once have they been accepted with the expression, 'it is well said', (*taṃ suvuttaṃ*: *VinA*. V, 1099).

As for the date of the *Andhakaṭṭhakathā* an instance is recorded in the *Samantapāsādikā*, where this commentary upheld Mahāsumma's exposition of a Vinaya rule (*VinA*. III, 646). Since this elder lived in Ceylon in the first century A. C., a date posterior to this has been suggested for the *Andhakaṭṭhakathā* (E. W. Adikaram, *Early History of Buddhism in Ceylon*, p. 12). The *Andhakaṭṭhakathā*, like the original Sinhalese commentaries, is no longer extant and it is not known when it finally disappeared.

See also AṬṬHAKATHĀ.

L. R. G.

ANDHAKAVEṆHU-(DĀSA-) PUTTĀ. Ten brothers, sons of Devagabbhā and Upasāgara, so named because they were brought up by Andhakaveṇhu and his wife Nandagopā. Nandagopā was the serving-woman of Devagabbhā.

The story about these ten brothers is given in detail in the *Ghata Jātaka* (*J*. IV, 79). Reference to them has also been made in the *Kumbha Jātaka* (*J*. V, 18), *Saṅkicca Jātaka* (*J*. V, 267) and the *Aṅkurapetavatthuvaṇṇanā* (*PvuA*. p. 111).

The names of the ten brothers are Vāsudeva, Baladeva, Candadeva, Suriyadeva, Aggideva, Varuṇadeva, Ajjuna, Pajjuna, Ghatapaṇḍita and Aṅkura[1]. They had also a sister, Añjanadevī.

Their mother, Devagabbhā, was the daughter of king Mahākaṃsa of Uttarāpatha, in the Kaṃsa district in the city of Asitañjana. On the day of her birth the brāhmans who foretold the future said that a son born to this girl would one day destroy the country and the lineage of Kaṃsa.

The father, unwilling to kill the daughter, left the matter to her two brothers, Kaṃsa and Upakaṃsa. They decided to keep Devagabbhā husbandless and watch her. A single round tower was built for her to live in.[2] Nandagopā was her serving-woman and her husband Andhakaveṇhu was the watcher.

At this time a young prince named Upasāgara saw Devagabbhā and both fell in love with each other. With the help of Nandagopā, Upasāgara and Devagabbhā met inside the tower and by their constant intercourse, Devagabbhā conceived.

When Kaṃsa, now the king, came to know what had happened, Devagabbhā was given in marriage to Upasāgara with the intention that they would kill any sons born to Devagabbhā.

Devagabbhā first gave birth to a daughter Añjanadevī but the others were sons, ten in number. The mother fearing that their uncles would kill them, secretly sent them to Nandagopā, who in return sent the daughters born to her at the same time.

The ten brothers grew up to become highway robbers. They even seized a present sent to their uncle, king Kaṃsa. Thus they became notorious as Andhakaveṇhu-dāsa-puttā. When the king heard about them he summoned Andhakaveṇhu and threatened him and he divulged the secret.

Kaṃsa then planned to destroy the ten brothers. Hearing that they were wrestlers, the king engaged

1 Cowell (Jātaka trsl. Vol. V, page 51) sees in this story the kernel of a nature-myth. The names of the ten brothers give some indication.

2 This section of the story is quite similar to the story of Ummādacittā in the *Mahāvaṃsa*. See Geiger's translation, p 65.

two famous wrestlers to have a public wrestling match with them. Baladeva, the second brother, killed both wrestlers. Vāsudeva, the eldest, threw a wheel which cut off the heads of their two uncles.

Muṭṭhika, one of the two wrestlers, uttered a prayer in his death-throes to be born as a yakkha when he could destroy Baladeva. Accordingly he was born as such in the Kāḷamattiya forest.

When Kaṃsa and his brother were killed, the people begged Vāsudeva and the other brothers to be their protectors. They agreed and assumed also the sovereignty of the city of Asitañjana and set out to conquer all India. They conquered the kingdom of Ayojjhā and Dvāravatī. The kingdom was divided into ten shares, with no provision for the sister. But Aṅkura, the youngest brother gave his share to the sister and took to trade.

In course of time the ten brothers had many sons and daughters. A son of king Vāsudeva died and when the king, half dead with grief, neglected everything and gave himself up to despair, one of his younger brothers, Ghatapaṇḍita, consoled him.[3]

One day the sons of the ten brothers annoyed the sage Kaṇhadīpāyana with whose help they had conquered the kingdom of Dvāravatī. They took to the sage a lad with a pillow bound to his belly and dressed like a woman and asked him when this woman will be delivered.[4] The sage in anger said that the man would bring forth a knot of acacia wood on the seventh day, which would destroy the line of Vāsudeva.

They killed the sage and guarded the lad, but the lad voided from his belly a knot of acacia wood. They burnt it and cast the ashes into the river. The ashes got collected near the city gate from which sprang up an eraka-plant.

Some time later, the princes with their retinues went near that city gate to disport themselves. A quarrel ensued [5] and the brothers plucked branches from the eraka-plant to use as clubs. The leaves turned into weapons in their hands and all except Vāsudeva, Baladeva, Añjanadevī and their chaplain were killed. These four fled in a chariot. In their flight they had to cross the Kāḷamattiya forest where Muṭṭhika had been born as a yakkha. Baladeva had a wrestling fight with Muṭṭhika in which the former was killed. Vāsudeva proceeded with his sister and the chaplain. They went on all night and at sunrise Vāsudeva lay down near a bush to rest. A huntsman, thinking that it was a pig, speared and killed him. Only Añjanadevī survived.

Thus did the nine brothers, Andhakaveṇhu-dāsa-puttā, except Aṅkura, perish and thus were the country and the lineage of Kaṃsa destroyed by them as was foretold on the birthday of their mother Devagabbhā.

H. R. P.

3 *Ghata Jātaka*, which relates the story of the Andhakaveṇhu-dāsa-puttā in detail, is named so because of this incident though we get more details on other incidents.

4 A parallel incident is related in the *Viṣṇupurāṇa*. See, Wilson, *Vishnupurāṇa* (Hall's ed.) pp. 140–53 ch. xxxvii, on the destruction of the Yādavas.

5 *Kumbha Jātaka* (*J.* V, 18) suggests that the Andhakaveṇhus were destroyed as a result of indulging in drink.

ANDHAKAVINDA, an ancient Indian village of Magadha, three *gāvuta* from Rājagaha, with the river Sappinī in between. Once the Buddha came here from Bārāṇasī with a large following, and alms were settled for them well ahead. A minister of the district, a new devotee, had prepared a meal with particular attention, but he could find no monks to accept it, as they had already breakfasted too well. He thereupon showed resentment and complained to the Buddha. This made the Buddha admonish the monks against accepting an earlier milk-rice meal from a place other than where the mid-day meal was ready. The village is mentioned more than once in the books. Sahampati Brahmā visited the Buddha here ; the Buddha accepted medicine, for a stomach ailment, from the wife of the village physician ; a female devotee built him a resting-cell (*gandhakuṭi*) ; Anulā, the daughter of Cūḷaseṭṭhi, resided in it after marriage and gave here alms in memory of her deceased father (*Vin.* I, 109, 220 ff. ; *S.* I, 154 ; *A.* III, 138-9 ; *PvuA.* 105 ff.).

D. T. D.

ANDHAKAVINDA BRĀHMAṆA, a resident of Andhakavinda. When the Buddha visited this village with 1,259 monks, the people provided meals for all of them. The brāhman had waited two months for his turn to entertain the Buddha and was disappointed when he found he could not do so. Then he approached Ānanda and through him obtained the Buddha's permission to give alms to the Buddha and the monks. The brāhman provided them with milk rice and molasses. At the end of the meal the Buddha spoke of the tenfold good qualities of milk rice (*Vin.* I, 220).

On a later occasion, Visākhā went to the Buddha and asked for eight boons, one of which was permission to give milk rice to the monks (*Vin.* I, 293). The special reason for this request was the incident mentioned above.

Reference has been made on another occasion to Andhakavinda's alms-giving as an example of how the Buddha is honoured with manifold gifts as a result of the merits he had acquired in his innumerable previous births (*UdA.* 112).

H. R. P.

ANDHAKAVINDA SUTTA (1). Brahmā Sahampati visits the Buddha at Andhakavinda (*S.* I, 154). On seeing the Buddha who had retired into solitude and was seated under the open sky in the darkness of night and thinking that even now the Buddha was striving and exerting, Sahampati approached him with the intention of giving him encouragement (*SA.* I, 220).

The verses uttered by Sahampati in the presence of the Buddha purport to describe the ideal Buddhist monk taking delight in lonely haunts remote from men. The sutta emphasises the fact that in the absence of any delight in such a secluded life one may live in society but with mindfulness and self-control.

Then Sahampati testifies to the attainments of the members of the Order and concludes by saying that he would refrain from counting, through fear of lying because they are innumerable, the number of those who have acquired merit (*puññabhāgī*) through association with those that have entered the path of holiness.

D. J. K.

ANDHAKAVINDA SUTTA (2), preached at Andhakavinda (*A.* III, 138 f.) to Ānanda on five things regarding which new entrants to the Order should be admonished, viz., (*a*) morality, which consists in leading a life restrained by the rules of the pātimokkha, seeing danger in the minutest fault; (*b*) restraint with regard to the senses, which demands vigilance and ever-wakefulness; (*c*) moderation in speech; (*d*) dwelling in forest-wilderness which emphasises a life of solitude and (*e*) right view.

These things are indispensable, if one wishes to attain the desired goal for the sake of which one abandons the life of a householder.

D. J. K.

ANDHAKAVINDA SUTTA (3), name given in the *Vaṃsatthappakāsinī* (p. 666) to the discourse connected with the brāhman Andhakavinda of the *Cullavagga* of the *Vinaya Piṭaka* (I, 220 f.). The *Sutta Saṅgaha* (p. 238) calls it *Yāgudānā'numodanā Sutta.* King Saṅghatissa of Ceylon is said to have heard it from the thera Mahādeva of Dāmahālaka and arranged for a regular distribution of gruel (*Mhv.* xxxvi, 68 f.; *MhvA.* p.666). See also ANDHAKAVINDA BRĀHMAṆA.

H. R. P.

ANDHAKAVINDA VAGGA, the twelfth chapter of the *Pañcaka Nipāta* of the *Aṅguttara Nikāya* (III, 136–42). It consists of ten suttas and is named after the fourth, *Andhakavinda*, the only one with an introduction giving the venue of the sutta, viz., Andhakavinda.

The first three, *Kulupaka, Pacchāsamaṇa* and *Samādhi*, each deals with five qualities which are detrimental to a monk in various ways, and *vice versa.*

The last six, *Maccharī, Vaṇṇanā, Issā, Diṭṭhi, Vācā* and *Vāyāma*, in turn enumerate five factors which would cast a bhikkhunī in hell and the five opposite factors which would lead her to heaven.

The fourth, *Andhakavinda*, stands by itself. It does not constitute a pair of opposites as in the case of the other suttas. Here the Buddha preaches to Ānanda the five factors which should be followed by a novice (var. *Ānanda Vagga*).

L. R. G.

ANDHAPURA, a city mentioned as accessible beyond the river Telavāha in the Seriva kingdom of ancient India. The name occurs in the *Serivāṇija Jātaka.* See SERIVA.

D. T. D.

ANDHĀRASUNDARĪ, a yakṣiṇī (*Mmk.* 567).

ANDHĀRAVĀSINĪ, name of a yakṣiṇī mentioned in the *Ārya-Mañjuśrīmūla-kalpa* (*BHS.* s. v.).

ANDHA SUTTA, the ninth sutta of the *Puggala Vagga* of the *Tika Nipāta* of the *Aṅguttara Nikāya* (I, 128–30).

There are three types of people in this world: the blind, the one-eyed and the two-eyed. The

blind have not the eye to acquire wealth or to increase the wealth they have acquired, nor the eye to discern good and bad things. The one-eyed have only the eye to gain wealth. The two-eyed have both, the eye to acquire wealth and increase the wealth they have acquired as well as the eye to discern good and bad things.

The blind neither possess wealth nor do good deeds—in both worlds they are unlucky. The one-eyed resort to foul means to gain wealth and thereby suffer in woeful states after death. The best of all are the two-eyed. They gain wealth by rightful means, give it away with good intent and win birth in a happy state. The blind and the one-eyed should be avoided. The two-eyed should be associated with.

This sutta re-appears in the *Puggalapaññatti* (pp. 30–31) without the concluding verses. In the absence of the *uddāna* (the list of titles of the suttas at the end of the chapter), this sutta has been named *Andha* after the first category of people it deals with.

L. R. G.

ANDHAVANA (' blind forest '). The place received the name from the story that the robbers living in it in the time of Kassapa Buddha, lost their eyesight and wandered about in the wilderness. They had blinded the traveller Sorata who had reached the third stage of sanctification. The name continued for two Buddha-periods. It was situated one *gāvuta* south of the city of Sāvatthi. It was well guarded and there was a hall for meditation (*padhānaghara*) erected here for bhikkhus and bhikkhunīs who desired solitude. Life here was beset with difficulties, especially for the female ascetics, some of whom were put into temptations. Uppalavaṇṇā therī was even violated. Stories are told of bhikkhus who misconducted themselves with shepherdesses. Once robbers stole the robe of a bhikkhu, who was thus compelled to come into the village without it. This induced the Buddha to prohibit any member of the Saṅgha from entering a residential area in such a state of undress. It was in this forest that the Buddha preached the *Cūḷa-Rāhulovāda Sutta* (*S.* IV, 105–7). The robbers once attempted to ambush king Pasenadi during a visit to the Buddha, but the king was forewarned, and stern punishment was meted out to them (*MA*. I, 336 ff. ; *A*. III, 358 ; *SA*.I, 131–2).

D. T. D.

ANDHAVYŪHA, name of a samādhi in which Avalokiteśvara is said to have acquired complete proficiency. This is included in a list enumerated by the Buddha, at the request of the bodhisattva Sarvanivaraṇaviṣkambhin (text has nīvaraṇa), of samādhis entered into by Avalokiteśvara (*Kvyū*. p. 92).

S. K. N.

ĀNDHRAS, a people of the south of India who belong to the Dravidian group and speak Telugu. Their territory is largely watered by the rivers Godāvarī and Kṛṣṇā (Maisolos of the early Greek writers) with a coastline of nearly four hundred miles. In India's early history they appear as a powerful race whose best days lasted for six centuries from the third century B. C.

They are mentioned in the epics and the *Aitareya Brāhmaṇa* as more or less outside the pale of caste, in effect considered as barbarians (*mlecchas*) in early Brāhman literature. In the *Jātakas* (e. g., *Bhīmasena*, *Kumbha* and *Saṅkicca*) where Andhapura and Andhas are mentioned, no such reservations are made about them. Their history is gleaned from Buddhist and Brahmanical writings, from manuscripts, foreign notices, copper plates, inscriptions, coins and ancient structures such as stūpas, caityas, vihāras and the like. They had been outside the regular administration of Chandragupta but in the time of his grandson Asoka they were apparently brought under Maurya dominion. They, in fact, came under Asoka's homilies. Perhaps they were more or less autonomous in that emperor's great federation.

Megasthenes (*circa* 300 B. C.) and Pliny (77 A.C.) call the Āndhras a powerful tribe who had numerous villages, thirty towns defended by high walls and towers, and an army of one hundred thousand infantry, two thousand cavalry, one thousand elephants. The former speaks of their having had some thirty market towns (*saṅgrahaṇa*) among which were the following: Dhanakaṭaka, Kevuvura, Vijayapura and Narasala. A number of ports have been mentioned by the Greek and Roman writers: Barygaza, Vaijayantī, Kontakossyla, Koddura, Allosygne. As these names indicate, from these ports issued a considerable volume of sea-borne trade, particularly with the Far East. It is the wealth derived from it that enriched the great Buddhist foundations in the country, the commercial classes being largely their earnest patrons ; to this factor is attributed the founding

of well-known monasteries which are evidence of Buddhist zeal, especially from the third century B. C. to the third century A. C.

Buddhists predominated in the north of the (former) Madras State ; in the south their numbers were less. Buddhist culture and art showed phenomenal growth during these six centuries from Sālihuṇḍam to Chinna Gañjam and from Gooty to Bhaṭṭiprolu. Allūru, Amarāvatī, Arugolanu, Bezwāḍa, Bhaṭṭiprolu, Chinna Gañjam, Garikapāḍu, Ghaṇṭaśālā, Goli, Gudivāda, Guṇṭupalle, Jaggayyapeṭa, Kanuparti, Koḍavalli, Nāgārjunakoṇḍa, Peddagañjam, Peddamaddūr, Rāmareḍḍipalle, Rāmatīrtham, Sālihuṇḍam and Saṅkaram were some of the places which bear testimony of this efflorescence. In addition to stūpas, chaityas or chaitya-gharas, there were many halls, chambers and vihāras, particularly in the Guntur and Kṛṣṇā districts along the bank of the latter river. Five roads converged at Vēṅgi, in the heart of the country, leading to Kāliṅga, Draviḍa, Karṇāṭa, Mahārāṣṭra and Kośala (including Dakṣiṇa Kośala, and nearly all the Buddhist foundations were sited on these highways. The bhikkhus selected such sites as they depended on alms from the public.

In the *Paramatthajotikā* (*Suttanipāta Aṭṭhakathā*), in the Vatthugāthā of the *Pārāyaṇavagga* are found mentioned two Andhaka kings, namely, Assaka and Aḷaka.

Sometime in the second half of the third century B. C. the suzerainty of the Āndhras was established under king Simuka (Sisuka, Sipraka or Sindhuka) who is regarded as the first king. He evidently belonged to the Āndhrabhṛtya dynasty (i.e., Āndhras who were once servants or dependents) which is mentioned in the *Purāṇas*. They ruled up to the first quarter of the third century A. C. The kings were also called Śātakarṇis and Sātavāhanas. Their territory extended from coast to coast, and Mysore in the south as well as Ujjain (Avanti) were in their kingdom. The younger brother and successor of Simuka was Kṛṣṇa and the third king was Śātakarṇi who was probably contemporaneous with Puṣyamitra (184 B.C–148 B.C.), of the Śuṅga dynasty which had succeeded to the empire of Aśoka. The first of these Āndhra kings was earlier in date than the first of the Śuṅgas. During the time of either Simuka or of Kṛṣṇa, the Āndhra conquests extended to nine hundred miles up the whole length of the Godāvarī table-land of the Nāsik district. This justified their claim, made in the later inscriptions, to the lordship of Dakṣiṇāpatha (Deccan).

The Āndhras were now formidable and attacked the Śuṅgas. Śātakarṇi performed the *aśvamedha* rite (Horse Sacrifice) to symbolise his claim to be a *cakravarti*, the performance of which is twice claimed for him in an inscription of his queen Nāganikā. The queen was a daughter of Mahāraṭhi Tranakayiro ; if the first word should mean a people, it suggests that her own people had come into the territories of the Āndhras through the marriage alliance. It is king Śātakarṇi who appears to have wrested Ujjain. The rule of the last Sātavāhana, Pulumāvi IV, seems to have ended about 225 A.C., after which the dynasty which had been essentially a Deccan power had apparently ceased to wield any influence. It is the reign of this Āndhra king which saw the building of the great cetiyas of Amarāvatī, Jaggayyapeṭa and Nāgārjunakoṇḍa. The Śaila schools (Pūrvaśailas, Aparaśailas, Uttaraśailas and Caityakas) who were offshoots of the Mahāsāṅghikas were, with the Andhakas (Āndhras), in the country around Amarāvatī and Nāgārjunakoṇḍa. Epigraphical evidence shows that Nāgārjunakoṇḍa was the centre of the Aparaśailas.

Prathiṣṭhāna (Paithan) on the south-west was the west capital of the Andhras, in the time of the Śuṅgas whom they defeated. Khāravela of Kāliṅga was a contemporary of Śātakarṇi and, according to the much-debated Hāthigumphā inscription, he invaded Āndhra dominions in the Deccan twice. In these expeditions he defeated the Raṣṭrikas and Bhojakas both of whom were Āndhra feudatories. However, the two principal contenders did not actually clash during the period.

After the break-up of the Sātavāhanas there was noticeable a foreign element in the succeeding dynasties. There are reminiscences of Yavana rule in Āndhra and of marriage relations between the Śakas of Ujjain and the Ikṣvākus.

The Ikṣvākus had replaced the Sātavāhanas in the Telugu country and had control of Āndhra by the second quarter of the third century. It is not known who the Ikṣvākus were ; certainly not one of them calls himself an Āndhra in any of the inscriptions so far known. In the *Matsya Purāṇa* a Śrī Pārvatiya Āndhra dynasty of the post Sātavāhana period finds mention ; he had begun to rule even when the main Āndhra dynasty had not yet died out. Seven members of this dynasty are stated to have ruled for fifty-two years.

Mahārāja Mādhariputra Śrī Vīra Puruṣadatta appears to have been the greatest Ikṣvāku patron of Buddhism. During his reign of over twenty years he made Śrī Parvata the centre of Āndhra

learning. It is strange, therefore, that the inscriptions (chiefly at their capital, Nāgārjunakoṇḍa, where the benefactions are most extensively revealed) give no hint as to the religion he himself professed. They amply bear out the creed of the women, both noble and ordinary, to which also the splendid constructions of saṅghārāmas, chaityas, stūpas, etc., stand as witness. The great mountains of Amarāvatī and Nāgārjunakoṇḍa became, under this dynasty in the third century, the centre of the Caityaka school.

Towards 275 A.C. the Ikṣvākus had to yield place to a dynasty from Kāñcīpura who ruled over Amarāvatī and Banavāsi. These were the Pallavas, the names of whose principal figures had the termination-*varman*, and who were by now a power in the Karṇāṭic. In the second half of the third century the Śakas of Ujjain were masters of Mahārāṣṭra. The Śālaṅkāyanas (300–420 A.C.) had by now inherited the Ikṣvāku and Bṛhatphalāyana kingdoms between the lower courses of the Kṛṣṇā and the Gōdāvarī. Under them, when Āndhra enjoyed peace and prosperity, Buddhism travelled to far-eastern countries. The dynasty may not have been Buddhist as such but in the third and fourth centuries Buddhism, probably due to the patronage of king Nandivarman himself, prospered in spite of the Brahmanic revival. During this period flourished metaphysicians, philosophers, spiritual teachers, writers and commentators. Among them were Buddhapālita, Āryadeva, Bhāvaviveka, and Diṅnāga. If not Āndhras they were closely connected with the country. The Śālaṅkāyanas were troubled by the Viṣṇukuṇḍins and the Vākaṭakas, who had expanded into Āndhra on the fall of the Ikṣvākus, and about the middle of the fifth century had to yield place to these new and powerful dynasties. The Viṣṇukuṇḍins rose to power in the fifth century. Buddhism was now in a very weak state and this was due, partly at least, to their king Mādhavavarman I whose remarkable position is evident from the several *aśvamedha* and other Vedic sacrifices he performed. The dynasty ceased to be of any consequence by about 610 A.C. The Kāñcī Pallavas had mostly ruled that part of Āndhra south of the Kṛṣṇā, until the Cālukyas drove them out. In the country of Banavāsi, the Kadambas in the west replaced the Pallavas and in that around Amarāvatī the Pallavas were replaced by the family of king Kandara of the *gotra* of Ānanda. The latter reigned till the second half of the fifth century and were displaced by the Viṣṇukuṇḍins who reigned up to 610 A.C. The last Viṣṇukuṇḍins, too, had to bow down before the Cālukya Pulakeśin II. This change brought Āndhra under one unified rule and saw the beginnings of Telugu literature, an increase in economic prosperity and the completion of the brahmanical revival which had been making itself felt under the Śālaṅkāyanas and Viṣṇukuṇḍins, when Buddhism which had had phenomenal prosperity up to the fifth century was losing its grip on the people.

Although Brahmanism displaced Buddhism, and very steadily so from the seventh century, there were remnants of the earlier religion in at least two of the more important places mentioned above. In the fourteenth century, Dharmakīrti, a leading Sinhalese thera, effected repairs at the vihāra in Nāgārjunakoṇḍa. About the same time the Sinhalese general Senālaṅkādhikāra was carrying out renovations to a vihāra in Kāñcīpura. These are the last records of active Buddhism not only in Āndhra itself but in the entire south of India. They are interesting in that they show that Brahmanism, even with Śaṅkarācārya as its dynamic ally, had not wholly stamped out the creed which received the munificence of the Ikṣvākus.

Āndhra culture had its influence on Ceylon Buddhism. Chiefly in art, sculpture and architecture it is possible to see the results of this influence. They will be found discussed elsewhere.

D. T. D.

BIBLIOGRAPHY: D. E. Barrett, *Sculptures from Amaravati in the British Museum*, provides a comprehensive list, besides giving the most recent revaluation of the history of the country and of the sculptures discussed.

AṆḌĪRA (Chinese, An-ti-lo 安底羅; Japanese, Anteira; Tibetan, Gzaḥ-ḥdsin), one of the twelve yakṣa generals connected with the cult of the Buddha Bhaiṣajyaguru. He was present along with the other eleven when the Buddha preached the *Bhaiṣajyaguru Sūtra* and, at the end of the sermon, they all took refuge in the Buddha, Dharma and Saṅgha. They promised to assist and protect all living beings and to bring about peace and happiness. With their followers they will protect those who propagate this sūtra, receive and keep in mind the name of that Buddha, revere him and make offerings to him. Anyone who is seriously ill should read this sūtra and braid their names with five-coloured threads, unloosening

them after the fulfilment of their wish. The Buddha highly praised them for their vow (M. W. De Visser, *Ancient Buddhism in Japan*, pp. 539 f.). The Chinese Buddhists worship them not only as the attendants of the Buddha Bhaiṣajyaguru, but also as protectors of the twelve zodiacal signs, i.e., of the regions, months and hours connected with them (ibid 551). Thus according to one source Aṇḍira is the protector of the zodiacal sign 申 (*shên*) west-south-west direction, the seventh month and the hours three to five p.m. His attribute is a precious pearl and his primary or original state (*honji* 本地) is Avalokiteśvara. In another work his zodiacal sign is said to be 卯 (*mao*) with the east as the direction (ibid. 552).

According to one work he is green in colour and holds a hammer made of a precious material (*pao-ch'ui* 寶鎚) in his hand. With his seven thousand followers he guards the teachings of the Tathāgata from heretical devils. In another work he is said to be pure red in colour with flames emanating from his body. His eyes resemble thunder and his hair is of flames. He rides a winged horse and holds the moon in the left hand and a mirror in the right. But the most popular representation of Aṇḍira is blue in colour, holding his hands together in veneration (*añjali*: *Moc.* 89–90).

C. W.

ANEJAKA, name of a class of deities mentioned in the *Mahāsamaya Sutta* (*D.* II, 260) as having been present at the great concourse of gods who attended the preaching of the sutta of that name.

B. J.

ANEKASETIBHINDA, the name (as given in *Sāsv.*) of a king of the Toungoo dynasty in Burma. He flourished in the second half of the 16th century A.C. and was a zealous patron of Buddhism. He is more familiarly known as BAYINNAUNG.

D. T. D.

ANEKAVAṆṆA, according to the *DPPN.* (I, 96), the name of a devaputta in Tāvatiṃsa, who, because of his good deeds, excelled even Sakka in majesty. When he appeared in Tāvatiṃsa, Sakka fled in shame. The reference is given to the *Dhammapada* commentary (*Dhp A.* I., 426–7).

In the *Vimānavatthu* (74) are given the deeds of his previous birth which merited him the abode, the Anekavaṇṇa-vimāna. He had been a pupil of the Buddha Sumedha, and had after seven years left the Order. When his teacher had died, he came to repentance, and paid homage at the shrine. Because he had no other gifts to give, he preached to others there. Hence, he says, he was born in this heaven. This story is told by the god to Moggallāna who was travelling at the time in Tāvatiṃsa. The story is repeated in the *Vimānavatthu* commentary (*VvuA.* 318).

B. J.

ANEṢA, a samādhi or a state of concentration of both mind and body mentioned in the *Śatasāhasrikā-prajñā-pāramitā* (p. 1414). Its literal translation is 'not seeking'. The *Mahāvyutpatti* has *animiṣa* in place of this (*Mhvyut.* 537).

U. K.

ANESAKI, MASAHARU (姉崎正治) (1873–1949), with the *nom de plume* of 'Chōfū' (嘲風) was a pioneer in the field of religious studies in Japan and also a literary critic. When the Seminar of Religions of the Faculty of Letters of the Tokyo Imperial University was founded in 1905, he was appointed its chief professor. For about thirty years after his appointment to the professorship, he contributed to make religious studies an independent social science and introduced many a new outlook under his tuition. Particularly with regard to the study of Buddhism, he created the way for the comparative studies of the Chinese and Pali canons and guided the field of Buddhism in the early twentieth century in co-operation with scholars such as J. Takakusu. Throughout his academic career he published numerous articles in Japanese and in English, except for a brief interval during the second World War.

Anesaki was born in Kyoto in 1873. In 1896 he graduated from the Seminar of Philosophy of the Tokyo Imperial University, where he later became a lecturer and finally in 1904 professor.

His early works included the *Hikaku-shūkyō-gaku* (比較宗教學 comparative studies on religions) also called the *Shūkyō-gaku-gairon* (宗教學概論 introduction to religious studies), the *Indo-shūkyō-shi* history of Indian religion) and the *Bukkyō-seiten-shiron* (佛教聖典史論 historical studies of sacred Buddhist texts), etc. In June, 1900, he was

sent to Europe and India to study religion, his tutors being P. Deussen, M. Weber, H. Oldenberg and R. Garbe. In 1902, he went to England to study Buddhism under T. W. Rhys Davids. He seems to nave been largely influenced by P. Deussen and T. W. Rhys Davids. While he was in Europe, he wrote the following books: *The Four Buddhist Āgamas in Chinese*, 1901; *Sagātha-vagga*, 1902; and in 1904 *Genshin-butsu-to-hosshin-butsu* (と法身現身佛佛 the historical Buddha and the Buddha of dharmakāya), which was the thesis for his degree. Returning to Japan, he became a professor of the first rank in 1905.

From 1913 to 1915 he was in America, where he occupied the chair of Japanese Literature and Life, at Harvard University, and took an active part in introducing Japanese culture to the Americans. In the University, he gave a course on the history of Japanese religions which was published in 1930 in book form. Besides, he taught Buddhist art by using the material preserved in the Boston Museum in the collections of the famous Japanese art critic, T. Okakura. These lectures were also published in 1916 under the title 'Buddhist Art in Relation to Buddhist Ideals'. It was during this time that he wrote his book *Nichiren, the Buddhist Prophet*, published in 1916. In 1919 he lectured at the Collège de France and in 1921 at the Pacific School of Religion.

In 1923, almost immediately after the great earthquake of Tokyo, he was appointed chief librarian of the Tokyo University Library, where he carried out a complete scheme of reconstruction. He embarked on a new adventure of research on the history of religion and published a series of articles under the title 'Kirishitan', about the Christians in the sixteenth century and after in Japan. In 1934 he retired from the Tokyo Imperial University, was made professor emeritus and invited to be a member of the Imperial Academy. His friends and pupils published a commemorative volume entitled *I-ben-shū* (已辨集). The word 'I-ben' derives from an expression that implies the Buddha's attainment of Buddhahood, in that 'everything that should be done had been accomplished' (*kataṃ karaṇīyaṃ*). After his retirement he devoted his time to study the thought and writings of prince Shōtoku. On 24th July, 1949, he died at 'Nambokusō' in Atami, where he was revising his Japanese translation of Schopenhauer's *Die Welt als Wille und Vorstellung*. The funeral ceremony was performed with the rites of the Nichiren-shū, whose founder Nichiren he had worshipped with great devotion.

Anesaki's activities may be divided into five periods.

During the first period from 1897 to 1900 he engaged himself in scientific research into religion, dealing not only with religious philosophy, but also with religion in daily human life, dividing such research into four fields: religious psychology, religious ethics, religious sociology and religious pathology. (Iichi Oguchi, The Fifty years of Religious Studies in Japan).

The next period was devoted to studies on Indology and Buddhology.

Apart from the *Indo-shūkyō-shi* he published the *Indo-shūkyō-shiyō* (印度宗教史要) and the *Jōsei-indo-shūkyō-shi* (上世印度宗教史). It was in the field of Buddhism that he displayed his greatest brilliance. The *Bukkyō-seiten-shiron* which was published before he studied abroad shows his standpoint in the dispute that Mahāyāna was not taught by the Buddha. He laid great stress on the strict critical study of Buddhist texts and the result was a series of his publications. The *Konpon-bukkyō*(根本佛教), published in 1910, gave a definite direction towards the study of early Buddhism. The word 'konpon' meant essential or original and was newly adopted by him in order to indicate the fundamental teaching and attitude of the Buddha (G. Undō, *Meiji-no-bukkyō* 明治の佛教 or Buddhism in the Meiji Era, p. 97.). Even today, this book is highly appreciated by Japanese scholars as a classic.

His next period was spent in the U. S. A. at Harvard University.

The two years' study there gave him a fresh impetus and a new outlook.

Then follows his period as Chief Librarian, when he made a deep study of the Christian missionaries and their lay-followers in the history of religion in Japan. The following works were the result of the original research undertaken by him. The *Kirishitan-shūmon-aratame-no-shinri* (切支丹宗門改の心理 Psychology of converting the Christians to Buddhism) in 1922; the *Kirishitan-shūmon-no-hakugai-to-sempuku* (切支丹宗門の迫害と潜伏 Persecution of the Christian sects and concealment of their followers) in 1925; the *Kirishitan-kinsei-no-shūmatsu* (切支丹禁制の終末 The ending of the prohibition of the Christian sects) in 1926; the *Kirishitan-hakugaishi-chū-no-jinbutsu-jiseki* (切支丹迫害史中の人物事蹟. The followers and their deeds in the history of persecution of the Christians) in 1929; 'A Concordance of the History of Christian Mission' in 1929; the *Kirishitan-dendō-no-kōhai*

(切支丹傳道の興廢 The rise and fall of the Christian missions) in 1930; and the *Kirishitan-shūkyō-bungaku* (切支丹宗教文學 The religious literature of the Christians) in 1932. Besides, there are about ten articles in Japanese which deal with the documents and more than ten English articles which have been published in the Journal called 'Proceedings of the Imperial Academy'.

The closing years of his life were devoted to a study of prince Shōtoku and his work. This first began with an article called the *Shōtoku-taishi-no-tennōji-keiei* (聖德太子の天王寺經營 The founding of Tennō-ji temple by prince Shōtoku) in 1919. After retiring from the Tokyo Imperial University, he again took an interest in this study and published the *Jōgūtaishi-shōtoku-ō-monshō* (上宮太子聖德王文抄) the *Jōgū-yokō* (上宮餘光) in 1935; their revised editions in 1940; the *Shōtoku-taishi-no-daijirisō* (聖德太子の大士理想) in 1944; 'Prince Shōtoku, the Sage Statesman and his Bodhisattva Ideal' in 1948 and five other articles. Meanwhile, as he had great faith in Nichiren, he wrote many articles on this great religious teacher. His last work entitled *Waga-shōgai* (わが生涯 My life) is a posthumous publication and contains his biography. Of his writings, 69 in Japanese and 12 in English have been published in book form. The articles written in Japanese number about 500, and those in English more than 70. Among the latter, he contributed to the *Encyclopaedia of Religion and Ethics* 15 articles which include 'Aśvaghoṣa', 'Asaṅga', 'Buddhist Docetism', 'Dhyāna' (together with J. Takakusu), 'Ethics and Morality (Japanese)', 'Hymns (Japanese)', 'Life and Death (Japanese)', 'Missions (Buddhist)', 'Philosophy (Japanese)', 'Pilgrimage (Japanese)', 'Prayer (Buddhist)', 'Sun, Moon and Stars (Japanese)', 'Tathāgata', 'Transmigration (Buddhist)' and 'Vows (Buddhist)'.

K. HA.

BIBLIOGRAPHY: *The works and Merits of Anesaki* by B. Masutani (Journal of Religious Studies, No. 147, 1956). *A Bibliography on Japanese Buddhism* by Bandō Shōjun and others, Tokyo, 1958, See Index, s. v.

AN FA-CH'IN (安法欽), a Parthian who arrived in China and became engaged in the work of translating Buddhist texts, from 281–306 A. C. According to Beal (*Buddhist Literature in China*, p. 13) his work of translating was done in the years 302–6 A. C. He worked at Lo-yung and in all translated five works in twelve or sixteen fascicles of which three were lost in 730 A. C. according to *Nanjio* (Appendix II, § 25, p. 393). The *Tao-shên-tsu-wu-chi-pien-hua-ching* (道神足無極變化經 *Taishō*, No. 816; *Nanjio*, No. 148: The sūtra on the unlimited changes of the supernatural footsteps) and the *A-yü-wang-ch'uan* (阿育王傳 *Taishō*, No. 2042; *Nanjio*, No. 1343: The biography of king Aśoka) are published in the *Taishō* tripiṭaka. The other three which are lost are the *Wên-chu-shih-li-hsien-pao-tsang-ching* (文殊師利現寶藏經 the Sūtra of the treasure-house revealed by Mañjuśrī), the *A-shê-shih-wang-ching* (阿闍世王經 the Sūtra on king Ajātaśatru), and the *A-nan-mu-ch'ü-ching* (阿難目佉經 *Anantamukha Sūtra*).

Very little is known about his career.

K. TMR.

AN FA-HSIEN (安法賢), a monk of the western region who came to China and translated two sūtras in five fascicles, these being the *Mahāparinirvāṇa Sūtra* and a sūtra containing the history of Rāma, according to S. Beal (*Buddhist Literature in China*, p. 11). These translations, however, had got lost in 730 A. C. (*Nanjio*, Appendix II, § 17, p. 387). According to the *Li-tai-san-pao-chi* (歷代三寶記 *Taishō*, No. 2034; *Nanjio*, No. 1504), many earlier catalogues mention that he lived in the Wei dynasty; but during which emperor's period he lived is not known.

Mochizuki (Vol 1, p. 93) mentions that, as his surname is An, he must be a man of the An-hsi country (Parthia or Persia).

K. TMR.

AṄGA (1), one of the five hundred paccekabuddhas who were in ancient times living on the Isigili mountain in seclusion. He was seen by the people of that time entering the mountain range, but was never seen thereafter. Hence the people used to say that the mountain had swallowed up the sage (*isī gilatī ti*) and named it Isigili. The names of 101 of these paccekabuddhas are given by the Buddha in the *Isigili Sutta* (*M.* III, 69 f.).

Buddhaghosa in his commentary (*MA.* II, 889) relates how these sages had made their dwellings inside the mountain behind a rock which would open and close like a folding door.

H. G. A. v. Z.

AṄGA (2). The division of the teachings of the Buddha into nine *aṅgas* or limbs goes back to very early times. *Navaṅga-satthu-sāsana* is a term used, synonymously with the terms *buddhavacana*, *pāvacana* or *dhammavinaya*, to denote the teachings of the Buddha collectively.[1] While speaking about the methods by which the Dhamma was learnt by the people and their purpose in doing so, the Buddha himself is stated as describing the Dhamma as consisting of the nine limbs (*aṅga*).[2] A person who possesses great learning (*bahussuta*) is said to be one who has heard much (*bahukaṃ sutaṃ*) of the ninefold division of the teaching.[3] In making a distinction between study and insight, the Buddha says that a man who is conversant with the dhamma consisting of nine divisions but who lacks any insight into the Four Noble Truths can be compared to a rain-cloud (*valāhaka*) which only thunders (*gajjitā*) but does not rain (*no vassitā*).[4] These and other instances would reveal the fact that, at a very early stage, the word of the Buddha which was committed to memory by his disciples was denoted by the term *navaṅga-satthu-sāsana*.

The nine limbs (*aṅga*) are given in the following order: *sutta, geyya, veyyākaraṇa, gāthā, udāna, itivuttaka, jātaka, abbhutadhamma* and *vedalla*. This classification of the *buddhavacana* is a mere description of literary types and not a division of textual compartments.[5] It does not refer to nine different groups of literature but to nine types of composition to be found in the collections of the ancient Buddhists. In a single sutta or suttanta there may be portions which can be described as a sutta, geyya, gāthā, udāna, veyyākaraṇa, abbhutadhamma, or jātaka.[6] This seems to have been overlooked by F. L. Woodward when he says that, "this list of works of a far later date is obviously inserted by the compilers."[7] On the other hand, we see here a very old tradition, going back to the time of the Buddha, with regard to the classification of the *buddhavacana*, the meaning or sense of which had gone into obscurity at the time of the constitution of the canon in its present form.

The difficulty seems to lie in the attempt to include within these nine categories the various texts of the canon as they have come down to us, some of which are compositions of a later date. Even the great commentator Buddhaghosa seems to have met with the same difficulty in his attempt to do so. The explanations of *navaṅga* as given by Buddhaghosa show his difficulty in discriminating any particular sections of the canon as corresponding to the *navaṅga*. It is interesting to note in his exposition that for two of the nine *aṅgas*, viz., *vedalla* and *abbhutadhamma*, he could not find any work or group of works which could be classified under these headings and so he named some suttas as coming under them.[8] This is because by the time Buddhaghosa began to record the Theravāda commentarial tradition, the real significance of the early *navaṅga* classification, whose existence is echoed even in the very words of the Tathāgata[9], was lost.[10] This fact becomes clearer when we consider the attempts of the Sanskrit schools of Buddhism to accommodate within their classification the works belonging to those schools, which are manifestly of a late date. They were hard put to it to find places in this classification for their new compositions. Hence with the intention of giving canonical antiquity and authority to their texts they added three more items: *nidāna, avadāna* and *upadeśa*, to the ninefold division, making a total of twelve (*dvādaśa dharmapravacana*).[11]

1. SUTTA (prose). According to Buddhaghosa, all the works of the *Vinaya Piṭaka*, including even the *Parivāra* (the last work added to the canon, and probably the work of a Ceylonese monk[12]), four suttas from the *Suttanipāta*, viz., the *Mahāmaṅgala, Ratana, Nālaka* and *Tuvaṭaka* and those other sayings of the Tathāgata bearing the name 'sutta' should be included under this category.[13] While the better known suttantas of the *Dīgha* and *Majjhima Nikāyas* find no mention here, four suttas from the *Suttanipāta* are cited. The four suttas specifically mentioned are verse compositions; hence they should strictly speaking, have been included under *gāthā*. This fact supports the view that Buddhaghosa was attempting to include within these categories the works contained in the canon which were known to him at the time. On the other hand, the explanation of *sutta* (*sūtra*) given by the Sanskrit schools of Buddhism seems to preserve the original sense denoted by the term. According to them, it denotes the word of the Buddha in prose (*gadyabhāṣita*) which could be easily understood by the listeners.[14] This appears

1 *M.* I, 133; *A.* II, 103, etc.
2 *M.* 1, 133.
3 *A.* II, 7.
4 ibid. 103.
5 *UCR.* XVII, 11.
6 e.g., ***Mahāparinibbāna Suttanta**: D.* II, 72 ff.
7 ***Gradual Sayings***, I, 185, fn. 1.

8 *M.* I, 292, 299; *VinA.* I, 28.
9 *M.* I, 133; *A.* II, 103, etc.
10 *UCR.* XVII, 11.
11 ***Abhsy.*** p. 78; ***Mhvyut.*** BB. XIII, p. 97.
12 B. C. Law, ***History of Pāli Literature***, I, 78.
13 ***VinA.*** I, 28.
14 ***Abhsy.*** p. 78.

to be the correct view, for sutta is placed side by side with *geyya* (mixed prose and verse) and *gāthā* (verse). The explanation given in the commentary to the *Dhammasaṅgaṇi* [15] seems to tally with this, but it does not specifically refer to *sutta* as discourses in prose.

2. GEYYA (mixed prose and verse). The explanations given to the term *geyya* by Buddhaghosa and the Sanskrit tradition appear to be similar. Suttas containing stanzas, particularly like the entire *Sagātha Vagga* of the *Saṃyutta Nikāya* [16], are called *geyya* by Buddhaghosa. The Sanskrit tradition, too, holds that it is a type of composition where the prose (*sūtra*) is punctuated in the middle (*madhye*) or in the end (*ante*) by stanzas (*gāthāya yad gīyate*)[17]. If, as some scholars are inclined to think,[18] the term *geyya* represented the *ākhyāna* type containing stanzas punctuated with prose narrative, which in Pali came to be versified as for example in the *Pabbajja* and *Padhāna Sutta,* [19] then it would appear that the true significance of this term, too, has been lost and one may not be far wrong in designating as *geyya* those lyrics and lyrical ballads found scattered throughout the *Sutta Piṭaka*. But, on the other hand, if we accept the views of Buddhaghosa and also of the Sanskrit tradition, then we can surmise that it denoted prose compositions interspersed with verses.

3. VEYYĀKARAṆA (exposition). According to Buddhaghosa the whole of the *Abhidhamma Piṭaka* falls into this category. [20] But this is more than doubtful, for the Abhidhamma as a separate Piṭaka developed only later. On the other hand, the Sanskrit tradition affords us a clue to unravel the problem. According to this tradition, the expositions of the meanings of the sūtras as given by the disciples of yore could be included under *veyyākaraṇa*. [21] The exposition of doctrines and the expansion of statements the Buddha is said to have made in brief (*saṅkhittena desitaṃ*) are scattered throughout the nikāyas. The *Vibhaṅga-vagga* of the *Majjhima Nikāya* [22] contains ten discourses where we come across analyses or enlargements of the brief statements of the Buddha, enlargements made by eminent disciples, particularly by Mahā Kaccāyana[23] at the request of monks and others who had failed to grasp properly the full import of the concise statements. The relative lateness of the *Abhidhamma Piṭaka* and the existence, in abundance, of compositions of the above nature in the nikāyas, compel us to accept the traditions of the Sanskrit schools which explains *veyyākaraṇa* as expositions by learned monks of concise teachings of the Buddha.

4. GĀTHĀ (verse). Buddhaghosa, quite justifiably, designates the *Dhammapada*, the *Theragāthā* and the *Therīgāthā* as *gāthā* or verse. [24] But the designation by him of some of the verse compositions of the *Suttanipāta* as *sutta* seems to have prevented him from including them within this category. Hence, he states that those compositions which are purely in verse and "which do not bear the designation sutta" (*no suttanāmikā*) could be included herein. [25] Thus, there seems to be no clear line of demarcation between *sutta* and *gāthā*, except that prose is excluded from *gāthā*. [26]

5. UDĀNA (solemn utterance). The extant collection of *Udāna*, perhaps unknown during the life-time of the Buddha, and probably finalised centuries later,[27] is identified by Buddhaghosa with the *aṅga* bearing the same name.[28] The collection of 82 suttas that has come down to us as a separate work, called *Udāna,* was the result of an after-thought, of a critical study of the authentic teachings of the Buddha, in a certain light for a specific purpose. The *udānas* included in the ninefold division probably refer to some of the inspired sayings found scattered throughout the Pali canon [29] outside the meagre collection of 82 suttas [30], found in the canonical work bearing the name.

6. ITIVUTTAKA (quotation). Here, too, Buddhaghosa makes an attempt to include under this term the collection of 112 suttas which came to be finalised centuries later in a single text bearing that name. [31] The quotations from the Buddha's words are found in abundance, often prefixed with the statement "For it has been said ......" and sometimes with no such introduction. These latter ones have failed to find a place in the *Itivuttaka* collection that has come down to us. [32]

15 *DhsA.* p. 19.
16 *S.* I, 1 ff.
17 *Abhsy.* p. 78.
18 *UCR.* XVII, 12.
19 *Sn.* pp. 72, 74.
20 *VinA.* I, 28.
21 *Abhsy.* p. 78.
22 *M.* III, 187–257.
23 *A.* I, 23.

24 *VinA.* I, 28.
25 loc. lit.
26 *UCR.* XVII, 13.
27 loc. cit.
28 *VinA.* I, 28.
29 *M.* I, 171 : *Vin.* I, 1 ff., etc.
30 *UCR.* XVII, 13.
31 *VinA.* I, 28.
32 *UCR.* XVII, 13.

The Sanskrit tradition seems to distort the term. Here the term *itivuttaka* is given as *itivṛtta* and not *ityukta* as it should be, and then it goes on to say that the life-histories (*vṛtta*) of the disciples (*āryaśrāvaka*) in their past births (*pūrvalaukika*) [33] are included in this.

7. JĀTAKA (birth-story). The futility of the attempt of Buddhaghosa [34] to include within this category the extant *Jātaka* collection consisting of 550 stories is evident from the fact that the stories themselves are not given canonical status, such status being reserved for the *Jātaka-pāli* consisting of stanzas only. There is perfect justification for including in this category the *Jātakas* of canonical antiquity such as those incorporated in suttantas like the *Kūṭadanta, Mahāgovinda,* and *Mahāsudassana* of the *Dīgha Nikāya.* [35]

8. ABBHUTADHAMMA (marvellous phenomena). Buddhaghosa is here presented with the difficulty of finding a separate composition to be included in this category. This absence of an individual work among the texts of the canon, dealing with wonderful and marvellous phenomena, has enabled him to give correct interpretation of the contents of this *aṅga*. He says that all the suttantas connected with wonderful and marvellous phenomena handed down with such words as, "O monks, these four wonderful and marvellous qualities are seen in Ānanda," [36] should be known as *abbhutadhamma.* [37] The reference here is not to any separate suttanta, but to a brief statement recorded in the *Mahāparinibbāna Suttanta* [38]. What was originally intended by the ninefold division is clearly evident from this.

9. VEDALLA (subtle analysis). Both traditions, the Pali as well as the Sanskrit, fail to give us a clear idea of *vedalla*. It would seem that at the time of Buddhaghosa the correct interpretation of the word had been forgotten. In his attempt to explain the meaning of the term, Buddhaghosa appears to have been guided by the two suttas which bear the same title. [39] He evidently examined the contents of these two suttas and named four more suttas from the canon which are similar to these in contents and included them under *vedalla.* [40] But the explanation given by Buddhaghosa later does not appear to be plausible. [41] On the other hand, the Sanskrit tradition has preserved for us a variant of the term which helps to solve the problem to a certain extent. Out of the three variants given in the Sanskrit tradition, one is *vaidalya* (derived from the root *dal*, i.e., *dṛ* 'to tear') which means subtle analysis. [42] This is supported by the six suttas, quoted by Buddhaghosa, which deal with subtle analysis to a much further degree than even in the *veyyākaraṇa*. This is further supported by the account in the *Saddharmapuṇḍarīka*, which describes the Buddha's skill in the means (*upāyakauśalyatā*) of imparting instruction. Herein it is said that to those who are of low dispositions (*hīnābhiratā*), who are ignorant (*avidvasū*) and to those who have followed no course of duty under many koṭis of Buddhas (*acīrṇa-caryā bahu-buddha-koṭiṣu*) and are bound to continued existence (*saṃsāralagnāḥ*), the Buddha first preached the eight divisions, to wit, *sūtra, gāthā, itivṛttaka, jātaka, adbhuta-dharma, nidāna, geya* and *upadeśa.* [43] To those in the world who have been always pure, wise, good-natured, who had done their duty under many koṭis of Buddhas, he made known the amplified sūtras (*vaipulya sūtrāṇi*). [44] These are said to be the best of the teachings (*śāsanaṃ etaṃ agryaṃ*). [45] An echo of the true nature of *vedalla* is to be found in this account. Even the Pali canon testifies to the fact that deeper doctrines are not given by the Buddha to the ordinary or the uninitiated people. [46] *Vedalla*, therefore, refers to such subtle analyses, unintelligible to the ordinary man.

Since this division appeared to be a very important one, the Sanskrit tradition included within it nine of their most important texts, to wit, *Aṣṭasāhasrikā-prajñāpāramitā, Saddharmapuṇḍarīka, Lalitavistara, Laṅkāvatāra, Suvarṇaprabhāsa, Gaṇḍavyūha, Tathāgata-guyhaka, Samādhirāja,* and *Daśabhūmīśvara,* [47] texts which are manifestly of a later date and thus given the canonical authority of antiquity.

10. NIDĀNA (introduction). Burnouf [48] explains *nidāna* as consisting of those treatises which show the causes antecedent to events, e.g., how Śākyamuni became a Buddha. The cause was the completion of the *pāramitā* by the bodhisattva. Therefore, the treatises or the portions of the treatises

33 *Abhsy.* p. 78.
34 *VinA.* I, 28.
35 *D.* I, 127 ff.; II, 160 ff.; 220 ff.
36 *D.* II, 145.
37 *VinA.* I, 28.
38 *D.* II, 72 ff.
39 *M.* I, 292–305.
40 *VinA.* I, 28–9.
41 ibid. 29.
42 *Abhsy.* p. 78.
43 *Sdmp.* pp. 41–2.
44 ibid. pp. 42–3.
45 ibid. p. 43.
46 *M.* III, 261.
47 G. K. Nariman, *Literary History of Sanskrit Buddhism* (1923); p. 64.
48 *Introduction dl' Histoire du Bouddhisme indien* pp. 51–67.

describing the completion of *pāramitā* are called *nidāna*. This is supported by the *Nidāna-kathā* or the introduction of the *Jātakaṭṭhakathā* of the Pali tradition. But in the Mahāyāna literature as well as in the *Mahāvastu*, *nidāna* signifies the introductory description which sometimes contains, as in the case of the *Mahāvastu* [49], hints of the topics to be dealt with in the treatise. The description of the preparations made by the Buddha, viz., entering into *samādhi* and putting forth rays of light from the body, the appearance of Buddhas on lotuses, and so forth, before the preaching of the *Prajñā-pāramitā*, is called *nidāna*. [50] In the Tibetan versions of the *Ratnakūṭa Sūtras*, the place where a particular sūtra was delivered is referred to as *nidāna*. [51] Considering all these uses of the expression, N. Dutt has come to the conclusion that the *aṅga* (portion) of a treatise which contains the introductory matters should be included under *nidāna*. [52]

11. AVADĀNA (legend). Under this *aṅga* are included all the legends of previous births, whether of a Buddha or any of his disciples or of any prominent figure professing the Buddhist faith, and a very extensive literature has grown under this heading. The Pali collection also has the *Apadāna* containing almost exclusively accounts of the previous lives of arahants.

12. UPADEŚA (instruction). Some scholars are inclined to include under this *aṅga* the Buddhist *tantras*. [53] As N. Dutt has pointed out [54], there is no justification for doing so, since the Buddhist *tantras* had not come into existence when the term *upadeśa* came into vogue. Those discourses, where instructions on, or expositions of, the profound and mysterious dharmas (*sarva-gambhīragūḍha-dharmalakṣaṇānaṃ aviparītaṃ vyākhyānam*) are to be found, are included in this category.[55] That the term later bore this sense is also apparent from the fact that the *Abhisamayālaṅkārakārikā* is sometimes called *Prajñāpāramitopadeśa Śāstra*.[56]

The foregoing discussion would reveal the fact that the real significance of the ninefold and twelvefold divisions was almost lost by the time the later scholiasts attempted to explain them. There is no doubt that the division, at least the ninefold division, is as old as Buddhism itself.

D. J. K.

AṄGA (3), a practice mentioned in the *Brahmajāla Suttanta* (*D.* I, 9) as one of the 'low arts' (*tiracchāna-vijjā*, q.v.) indulged in by contemporaneous recluses and brāhmans but not resorted to by the Buddha. Buddhaghosa (*DA.* I, 92) explains it as an art involving the examination of the marks on the hands and feet of a child on the basis of which the length of its life and its future prosperity were predicted. As the word in this sense does not occur elsewhere in the Pali texts, it is not possible to infer the details of the nature and practice of this art. From the commentarial explanation it is only possible to deduce that a kind of divination was involved, but it is not clear whether it was based on the examination of the lines (*lekhā*), or the birthmarks, or the shape of the hand. For this reason, as well as the fact that the feet are mentioned, it is evident that palmistry was not meant. The art also seems to have involved a kind of 'podoscopy' as in the case of the Chinese. Buddhaghosa's explanatory lines do not mention a reading of the character, but rather a prophesying of the future. *Aṅga*, therefore, was probably a kind of chiromancy and not chirognomy.

T. W. Rhys Davids (*Dialogues of the Buddha* I, p. 16, n. 4) notes that Buddhaghosa separates it from *aṅga-vijjā* (q.v.) and *lakkhaṇa*, but the salient differences as far as *aṅga-vijjā* is concerned seem to be that no use of charms is mentioned in connection with *aṅga*, and that the word *aṅga*, literally meaning 'limbs', as also in the case of *aṅga-vijjā*, is interpreted here by Buddhaghosa to mean the marks on the hands and feet.

It is noteworthy that Jacobi (*ERE.* IV, p. 800) cites a *Kalpasūtra* (1, 64) commentarial passage as giving *aṅga* as one of the eight branches of divination practised by the Jains, three of the others mentioned being *utpāta*, *svapna* and *lakṣaṇa*.

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49 *Mhvu.* I, pp. 2, 4.
50 *PvśP.* p. 17.
51 Lalou's paper in the *JAs.* 1928.
52 *Aspects of Mahāyāna Buddhism* (1930), p. 10.
53 Burnouf, op. cit. pp. 55–6.
54 loc. cit. p. 10.
55 *Abhsy.* p. 78.
56 See : Introduction to *PvśP.*

It may be surmised, therefore, that the Buddha was referring in this context to recluses such as the Jains.

See also AṄGA-VIJJĀ, TIRACCHĀNA-VIJJĀ.

B. J.

AṄGA (4), a territory of ancient India, generally considered as having consisted of the modern Monghyr and Bhāgalpur districts of Bihār. The *Gopatha Brāhmaṇa* places it in the Middle Country which, as known to the early Buddhists, was the middle region of northern India watered by the Ganges river-system except for those rivers which now flow through Bengal. It was also included in Uttarāpatha and its peoples were reckoned among those living in the most distant regions in the early Indo-Aryan sphere of influence. The *Atharva Saṃhitā* considers it along with some other regions the land of fevers. The *Rāmāyaṇa* derives the name Aṅga from a legend connected with Madana, the god of love, who thereafter came to be called An-aṅga (without body). The *Mahābhārata* and the *Purāṇas* derive it differently from Aṅga, the founder. It is this latter which Hsüan-tsang has adopted. In the early Buddhist literature, e.g., *Aṅguttara Nikāya*, it was one of the sixteen *mahā-janapadas* (great territories). It was to the east of Magadha, which later absorbed it, and the river Campā was the boundary which divided the two great peoples. The most important city of the Aṅgas was Campā, Kāla-campā of the *Jātakas*, which was built by Mahāgovinda and was sixty leagues from Mithilā. According to the *Matsya-Purāṇa* its ancient name was Mālinī and Campā-Mālinī. In the time of the Buddha it was a big city and was reckoned along with Rājagaha; its king was Bimbisāra. Near the city was the pond Gaggarā named after the queen who built it. It was on the occasion when the Buddha with five hundred disciples was sojourning on the bank of this tank that Sāriputta delivered the *Dasuttara Sutta* to the bhikkhus in the Buddha's presence. In Campā the Buddha declared that the "excommunication" of Kassapagotta thera by some bhikkhus was improper and it was also here on a different occasion, that he prescribed the use of slippers for the community.

The Aṅgas were greatly receptive to spiritual ideas and were visited by different religious teachers including Nigaṇṭha Nātaputta. Thus the country comes to the notice of Buddhists who, too, found in it a large measure of support. Aṅga-rājā was very charitable to bhikkhus; he gave them daily alms to the value of five hundred *kahāpaṇas*. In the town of Āpaṇa the Buddha converted Bimbisāra along with many brāhman householders of Aṅga and Magadha. Upon a request from Anāthapiṇḍika's daughter Subhaddā, who had married into a Jain family in Aṅga, the Buddha travelled from Sāvatthi and converted the entire household; he left behind Anuruddha to complete the task. Visākhā was the daughter of a rich man in Aṅga. In Assapura; one of the towns, the Buddha preached the *Mahā-assapura Sutta* in which are described the qualities of the samaṇa and the true brāhman. The people and their country are mentioned in some of the *Jātakas* (e.g., *Soṇa-Nanda, Vidhura-paṇḍita, Campeyya, Gūtha-pāṇa*). Among their cities was Rājagaha, which was one of the distant ones, and also Bhaddiya. The later history of the Aṅgas was bound up with that of Magadha whose kings conquered them in the end. Asoka's mother Dhammā (Subhadrāṅgī of the northern tradition) was born in their city of Campā.

The Aṅga country steadily continued to have Buddhists and to be the scene of their activities down to about the tenth or eleventh century of our era. Fa-hsien and Hsüan-tsang both travelled in it. The latter described it as having had a circuit of four thousand *li* and Chên-po (Campā) forty *li* in circumference. He found many temples of the Lesser Vehicle in a ruinous state and there were about two hundred bhikkhus in them. The Pāla kings of Bengal were patrons of Buddhism and under their encouragement Tāntrism flourished. Among the works of the kings of this dynasty the greatest was perhaps the Vikramaśilā university of the Aṅgas.

D. T. D.

AṄGA (5), a king and lay supporter of Buddha Sumana (*BuvA*. 158). His name is, however, omitted in other accounts of Buddha Sumana, e.g., *Buv*. 24; *J*. I, 34; *ApA*. 38.

L. R. G.

AṄGA (6), a king of Bārāṇasī who had hair growing on his feet. He asked the brāhmans for the way to heaven. On their instructions he went to the Himālayas with a large number of cows and buffaloes, paid reverence to the brāhmans and worshipped the fire. He threw away the milk and

ghee left over from his offerings and it is said that from these arose many rivulets, the Ganges and the sea itself.

Later he was born in Sakka's city (*J.* VI, 203).

L. R. G.

AṄGA (7), a king of the country of Aṅga who was constantly at war with his neighbour Magadha, king of Magadha, with varying fortunes. Once Aṅga defeated Magadha but the latter with the aid of the Nāga king Campeyya, who lived in the river Campā which flowed between the two kingdoms, seized king Aṅga, killed him and ruled over both kingdoms (*J.* IV, 454).

Another reference to a king Aṅga of the country of Aṅga is made in the *Soṇa-Nanda Jātaka* (*J.* V, 316). He is said to have been conquered by king Manoja of Brahmavaddhana with the help of the ascetic Nanda.

L. R. G.

AṄGACAKRABANDHANAMOCANOPADEŚA, a short Sanskrit text, the Tibetan translation of which is found in the Rgyud-ḥgrel (tantra commentary) section of the Tengyur, under the title *Lus-kyi ḥkhor-lo bciṅ-ba daṅ dgrol-baḥi man-ṅag* (Peking ed. Tib. Trip., ed. D. T. Suzuki, Vol. 79, No. 3614, p. 118). The Sanskrit title of the work and the names of the author and translator are not mentioned in this edition. According to the Sde-dge edition, the author was Ajitamitragupta; Śrījaganmitrānanda and Buddhaśrījñāna were the translators and Gnubs Byams-pa revised the work (*TM.* 2793).

After the opening salutation in the text which is addressed to Avalokiteśvara it is stated that all beings who desire deliverance from fetters (*bandhana*) should reflect on the instruction (*upadeśa*) of Mgon-po, lit. Nātha, which is an appellation of Avalokiteśvara, the special tutelar god of Tibet. The mantra *Oṃ vajra rakṣa rakṣa hūṃ hūṃ* occurs in the text.

R. H.

AṄGADIKĀ, a city visited by the Buddha. At a certain spot in the city the Buddha smiled, the reason for which was that on the spot was the seat where four previous Buddhas attained enlightenment (*GM.* III, i, 66).

C. W.

AṄGADINNA, the king of Videha. Partly owing to his bad friends and partly to his great attachment to false views he had become a holder of false beliefs. He did not believe in a life after death and in the results of actions. Hence he did not himself perform any good deeds or encourage others to do so. Instead, he went to extremes in the indulgence of sensual pleasures. The bodhisattva, who was then a Brahmā, saw this and out of compassion for him, visited the king who was alone in a beautiful arbour. After much argument and a long sermon he convinced the king of the existence of a life after death and the results of deeds. Thereafter the king embraced the 'True Lore' and with his subjects cultivated all good qualities (*Jm.* 192 ff.).

For the Pali version see MAHĀNĀRADA-KASSAPA JĀTAKA.

C. W.

AṄGAJA (var. Iṅgada; Chinese: Yin-chieh-t'o 因揭陀 or 因羯陀 or 因竭陀 Tibetan: Yan-lag-ḥbyuṅ), the thirteenth or, according to the Tibetan tradition, the first of the sixteen arhats.

He is believed to live on Mt. Kuang-hsieh (Vipulapārśva) with a retinue of one thousand three hundred arhats in order to defend Buddhism and benefit all beings.

According to the picture by Kuan-hsiu (832-912 A.C.), Aṅgaja keeps a stick leaning on his shoulder and holds a sūtra in his left hand. His right hand has a string of beads. But the figure usually differs according to the painter.

K. Tmr.

AṄGAKA, nephew of Soṇadaṇḍa, who is said to have been very handsome. He was a repeater of the sacred words (*ajjhāyaka*), knower of the mystic words by heart (*manta-dhara*), master of the three vedas with the indices, the ritual, the phonology, the exegesis and the legends. He was also learned in the phrases and the grammar, versed in the *lokāyata* (natural lore) and in the theory of the signs on the body of a great man (*D.* I, 123).

I. K.

AṄGA(-LIPI), one of the sixty-four scripts that should be learnt by a bodhisattva, listed in the *Lalitavistara* in the chapter dealing with the

'writing school' (*lipiśālā : Lal.* 88). But none of the Chinese texts agrees with the *Lalitavistara* either in the names of the scripts or in their order.

Aṅga is a kind of script which had been used by the people of Aṅga. The Tibetan term for this script is the same as the Sanskrit.

I. K.

AṄGAṆIKA-BHĀRADVĀJA, an arahant thera, the son of a wealthy brāhman in the city of Ukkaṭṭhā near the Himālayas. When he had learnt all the arts and sciences, he renounced the world in search of emancipation and practised penance to achieve the immortal state.

When he came across the Buddha and heard him preach, he joined the Saṅgha and, working for insight, before long attained arahantship.

Through compassion for his relatives he visited his native place and converted many of them. He spent some time in the forest near the village of Kuṇḍiya of the Kurus from where he went to Uggārāma. There he was questioned by some brāhmans as to why he had left the brāhman religion and taken to Buddhism. In order to explain that there was no purity outside Buddhism he uttered the verses given in the *Theragāthā* (*vv.* 219–21).

In a past birth thirty-one kappas ago he paid homage to Buddha Sikhī who was going on his alms-round and as a result he had enjoyed birth among devas and men (*ThagA.* II, 83–5).

He is to be identified with Ekavandiya thera of the *Apadāna* (I, No. 230, also quoted in *ThagA.*). Here the Buddha he worshipped in a previous birth is given as Vessabhū. He is also said to have been born as a *cakkavatti* (world—ruler) named Vigatānanda twenty-four kappas ago.

L. R. G.

AṄGĀNI SUTTA (1). The first sutta of this title occurs in the *Nīvaraṇa Vagga* of the *Pañcaka Nipāta* of the *Aṅguttara Nikāya* (III, 65). Five things essential in a monk striving to attain the goal of the religious life are here discussed. They are called the limbs (*aṅgāni*) of striving (*padhāniya*); hence the title of the sutta. They are: "The monk has trust in the Buddha and believes in the Enlightenment of the Tathāgata; he has health, well-being and a good digestion; he is neither deceitful nor a make-believer; he strives hard to give up evil things, and to hold to good things and is staunch and strong in effort; he has insight into the way of the rise and fall of things and into the utter destruction of ill.

W. G. W.

AṄGĀNI SUTTA (2) occurs in the *Nātha Vagga* of the *Dasaka Nipāta* of the *Aṅguttara Nikāya* (V, 16–17). It states that if five things are abandoned and five things are cultivated by a monk, then he is called one who is perfected (*kevalī*), has lived the life (*vusitavā*) and is a great being (*uttamapurisa*).

The five things to be abandoned are: sensual desire, malevolence, sloth and torpor, flurry and worry, doubt and wavering.

In addition, he cultivates an adept's virtues, an adept's concentration, an adept's insight and release by knowing and seeing.

W. G. W.

AṄGĀPARĀDHA, a Sanskrit text, the Tibetan translation of which is extant in the Rgyud-ḥgrel (tantra commentary) section of the Tengyur, under the title *Yan-lag-gi ñes-pa* (Peking ed. Tib. Trip., ed. D. T. Suzuki, Vol. 87, No. 5084, p. 166. The work is not preserved in the Sde-dge edition). The colophon gives the name of the author as Bhavilha (Bhavila). After the formula of salutation which is addressed to Heruka, eight evils (*aparādha*) that 'destroy happiness and cause birth in hells for many kalpas' are enumerated. These could be listed as follows: (1) taking delight in learning or sciences that do not contain the holy doctrine, (2) engaging in disputes about the *gaṇacakra* (Tib. *tshogs-ḥkhor*, a tantric ceremony), (3) obtaining the drink that confers immortality (*amṛta, sudhā*) through charms and magical spells, (4) not explaining the doctrine of the mystics (Skt. *guhyakadharma*, Tib. *gsaṅ-chos*) to others even though one knows it, (5) indulging in speech relating to topics other than religious ones, (6) transgressing the seven stages of perfection of the *śrāvaka* school (*saptaśrāvakabhūmi*), (7) not possessing the knowledge of the state of meditation (*yogajñāna*) and equating it with dhāraṇī or tantra, (8) preaching an esoteric doctrine to those insusceptible of higher and divine things.

R. H.

AṄGĀPARĀDHA-SAPTAKA, a Sanskrit text, the Tibetan translation of which occurs twice in the Rgyud-ḥgrel (tantra commentary) section of

the Tengyur (Peking ed. Tib. Trip., ed. D. T. Suzuki, Vol. 69, No. 3306, p. 278; ibid. Vol. 87, No. 5086, p. 167) under the title *Yan-lag-gi ñes-pa bdun-pa*. The names of the author and translator are not recorded in either version. The text is identical in both cases except for a few variants which appear to be scribal in character. A commentary accompanies the text given in Vol. 87. The subject matter consists of an enumeration of seven virtues and the declaration at the end that the negation of these constitute the evils (*aparādha*). The evils listed here do not correspond to those occurring in the *Aṅgāparādha*, which contains a more comprehensive enumeration. The *Aṅgāparādha-saptaka* occurs only once in the Sde-dge edition (*TM*. 2481).

R. H.

AṄGĀRA-PABBATA, a blazing mountain of white hot coal, one of the tortures of the Mahāniraya.

AṄGASAMAYA-NĀMA, the possible Sanskrit title of the Tibetan work, the *Yan-lag-gi dam-tshig ces-bya-ba* in the Rgyud-ḥgrel (tantra commentary) section of the Tengyur (Peking ed. Tib. Trip., ed. D. T. Suzuki, Vol. 69, No. 3309, p. 279). The names of the author and the translator are not recorded, and the Sanskrit title is not mentioned in this or the Sde-dge edition (*TM*. 2483).

An enumeration of offences that constitute sin and moral corruption (Tib. *kha-na-ma-tho-ba*) forms the subject-matter of the work. These offences could be listed as follows: taking delight in learning or sciences that do not contain a sacred vow (Tib. *dam tshig*; Skt. *samaya*); engaging in disputes about the *gaṇacakra* (Tib. *tshogs-ḥkhor*, a tantric ceremony); not explaining [1] the doctrine of the mystics (*guhyakadharma*); speaking on topics other than those relating to the noble doctrine in conversations with the faithful; transgressing the seven stages of perfection in which the disciples (*śrāvakas*) take pride; preaching irreligious mystic doctrines; making gesticulations with the body though not conversant with the science of gestures (*mudrā*); entering the magic circles (*maṇḍala*) without performing the propitiatory ceremonies; disregarding that which is of no use (to oneself) when confronted with two engagements or duties. Some of these offences correspond to those enumerated in the *Aṅgāparādha*.

R. H.

[1] The reading *gsaṅ-baḥi chos ni ston-pa* occurring in the Peking ed. was amended to *gsaṅ-baḥi chos mi ston-pa* to get this sense: cp. AṄGĀPARĀDHA.

AṄGA SUTTA. There are four suttas of this name all of which occur in the *Saṃyutta Nikāya*. The first is in the *Mātugāma Saṃyutta* (*S*. IV, 247). Five things (*aṅgāni*) that are considered the strength (*bala*) of woman, and which will make a woman complete are discussed: "A woman possessed of beauty, but lacking in wealth is incomplete; so is a woman possessed of beauty and wealth, but lacking in kin or one possessed of beauty, wealth and kin, but lacking in sons; likewise one possessed of beauty, wealth, kin and sons, but lacking in virtue." The emphasis is on virtue as the most essential characteristic in a woman.

The second sutta of this name occurs in the *Cakkavatti Vagga* of the *Bojjhaṅga Saṃyutta* (*S*. V, 101). Here the Buddha says that he does not see a single factor concerning one's own self (*ajjhattika aṅga*) so important for the arising of the seven limbs of awakening (*bojjhaṅga*) as proper attention (*yoniso manasikāra*).

This sutta is followed immediately by another, where the Buddha says that as far as the external factor is concerned (*bāhira aṅga*) there is no other single factor that is so potent for the arising of the limbs of wisdom, as association with the virtuous (*kalyāṇamittatā*). The discussion continues to show how a monk possessed of these two factors develops the seven limbs of wisdom.

The last of the four *Aṅga Suttas* occurs in the fifth vagga of the *Sotāpatti Saṃyutta* (*S*. V, 404). Here four characteristics of stream-entry (*sotāpatti*) are discussed, namely, association with the good, listening to the noble doctrine (*saddhamma*), proper attention (*yoniso manasikāra*) and practice in accordance with the Dhamma (*dhammānudhammapaṭipatti*).

W. G. W.

AṄGATI, (var. Aṅgāti), king of Videha, a previous incarnation of Uruvela Kassapa.

He ruled at Mithilā. He had an only daughter Rujā, born to his chief queen. All his other sixteen thousand wives were barren. Vijaya, Sunāma and Alāta were his three ministers.

One day Aṅgati questions a naked ascetic named Guṇa regarding various moral duties. Guṇa completely misguides him by proclaiming that there is no purpose in doing good as everything is predestined and there is no world hereafter.

Following Guṇa's advice the king spends his time solely in the pursuit of pleasure. His daughter Rujā is greatly perturbed and tries hard to deliver him from his false beliefs but without success. In despair she appeals to higher beings.

At that time the bodhisatta was born as Mahābrahmā Nārada. In response to Rujā's appeal, he appears before the king as an ascetic. Aṅgati greets Nārada and asks whether there is another world but refuses to accept his answer that there is. In an attempt to outwit Nārada he asks him to lend five hundred pieces which he promises to return with another five hundred in the next world.

Nārada tells Aṅgati that he would have acceded to his request but for the fact that Aṅgati would be a bad debtor. How could he press him for the money in hell where Aṅgati was likely to be born as a result of his evil ways. He then proceeds to give a gruesome description of the various hells.

The king is terrified and asks Nārada to teach him the true doctrine and deliver him from hell. Nārada does so; the king gives up his heretical views and is established in morality (*J.* VI, 219–55).

L. R. G.

AṄGA-VIJJĀ, listed in the *Brahmajāla Suttanta* (*D.* I, 9) as one of the 'low' or 'ignoble' arts (*tiracchāna-vijjā*) which are not practised by the Buddha but practised by his contemporary recluses and brāhmans. The Buddha is not to be considered great merely because he abstains from these low arts. Sāriputta, in the *Saṃyutta Nikāya* (III, 239) is also depicted as considering *aṅga-vijjā* an ignoble means of livelihood. The *Sumaṅgalavilāsinī* (*DA.* I, 93) explains *aṅga-vijjā* as a science which enables one, by observing the character of the limbs of a person, to forecast his extraction, character and future destiny. This explanation is also confirmed by the allusions to *aṅga-vijjā* in the *Jātakas*. For instance, in the *Mahāsutasoma Jātaka* (*J.* V, 458), the bodhisatta Sutasoma is able, by his knowledge of *aṅga-vijjā*, to predict from the appearance of his friend and fellow-pupil at Takkasilā, prince Brahmadatta of Bārāṇasī, that great danger would befall the latter in later years. In the *Thusa Jātaka* (*J.* III, 123) the bodhisatta-teacher of Takkasilā is able to say with the aid of this science that his pupil would one day fall into danger from his own son. A similar prediction is made of prince Yava, in the *Mūsika Jātaka* (*J.* III, 215).

In several Jātakas prediction from appearance seems to be about the unborn children of the subject examined. The introductory stories to the *Thusa Jātaka* (ibid. 121) and the *Mūsika Jātaka* (ibid. 215) refer to experts who were able to prognosticate that Ajātasattu would kill his father by analysing the pregnancy-longing of his mother, the queen of Bimbisāra, who wished to drink the blood off the king's right knee.

The *Aṇḍabhūta Jātaka* (*J.* I, 290) and the *Alīnacitta Jātaka* (*J.* II, 21) connect *aṅga-vijjā* with the ability to forecast the sex of the child to be born by seeing the expectant mother.

It is apparent that the Jātakas treat *aṅga-vijjā* less disparagingly than the early Nikāyas cited above. In several Jātakas it is depicted as an accomplishment of the bodhisatta. The Jātakas also speak of renowned teachers of Takkasilā, mostly brāhmans, who practised *aṅga-vijjā* or taught it along with the 'three Vedas'. The fourth Veda, the *Atharva Veda*, never mentioned by name in the early Buddhist texts, was the one which included the arts of divination, spells and charms. As Jacobi (*ERE.* IV, 799) points out, it was the house-priest (*purohita*) of the king, who had to ward off the evil influences which menaced king and country and he was required to be deeply versed in the *Atharva Veda*. Thus, it is the *purohita* in the *Aṇḍabhūta Jātaka* who practises *aṅga-vijjā*. In some instances, the practitioner of *aṅga-vijjā* also prescribes to his subject, almost always kings or princes, the methods of warding off the danger foreseen.

T. W. Rhys Davids (*Dialogues of the Buddha,* I, p. 18), translating from the explanation of the word *aṅga-vijjā* by Buddhaghosa (*DA.* I, 93), describes it as 'looking at the knuckles, etc., and, after muttering a charm, divining whether a man is well-born or lucky or not.' The Jātakas do not mention the muttering of a spell, but sometimes refer to stanzas given by the practitioner to his subject if he is found to be unlucky, by the muttering of which he may ward off the danger. The context of these stories makes it difficult to suggest whether the stanzas were meant to be spells or merely practical devices, except that they do not bear much relevance to the events which take place, or when they do, relevance is coincidental, as in the case of the *Mūsika Jātaka*, where the stanza is composed on seeing a mouse and it happens that the slave-girl in the story is named Mūsikā. There is no suggestion that the forecast was based on any causal relationship, and it is clear that *aṅga-vijjā* was not considered very much

of an empirical science, inducting and predicting from observation (although observation was involved) but rather forecasting by divination involving a kind of supra-sensory insight into future events, a prognosis of a kind.

T. W. Rhys Davids (op. cit. I, 16, n. 4 and I, 18, n. 1) also notes that Buddhaghosa distinguishes *aṅga-vijjā* from *aṅga* and *lakkhaṇa*, two other 'low arts' mentioned by the Buddha.

A kind of physiognomic prognostication is also assumed in the Buddhist idea of the 32 marks on the Buddha's body. 'These, brethren,' states the *Lakkhaṇa Suttanta* (*D.* III, 145),' are the Thirty-two marks of the Superman, wherewith endowed he has two careers that lie open to him and none other: that of the Lord of the Wheel and that of Buddha Supreme.........And seers not of our communion, brethren, are acquainted with these marks, but they know not for what deeds done any one of the marks is acquired' (T. W. Rhys Davids, *Dialogues of the Buddha*, III, p. 139).

See also: CHARMS, DIBBA-CAKKHU, TIRACCHĀNA-VIJJĀ.

B. J.

ANGER or hate is the repulsion felt in opposition to all selfish tendencies. In the conflict between self and non-self, which is always based on delusion (*moha*) as the "self" is unreal and unsubstantial, there are two tendencies at work: one of attraction which grasps at whatever may stregthen this self-delusion and which is greed (*lobha*); and one of repulsion which rejects whatever may weaken or attack this self-delusion, and that is anger or hate (*dosa*). These are the three main roots of all evil (*akusala-mūla*) and any unskilful or unwholesome thought (*akusala citta*), apart from always being rooted in delusion, is also either inspired by greed or by hate. See DOSA.

H. G. A. v. Z.

AṄGIKA SUTTA, the eighth sutta of the *Pañcaṅgika Vagga* of the *Aṅguttara Nikāya* (III, 25–9). The Buddha preaches on the way to cultivate the fivefold right concentration. This is explained as the attainment of the four mental states of absorption (*jhāna*) and the correct grasping and penetration of the survey-sign (*paccavekkhanā-nimitta*). A monk who has developed this five-limbed right concentration is ready to realise by higher knowledge whatever condition is so realisable—such as experiencing psychic power, etc., leading to destroying the cankers and winning emancipation of the mind and emancipation of insight.

Portions of this sutta are found elsewhere in the nikāyas (see, e.g., *D.* I, 73 ff., 232 ff.; *M.* I, 276 ff.; II, 15 ff.; III, 92 ff. for the description of the four mental states of absorption together with the various similes. The fifth item, *paccavekkhanā-nimitta*, which is omitted in these, is found in the fivefold classification in the *Dasuttara Sutta*: *D.* III, 278).

The word *aṅgika* occurring in the *uddāna* (the list of titles at the end of the chapter) appears to be an abbreviation for *pañcaṅgika* (five-limbed).

L. R. G.

AṄGĪRAJVA, a great seer, mentioned in the *Mahāmāyūrī* (256.18). The name Aṅgirasa (also called Aṅgiras in Skt.) is mentioned just before this name.

C. W.

AṄGIRAS, name of a king, who is presumably the same as Aṅgīrasa (4). He is mentioned in a list of world rulers (*cakravartin*), headed by Mahāsammata (*Mhvyut.* No. 3572. *BHS.* s.v.).

C. W.

AṄGIRASA, one of the ten celebrated Vedic seers (Pali: *isi*; Skt.: *ṛṣi*) mentioned in the Nikāyas as the composers and preservers of the sacred hymns of the brāhmans. The others were Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamataggi, Bhāradvāja, Vāseṭṭha, Kassapa and Bhagu. They were the first teachers of the Tevijja brāhmans (*D.* I, 238). But the great contrast in character between these ancient seers and the later brāhmans, who claimed to be their descendants and followers, has been shown by the Buddha. The ancient seers did not indulge in the fivefold pleasures of the senses. Abstaining from food at unseasonable times (*Vin.* I, 245) and from all foods unfit for ascetics, they lived solely on wild roots and berries. They had no use for chariots, for they went through the air by psychic power. They did not live in fortified towns with armed guardsmen, but in forest abodes where they were protected by the sublime states of mind (*brahma-vihāra*) they had cultivated. Unlike the later brāhmans they led the holy life (*brahma-cariya*) and had no maid servants to wait upon them (*D.* I, 104; *DA.* I, 274).

Various teachings have been attributed to them, e.g., they recognised the division of brāhmans into five classses, viz., *brahmasama, devasama, mariyāda, sambhinna-mariyāda, brāhmaṇa-caṇḍāla* (*A*. II, 224). According to Buddhaghosa (*DA*. I, 273) they had the divine eye and, in composing the Vedic hymns (*manta*) incorporated the teachings of the Buddha Kassapa into them. But the later brāhmans went back upon these teachings and, incorporating such practices as killing of living beings, made them differ from the Buddha-word. However, according to the *Majjhima Nikāya* (II, 169), these seers, although they composed the Vedic hymns, did not claim to have 'known' them or 'seen' them. Nor did they claim these to be the only truth and all else false. They never claimed to have realised by supernormal powers (*abhiññā*) the five qualities specified by brāhmans for the attainment of merit and achievement of what is right (ibid. 200). Nor did they claim to have 'known' or 'seen' the where, whence or whither of Brahma (*D*. I, 238). In each of these instances the Buddha compared the brāhmans, their teachers and the first teachers to a string of blind men (*andhaveṇi*) in which the foremost one, the middle one and the hindmost one are all blind.

According to the orthodox Hindu view, too, the Vedic hymns were first revealed to the seers who in their turn transmitted to men what their eye 'saw' (*dṛṣ*). "The 'eye' is the eye of the mind.... The mental or the spiritual vision was transformed into a real seeing of the actual letters and words presented to the eye in material form" (*ERE*. VII, 353). This statement agrees with the view expressed in the *Vimānavatthu* commentary. It explains *brahmacintita* as 'what is thought or seen with the eye of wisdom by such brāhmans as Aṭṭhaka' (*brahmehi Aṭṭhakādīhi cintitaṃ paññācakkhunā diṭṭhaṃ*). In the same context *manta* is identified with Veda (*Vvu*. 265).

Seven seers are often mentioned in the Brāhmaṇas and the later works as the typical representatives of the character and the spiritual attainment of ancient times. The name of Aṅgirasa appears in a list of seven such seers of the first Manvantara, found in the *Mahābhārata*. The names of most other seers found in the Pali list are mentioned in the *Śatapatha Brāhmaṇa*. Afterwards, three more names are added to the list of seven, and they are said to have been created by Manu Svāyambhuva for the production of other beings including gods and men (Monier-Williams, *Sanskrit-English Dictionary*, s.v. *ṛṣi*.). Aṅgirasa, according to the same authority (s.v. *Aṅgiras*), was the author of the *Ṛg Veda* IX.[1], of a code of laws, and of a treatise of astronomy. He is said by some to have been born from the mouth of Brahmā; the husband of Smṛti, of Śraddhā, of two daughters of Maitreya, of several daughters of Dakṣa and so forth. He is considered to be a Prajāpati and a teacher of *brahmavidyā*, which he had learnt from Satyavāha, a descendant of Bhāradvāja. Among his sons the chief was Agni and others were Utathya and Bṛhaspati. He also had several daughters, viz., Sinīvālī, Kuhū, Rākā, Anumati and Akūpārā. However, in the Vedic hymns the manes of Haviṣmat and mankind itself are styled his offspring. In astronomy the planet Jupiter, as well as a star in the Ursa Major, bears his name.

Sometimes Ura and Agneyi are named as Aṅgīrasa's parents and he is said to have been born from his mother's sweat—so his name, Aṅgīras. In the *Madhyama Āgama* (fasc. 38, 40) and the *Mahā-abhidharma-vibhāṣa* (fasc. 14) he is called an ancient seer. In esoteric Buddhism, Aṅgiras is classified as one of the relations of Agni and is placed in the southern corner of the Vajra-sphere of the Garbhadhātu-maṇḍala (*Moc*. 190).

C. W.

AṄGĪRASA (1), a former Buddha. The name appears in a list of Buddhas who preceded the Buddha Dīpaṅkara. Aṅgīrasa was proclaimed by the Buddha Bhāgīratha and he himself proclaimed the Buddha Nāgottama (*Mhvu*. III, 239).

AṄGĪRASA (2), a name (Aṅgirasa-gahapati) for Asayha. See ASAYHA.

AṄGĪRASA (3), an ascetic. The name occurs in a list of eleven ascetics who, because of their holy lives (*brahmacariya*), passed the Peta world, i. e., the sense-sphere (*kāmāvacara*), and were born in Brahmā's heaven (*J*. VI, 99). He was probably the same as the ascetic Aṅgīrasa Gotama (Skt. Gautama) who was killed by the thousand-armed Ajjuna.

C. W.

1 Winternitz (*A History of Indian Literature*, Vol. I, p. 58), says that hymns attributed to the singer race of Aṅgiras appear in Book VIII of the *Ṛg Veda*.

ANGIRASA (4), a king mentioned among the descendants of Mahāsammata (*Mhv.* ii, 4). The *Dīpavaṃsa* (2, iii, 6) refers to him as Aṅgīsa, and he is presumably the same as Aṅgiras of the *Mahāvyutpatti* (3572). Both the *Mahāvaṃsa* and the *Dīpavaṃsa* attribute to him a life span of an immeasurably long period.

C. W.

ANGIRASA (5), an early teacher (*pubbācariya*) of the physicians, mentioned in a list of seven celebrated physicians. The other six were Nārada, Dhammantarī, Kapila, Kaṇḍaraggisama, Atula and Pubba-Kaccāyana. They knew thoroughly, each by himself, the incidence of a disease, its cause, nature, progress, cure, treatment and management, and they composed medical treatises (*Miln.* 272).

In the *Atharva Veda*, Aṅgiras is the name given to the formulas and spells of black magic used against enemies, rivals, evil magicians and others and also to the priests who chanted them (Winternitz, *A History of Indian Literature*, I, p. 120). Some of the charms of healing also may be included in this class in as much as they contain exorcisms against the demons of disease (ibid. 142). Rhys Davids suggests that the connection of Aṅgīrasa with the physicians is due to the charms against diseases found in the *Atharva Veda* (*SBE.* XXXVI, p. 109, n. 3).

C. W.

ANGKOR, famous palace temple of 9th century A.C. in Cambodia containing the royal palace and the Bayon temple, intended to be Buddhist, but adapted to Saiva usage before its completion and ultimately containing the statues of Hindu and Buddhist deities. The buildings and sculptures, most in relief-work, belong to the classic Khmer period. Although usually considered as a Hindu temple with its representations from the Mahābhārata, the French School of the Far East (École française d'Extrême Orient) thinks that the temple was originally intended and consecrated to the worship of the Buddha. See further, CAMBODIA.

AṄGOTTAMA ('of excellent features), a former Tathāgata, who is the fifth in the second succession of Tathāgatas headed by the Śirasāhvaya Tathāgata of Puṣpāvatī (*Mhvu.* III, pp. 231–3). It is mentioned that Aṅgottama received the proclamation to be a Tathāgata from his predecessor, Nāgottama Tathāgata.

R. A. G.

ANGUISH. Excessive mental distress. See DOMANASSA.

AṄGULIMĀLA (var. Aṅgulimālaka), a robber who was converted by the Buddha, and who later became an arahant. He was the son of the brāhman Bhaggava, chaplain to the king of Kosala, his mother being Mantānī. He was born under the thieves' constellation (*cora-nakkhatta*), and on the night of his birth all armour in the city, including those belonging to the king, shone brightly. As this omen indicated no harm to anyone the child was named Ahiṃsaka.

There is some controversy regarding the name Ahiṃsaka. The *Paramatthadīpanī* (*ThagA.* III, 62) suggests that he was so known even before coming into contact with the Buddha, but elsewhere in the same text (*ThagA.* III, 55) it is stated that, as his birth vexed the mind of the king he was named Hiṃsaka and the name was later changed to Ahiṃsaka.

He studied at Takkasilā, where he became the favourite of his teacher. His fellow students became jealous of him and poisoned his teacher's mind, and the latter, bent on killing Ahiṃsaka, devised a means for his ruin and asked as his honorarium a thousand human right-hand fingers. Ahiṃsaka, having no alternative, waylaid travellers in the Jālinī forest and killed them, taking one finger from each. The fingers so obtained he made into a garland and wore round his neck, hence the name Aṅgulimāla.

When he lacked only one finger to complete the required amount, he decided on killing the very first person whom he was to meet next. That day his mother, on hearing that the king had ordered the capture of Aṅgulimāla, set forth to the forest to rescue him. Aṅgulimāla seeing her was determined to kill her; but the Buddha seeing his qualification for arahantship (*upanissaya*), went forth himself and intercepted him when he was about to kill her. (See Pl. XLIX) He was subdued by the Buddha's power and admitted into the Order with the formula " Come here " (*ehi bhikkhu pabbajjā*).

Once, while begging alms at Sāvatthi, he was attacked by a mob, but on the admonition of the Buddha he endured it as penance for his former misdeeds. On another occasion, by an act of truth (*saccakiriyā*), he is said to have eased a woman's labour pains. The words uttered by him in this act of truth " Since I was born of the ariyan birth " (*yato aham......ariyāya jātiyā jāto : M.* II, 103), are considered as a protection (*paritta*) to avert

dangers, and they constitute the *Aṅgulimāla paritta*. Even, the water that was used to wash the seat on which he sat in that woman's house came to be regarded as a panacea (*MA*. III, 338). At the Kosala king's Asadisadāna, the untamed elephant that was used to bear the parasol over Aṅgulimāla, remained perfectly calm due to Aṅgulimāla's own power (*DhpA*. III, 185).

Because his father was a Gagga, he was once addressed as Gagga Mantānīputta (*M*. II, 102).

It was also on his account that the rule, not to ordain a captured robber, was enforced (*Vin*. I, 74).

In the Chinese translation of the *Damamūkāvadāna* by Hui-chiao, Aṅgulimāla is identified with Kalmāṣapāda (*JPTS*. 1909, pp. 240 ff.; see also *DPPN*. s.v.).

S. K. N.

AṄGULIMĀLA SUTTA contains the story of Aṅgulimāla, his conversion, his meeting with the king of Kosala, his act of truth to ease a woman's labour pains and also the bliss of his deliverance (*M*. II, 97 ff.).

S. K. N.

AṄGULIMĀLĪYA SŪTRA, *Yang-chüeh-mo-lo-ching* (鴦掘魔羅經) occurs in the *Sūtra Piṭaka* of the Chinese Tripiṭaka, translated by Guṇabhadra of the earliest Sung dynasty (420–79 A.C.). It agrees with the Tibetan translation (*Nanjio*, No. 434; *Taishō* No, 120; also cp. *Beal*, p. 33), and its contents agree in substance with the *Aṅgulimāla Sutta* of the Pali canon.

There are five more Chinese versions of this sūtra: the 1077th sūtra of the *Saṃyuktāgama* (*Nanjio*, No. 544; *Taishō*, No. 99), translated by Guṇabhadra (394-468 A.C.); the sixteenth sūtra of another translation of the *Saṃyuktāgama*, (*Nanjio*, No. 546; *Taishō*, No. 100), of which the translator is unknown; the sixth paragraph of the thirty-eighth chapter of the *Ekottarāgama* (*Nanjio*,, No. 543; *Taishō* No. 125), translated by Saṅghadeva of the eastern Tsin dynasty (317–420 A.C.); *Yang-chüeh-mo-ching* (鴦掘摩經 *Nanjio*, No. 621; *Taishō*, No. 118), translated by Dharmarakṣa of the western Tsin dynasty (265–317 A.C.); and the *Yang-chüeh-chi-ching* (鴦崛髻經 *Nanjio*, No. 622; *Taishō*, No. 119), translated by Fa-chü of the western Tsin dynasty (265–317 A.C.).

This is extant in Tibetan, too, incorporated in the sūtra section of the Kangyur under the title *Ḥphags-pa sor-moḥi phreṅ-ba-la phan-pa shes-bya-ba theg-pa chen-poḥi mdo Ārya-Aṅgulimālīya-nāma-mahāyāna-sūtra*). Sākyaprabha, Dharmatāśila and Toṅ are mentioned as the translators (*TM*. No. 213).

S. K. N.

AṄGULĪYA (-LIPI), one of the sixty-four scripts (*lipi*) listed in section ten of the *Lalitavistara* (*Lal*. 88), the chapter dealing with the 'writing school' (*lipiśālāsaṃdarśanaparivarta*). It is said that the bodhisattva, on his arrival at the 'writing school' (*lipiśālā*) addressed the teacher Viśvāmitra, enumerated the names of sixty-four scripts and asksd which one of them he would teach. The teacher expressed surprise at the bodhisattva's knowledge of scripts of which he did not even know the names. It is possible that some of the scripts listed were mere names even at the time of the composition of the passage in question.

Lists more or less corresponding to the *Lalitavistara* enumeration occur in four early Chinese translations of biographies of the Buddha. They are (1) the *P'u-yao ching* (普曜經 Skt. *Lalitavistara*: *Nanjio*, No. 160, *Taishō*, No. 186), translated by Chu Fa-hu (Dharmarakṣa) in 308 A.C.; (2) the *Fu-pên-hsing-chi-ching* (佛本行集經 *Abhiniṣkramaṇa Sūtra*: *Nanjio*, No. 680; *Taishō*, No. 190), translated by Jñānagupta in 587 A.C. 'The Romantic Legend of Sākya Buddha' by Samuel Beal, London, 1875, is an English translation of this work. The list of scripts is given on pp. 68–9 of this translation. (3) the *Fa-yüan-chu-lin*, (法苑珠林 'the Pearl-grove of the Garden of the Law' a large encyclopaedia containing extracts from the Tripiṭaka: *Nanjio*, No. 1482: *Taishō* No. 2122), compiled by Tao-shih in 668 A.C.; the list here is a repetition of that in the *Fu-pên-hsing-chi-ching*; and (4) the *Fang-kuang-ta-chuang-yen-ching* (方廣大莊嚴經 *Lalitavistara*: *Nanjio*, No. 159; *Taishō*, No. 187), translated by Divākara in 683 A.C.

The earliest Chinese Buddhist bibliography still extant—the *Ch'u-san-tsang-chi-chi* (出三藏記集 *Nanjio*, No. 1476: 'Collection of Records on the translated Tripiṭaka') compiled by Sêng-yu (445-518 A.C.) of the Liang dynasty—mentions the existence of some sixty-four systems of writing (*BEFEO*. IV, 1904, pp. 543–79, "Notes chinoises sur l' Inde" by S. Lévi; *JAOS*. Vol. 81, 1961, No. 3, p. 285 in the article 'The earliest Chinese Account of the Compilation of the Tripiṭaka' by A. E. Link).

Aṅgulīya has been rendered as *Sor-mo-paḥi* in the Tibetan translation of the *Lalitavistara*. The Chinese equivalents are as follows: *An-ch'iy* (安求) in the *P'u-yao-ching*, *Yang-ch'ü-li* (鴦瞿梨) in the *Fu-pên-hsing-chi-ching* and *Yang-ch'ü* (央瞿) in the *Fang-kuang-ta-chuang-yen-ching* (*BEFEO*. IV, p. 574).

R. H.

AṄGUTTARA-BHĀṆAKA, 'reciter of the *Aṅguttara Nikāya*'. The Aṅguttarabhāṇakas made a special study of the *Aṅguttara Nikāya* and by regular reciting of the texts were responsible for the handing down of this collection in the Pali canon. See BHĀṆAKA.

L. R. G.

AṄGUTTARA-NAVA-ṬĪKĀ, also called *Sārattha-mañjūsā*, a sub-commentary containing explanations of difficult words in the *Aṅguttara-aṭṭhakathā* (*Manoratha-pūraṇī*) of Buddhaghosa. The work was written by a learned monk of Ceylon named Sāriputta at the request of Parākramabāhu the Great of the 12th century (*Sdms*. pp. 58 ff.). As observed by A. P. Buddhadatta thera in his work *Pāli Sāhityaya* (I, 260), most of the introductory verses of this book are quite similar to those of the *Sāratthadīpanī*, another work of the same author.

Palm-leaf manuscripts of the work are found in various temples in Ceylon (K. D. Somadasa, *Laṅkāvē Pus olapot Nāmāvaliya*, I, p. 2) and the first part of the book has been printed in Sinhala characters (published by E. C. Weerawardhana, 1930).

H. R. P.

AṄGUTTARA NIKĀYA, the fourth of the five divisions of the Pali *Sutta Piṭaka*. In this division the suttas are grouped in "higher" (*uttara*) "parts" (*aṅga*), that is in groups of numerical ascendency, and the English equivalents of the title are "Numerical Sayings"[1], or "Gradual Sayings"[2], which are definite improvements on Max Müller's "collection of discourses in divisions the length of which increases by one."

1 A. D. Jayasundere, 1925.
2 C. A. F. Rhys Davids, 1930.

This particular way of grouping is evidently intended as an additional assistance to memorising the contents. Here we find that the lengthy sermons of the *Dīgha Nikāya* and the *Majjhima Nikāya* have been broken up and the subject-matter separately dealt with in smaller groupings. The additional advantage of greater emphasis is obvious. Hence, a connected exposition of the doctrine with a logical development of a catechism is not to be expected here.

That not every saying is a direct quotation from the Buddha is proved, e.g., by the last sutta[3] of the *Muṇḍa Rāja Vagga* of the *Pañcaka-nipāta* (the Book of Fives) where the rāja Muṇḍa, grieving for his beloved queen, is consoled by Nārada thera with a discourse of the Buddha, who had predeceased the prince by fifty to seventy years. For the Buddha passed away during the reign of Ajātasattu, who was succeeded by Udāyibhadra first and then by Muṇḍa.[4]

It has been suggested that the suttas of this Nikāya form the real historical background of the contents of the Vinaya texts.[5] As said already, the grouping of the suttas is according to a numerical order with an arithmetical progression from one to eleven. Thus the Book of the Ones (*Eka-nipāta*) deals with a great variety of subjects, but always from one single aspect at the time, e.g., "There is no other single form by which a man's heart is so enslaved as it is by that of a woman. A woman's form obsesses a man's heart."[6] And again: "There is no other single sound by which a man's heart is so enslaved as it is by the voice of a woman. A woman's voice obsesses a man's heart."[7] And similarly for scent, savour and touch. It is by counting such suttas as five separate units that the computation in Buddhist books[8] brings the total of sayings in this *Aṅguttara Nikāya* to 9557. Making allowance for this method the number of suttas has been calculated at 2344 by Edmund Hardy[9].

Although the majority of suttas are short, some very short indeed, others are of considerable length. But throughout, the doctrine has been set out in classes of carefully systematised groups.

The eleven books (*nipāta*) of the *Aṅguttara Nikāya* are divided in turn into groups of suttas, called *vagga* or chapter, according to some similarity of subject or of treatment. Thus we have a

3 *A*. III, pp. 57–62.
4 *Divy*., p. 369.
5 B. C. Law, ***Chronology of the Pali Canon***, p. 33.
6 *A*. I, p. 1.
7 loc. cit.
8 *Sumaṅgalavilāsinī*, London, 1886, p. 23; ***Atthasālinī***, p. 25, Introd. Discourse.
9 *A*. V, p. vi.

chapter on the hindrances (*nīvaraṇa*), which although five in number, find a place in the Book of the Ones, because they are singly treated as to their arising, increase and abandonment, and also in the Book of Fives, as would be expected.[10] In chapter twenty of the Book of the Ones are grouped 192 suttas, all dealing with different kinds of meditation, but which have one thing in common: " he who practises any one of these methods but for the lasting of a fingersnap, he is to be called a monk, his meditation is not fruitless, he abides doing the Master's bidding, he takes advice and eats the country's alms-food to some purpose." [11]

" Very numerous are the suttas and gāthās which the *Aṅguttara Nikāya* has in common with other texts of the canon, and these are sometimes actually quoted as extracts [12] But it is not always the *Aṅguttara* which does the borrowing. Thus, for instance, the account of the admission of women into the Order, i.e., the founding of an Order of nuns, is just as much in its right place in *A.* viii, 51, as in the *Cullavagga* x, 1, of the *Vinaya Piṭaka.* On the other hand, the enumeration of the eight causes of an earthquake and the eight kinds of assemblies is absolutely in its right place in *A.* viii, 70, whilst the parallel passage in the *Mahā-Parinibbāna Sutta* does not fit in with the contents at all. " [13]

M. Anesaki [14] thinks that both the Pali *Aṅguttara Nikāya* and the Chinese *Ekottarāgama* bear traces indicating that this collection is later than the three others. Moreover, it contains the greatest number of quotations which are given as quotations. However, the Nikāyas or other collections are never cited as such, but only separate suttas or portions of a collection. Thus, in the *Aṅguttara Nikāya* (V, p. 46) a verse which occurs in the *Saṃyutta Nikāya* (I, p. 126) is quoted with the following words: " Thus it was said by the Exalted One in the questions of the daughters (of Māra): In peace of heart I did my goal attain,............etc." Similarly, the *Suttanipāta* is not quoted as such, although the *Aṅguttara Nikāya* (I, p. 133) quotes verses from the Questions of Puṇṇaka. The Buddha himself said on that occasion to Ānanda that he had uttered this particular verse in the ' chapter on the Goal ' (*Pārāyana Vagga*) in the sutta called the Questions of the Youth Puṇṇaka (*Puṇṇakamāṇavapucchā* [15]). And again, the Buddha quotes himself [16] to Sāriputta as having uttered certain verses in the ' chapter on the Goal ' (*Pārāyana Vagga*) in the sutta called the Questions of the Youth Udaya (*Udayamāṇavapucchā* [17]).

As there is no essential or even appreciable difference among the four Nikāyas (i.e., excluding the *Khuddaka Nikāya*), either in style or in language, there cannot have been any great interval of time between the *Aṅguttara* and the other Nikāyas. As regards the earliest accessible sources of the teaching of the Buddha, there is no particular collection which could justifiably make any claim thereto. They would have to be culled from the whole of Buddhist literature as isolated suttas appearing in different collections, because all the four Nikāyas contain very ancient as well as comparatively modern elements.

That, on the other hand, the *Aṅguttara Nikāya* has assisted in the composition of other books of the Buddhist canon is clear from the *Itivuttaka*, a book belonging to the *Khuddaka Nikāya* or the Smaller or Miscellaneous Collection. The Chinese translation of this book by Hsüan-tsang has several of the last portions of the Pali *Itivuttaka* missing, which portions, however, are found in the *Aṅguttara Nikāya.* It is, therefore, suggested that they were incorporated in the Pali *Itivuttaka* after the Chinese translation of the seventh century.

Many of the suttas of the *Aṅguttara Nikāya* show the beginnings of the texts of the Abhidhamma, and the very nature of the Aṅguttara collection with its progressive classification would have lent itself spontaneously for an extension of the philosophical and ethical lists of threes and fours and fives, etc., thereby forming a basis for the abhidharmic superstructure. The fourth book of the *Abhidhamma Piṭaka*, the *Puggalapaññatti*, which is a description of human types or individuals, has entire sections (e.g., 3-5) which are for the most part found in the *Aṅguttara Nikāya* already.

The Sanskrit parallel of the Pali *Aṅguttara Nikāya* is the *Ekottarāgama* (q.v.) of which only fragments have been found amongst the remains of manuscripts discovered in eastern Turkestan. These fragments, however, are not always in agreement with the corresponding Pali texts, and the more notable divergences are not limited to the order of the suttas.

10 *A.* I, pp. 3–4 and cp. *A.* III, pp. 63–4.
11 *A.* I pp. 38–43.
12 These parallel passages and quotations are recorded by E. Hardy. *Aṅguttara*, Vol. V, p. viii.
13 M. Winternitz, *A History of Indian Literature*, II. 62.
14 *Transaction of the Asiatic Society of Japan*, 1908, XXXV, II, pp. 83 f.
15 *Sn. v.* 1048.
16 *A.* I, p. 134.
17 *Sn. vv.* 1106–7.

It was in the fourth century that the *Sutta Piṭaka* of the Theravāda with its four Pali collections (*nikāya*) or Sanskrit traditions (*āgama*) was translated into Chinese. The *Ekottarāgama* was translated into Chinese by Saṅghadeva in the years 397–8 A.C. from an oral recital by Saṅgharakṣa, both Kashmiri monks. It would seem that Saṅghadeva made also use of an earlier version by the Tokharian monk, Dharmanandin (384–91 A.C.), who also recited for him the original text which, however, has been lost. The Chinese version, therefore, is not based on the original Pali, and as the edition availed of was used in the north-west of India, it contains numerous Mahāyāna additions.

I. Speaking in detail of the *Aṅguttara Nikāya*, the Book of Ones (*Eka-nipāta*) contains twenty-one chapters totalling one thousand suttas according to the text.[18] As said already, every subject is reduced to one, but for the sake of coherence the many ones dealing with allied subjects are placed together in separate chapters (*vagga*): five on the senses, five on the arising, on the increase and on the abandonment of the hindrances (*nīvaraṇa*), on the uncultivated and the cultivated mind, on the mind untamed and tamed, uncontrolled and controlled, unguarded and guarded, unrestrained and restrained, ill-directed and well-directed, corrupt and pure, defiled by or cleansed of taints, on energetic effort (*viriya*) and negligence, on discipline and truth (*dhamma*). Then follows one chapter (*vagga* 13) on the one person whose birth into the world is for the welfare and happiness of many folk, who is born out of compassion for the world; and that is the Tathāgata, the fully enlightened Buddha. The next *vagga* deals one by one with eighty outstanding qualities in which various disciples (monks, nuns and lay-disciples) were pre-eminent. Some of these disciples have more than one of these outstanding qualities to their credit. Thus, Ānanda is mentioned as the chief among those who are of wide knowledge, of retentive memory, of good behaviour, among those who are resolute and among the Buddha's personal attendants. A chapter on the impossible contains twenty-eight suttas on things which cannot come to pass, e.g., that a person who is possessed of right understanding should regard any one phenomenon as permanent, or any one phenomenon or even the unconditioned as having the nature of an entity or substance. Chapter 16 discusses in ten suttas how each one of ten reflections (*anussati*) is conducive to Nibbāna. Next follow suttas on perverted and right views with the results thereof, and on the few and the many. The concluding chapters [19] of this Book of Ones deal with meditative states, especially mental absorption (*jhāna*) in its various stages, induced by a great variety of preparatory steps.

II. The Book of Twos (*Duka-nipāta*) deals with various subjects from a dual aspect, such as evil actions which will have immediate retribution, i. e., in this present life span, and evil actions with retribution in some future life; the dual struggle, one of the householder having to provide clothing, food, etc., and the other of him who has renounced the world in order to contract no further rebirth.[20]

Of himself the Buddha says, '"Two things, O monks, have I realised: to be dissatisfied with performing good actions and not to be hindered in striving on. Rather let skin and sinews and bones in my body wilt, and flesh and blood dry up, than discontinue the energy by which the goal may be attained."[21] The Book of Twos could well be called the Book of Opposites, and equally well the Book of Pairs, for frequently we find the twos placed in opposition, such as satisfaction and disgust, while at other times the point of comparison is one of equality, such as the two dark states of shamelessness and recklessness[22]. Again, the comparison between two states may point out some difference although not so much as opposition. Thus the power of reflection (*paṭisaṅkhāṇa-bala*) which considers the possible effects of a deed, and the power of meditation (*bhāvanā-bala*), which by virtue of mind-control prevents possible effects of a deed, are compared together.[23]

In the 'Chapter on Company'[24] we find a sutta explaining the characteristics of the "cream of society" (*parisā-maṇḍa*) as opposed to the "dregs" which leave a bitter taste (*kasaṭa*), owing to impulse, malice, delusion and fear. Then follow chapters dealing with various contrasting types of individuals (*Puggala Vagga*), and kinds of pleasures of the home life and of a life of renunciation, etc.

18 *A*. I, p. 46.

19 *Vagga* 20 and 21, pp. 38–46.
20 *A*. Vol. I, *Nipāta* ii, *Vagga* 1.
21 This phrase is found elsewhere too: *D*. III, 214; *M*. I 481; *S*. II, 29; *Dhs*. 1367; *J*. I, 71.
22 *A*. I, p. 51.
23 ibid. p. 52.
24 *Parisa Vagga*, ibid. pp. 70–76.

(*Sukha Vagga*). The chapter on characteristics (*Nimitta Vagga* [25]) is practically in its entirety found in the *Saṃyutta Nikāya*, too. [26]

The second section of this Book of Twos, which begins with the sixth chapter, *Puggala Vagga*, and ends with the *Bāla Vagga*, contains according to the text fifty suttas, but has in fact 66 suttas.

The final section of the Book of Twos is divided into seven chapters with a total of 167 suttas, the majority of which are short statements such as: "There are these two conditions or states: Anger and malevolence." [27] The concluding chapter speaks of pairs of results, such as the control of ill-behaved monks and well-being of self-controlled monks.

III. The Book of Threes (*Tika-nipāta*) deals with a variety of subjects viewing them from a triple aspect, the most common being the actions of body, speech and mind, or deeds, words and thoughts. [28] There is the threefold release through faith, through concentration, through insight [29] and, of course, the obvious triple enumeration of lust, hate and delusion as causes (*nidāna*) of evil. [30]

But sometimes the enumeration has no moral relationship between the constituents, e.g., the three terrors that part mother and son, when a great fire breaks out in which villages and towns are burnt, or when villages and towns are swept away by a great flood, or when the country is raided by robbers. [31]

The well-known *Kālāma Sutta* [32], rightly famed for its teaching of self-reliance and freedom of personal choice in respect of different views, forms also part of this chapter. The importance of this sutta is further emphasised by its practically verbatim repetition with slight variants as to the occasion and the audience, in the immediately following sutta, a discourse with Sāḷha.

Every sutta of the eighth chapter introduces Ānanda, either as going to see the Buddha with some question by himself or with some others, or even solving some householder's problem all by himself. On one occasion the Buddha himself is the interrogator about the results of ceremonial practices (*sīlabbata*), and when Ānanda replies that such practices which increase unhealthy mental states are useless, the Buddha not only agrees with him, but praises him after his departure from the assembly.

Of the suttas contained in the tenth chapter [33] of this Book of Threes, there are several which recur in full or partly in the *Puggalapaññatti*, the Book of Human Types. Suttas 97 and 98 recur as iii, 10 and 11, while the opening of sutta 92 may be compared with *Pug.* iv, 24. The sutta concluding this chapter is noteworthy for its beautiful simile, fully worked out in all details, where the culture of the mind is compared stage by stage with the process of refining gold, till it is not only fully purified and flawless, but also pliable, workable and lustrous.

In the eleventh chapter [34] on enlightenment (*Sambodhi Vagga*) the Buddha explains the meaning of enlightenment.

The three causes (*nidāna*) of all karmic action, lust, hate and delusion with their opposites, are dealt with in the concluding suttas[35] of this chapter.

The Warrior's chapter (*Yodhājīva Vagga*) contains some interesting suttas, comparing different types of monks with various sorts of colts, thoroughbreds and trained steeds, gifted with speed, beauty and good proportions. [36]

The fifteenth chapter of the *Tika-nipāta* is called the *Maṅgala Vagga*, or the chapter on the auspicious. It deals with the qualifications required for entry into heaven, qualities begetting merit, and with their opposites, the inauspicious, while the final chapter deals with various practices of the sensualist, the self-tormentor, and the practice of the middle path consisting of mind-control and mind-culture. [37]

IV. The Book of Fours (*Catukka-nipāta*) is divided into five sections, each containing five chapters (*vagga*) of ten suttas apiece, but the fifth and last section of fifty (*paññāsakaṃ pañcamaṃ*) has actually seventy-one suttas, bringing the total number of suttas of this Book of Fours to 271, making it the largest of the eleven books (*nipāta*) of the *Aṅguttara Nikāya*. Many suttas are extremely short and mere enumerations, e.g., "Monks, there are these four controlling powers. Which four? The controlling power of faith, of energy,

25 Ibid. pp. 82–3.
26 *Book of Gradual Sayings*, I, p. 75, n. 1 refers to *Kindred Sayings*, V, 188, n.
27 *A.* I, p. 95.
28 *A.* I, pp. 101–5.
29 Ibid. pp. 118–19.
30 ibid. pp. 134–6.
31 Ibid. pp. 178 ff.
32 ibid. pp. 188 ff.
33 *Loṇaphala Vagga*, ibid. pp. 239–58.
34 ibid. pp. 258 ff.
35 Suttas 107–10, pp. 263–5.
36 Ibid. pp. 284 ff.
37 Suttas 151–2, ibid. pp. 295–7.

of mindfulness and of concentration. These are the four controlling powers."[38] It will be noticed that introduction, explanation and conclusion are absent. Other suttas, especially those contained in the Great Chapter (*Mahā Vagga*)[39], are lengthy discourses, full of details as to place and occasion, names of disciples and visitors, with conversational questions and answers. The audience varies between the plain-looking, poor flower-girl Mallikā, who was by that time raised to the rank of queen by Pasenadi, the king of Kosala[40], a number of Koliyan clansmen visiting the thera Ānanda[41], a Jain naked ascetic visiting Moggallāna the Great[42], some Licchavi princes calling on the Buddha[43], or an assembly of bhikkhus addressed by the Buddha[44].

As regards their contents, the general thread which has bound these suttas together in this Book is the number four.

A late insertion of the ninefold Buddhist scriptures (see AṄGA) which were not collected at that time, is found here classified according to their contents.[45] But, even the accumulation of all this knowledge is called "small learning and profitless," if the learner knows neither the letter, nor the meaning, and does not live in accordance with the Dhamma.

Some of the more classical enumerations in groups of four are the four bonds (*yoga*) of sensuality, becoming, wrong views and ignorance[46]; the four postures or deportments of the body in walking, standing, sitting and lying down[47]; the four evil actions leading to a downward life, killing, stealing, sensuous misconduct[48] and lying[49]; the four kinds of effort (*padhāna*) to restrain, to abandon, to make-become and to preserve[50]; the four kinds of fear of birth, of old age, of disease and of death, or four different kinds of fear of self-reproach, of blame, of punishment in this life and of an evil rebirth[51]; the four sublime mental states (*brahma-vihāra*) of amity, compassion, sympathy and equanimity[52]. But the Four Noble Truths (*ariya-sacca*) are notable absentees.

38 *A.* II, Sutta 151, p. 141.
39 ibid. pp. 185 ff.
40 *Kummāsapiṇḍa Jātaka* (No. 415).
41 *A.* II, pp. 194 ff.
42 ibid. p. 196.
43 ibid. pp. 190 and 200.
44 ibid. pp. 185, 187, 205, 211 and 213.
45 ibid. p. 7.
46 ibid. pp. 10–12.
47 ibid. pp. 13–14.
48 *kāmesu micchācāra* is not only sexual misbehaviour, but intoxication is also included.
49 *A.* II, p. 71.
50 ibid. p. 74.
51 ibid. pp. 121–3.
52 ibid. pp. 128–30.

The opening sutta of the third chapter, called *Uruvela Vagga*, gives rise to an enigmatic situation. There the Buddha relates to his monks an incident which occurred soon after he had become fully enlightened. While he was staying under the Goatherd's Banyan-tree the thought came to him that he would do well in honouring and serving some recluse or brāhman, "for the perfection of virtue, concentration, wisdom and release which are still imperfect" (*aparipūrassa sīla-samādhi-paññā-vimuttikkhandhassa pāripūriyā*[53]). But he found that in all the worlds of devas and men there was no recluse or brāhman more perfect than the Buddha to receive his reverence and service, which fact made him decide to honour and obey the Dhamma. Some have seen in this an admission by the Buddha of his own imperfection, but the silence of the commentary is significant.

An important sutta opens the fourth chapter, the *Rohitassa Vagga*[54]. It deals with four kinds of cultivation of concentration (*samādhi-bhāvanā*). It is in this sutta that reference is made to the "questions of Puṇṇaka" in the *Pārāyana Vagga* of the *Suttanipāta*.

In view of the silence maintained by the Buddha on certain occasions although pressed for an answer, the next sutta is also of interest. Here are given four ways of answering a question: a categorical reply, a counter-question, a dismissal of the question, or an analytical, qualifying reply.[55]

Typical of the Buddha's teaching, his denial of individuality and of an ultimate goal is clearly expressed as follows: "Where there is no more being born, growing old or dying,—that end of the world, I declare, cannot be reached by going... But in this very body, a fathom tall, with its perceptions and thoughts, there, I proclaim, is the world, the origin of the world and its ending."[56]

A variation of the better-known *Mettā Sutta*[57] with its all-embracing love for creatures seen or unseen, dwelling far or near, born or yet to be

53 ibid. p. 20
54 ibid. pp. 44 ff.
55 ibid. p. 46.
56 ibid. pp. 47–9.
57 *Sn. vv.* 143–52.

born, in all the universe in all its heights and depths, is found here in the Book of Fours, in the *Pattakamma Vagga*:

> " All creatures, living things,
> May all that has become,
> May one and all see luck,
> And may no harm befall. "[58]

A characteristic of the first seven chapters of this *Catukkanipāta* is that every sutta concludes with a set of verses (*gāthā*), mostly only four lines or even two, but sometimes extending to over twenty lines. From the eighth chapter (*Apaṇṇaka Vagga*), however, not a single one of the remaining 201 suttas is accompanied by a verse. This striking difference might be an indication of not only different compilership, but also of how much of the actual drafting of the suttas was left to the individual rehearsers.

A section of the *Mahāparinibbāna Suttanta* from the *Dīgha Nikāya*[59] has been reproduced in this chapter as a separate sutta, but there is not the slightest indication as to why this section should have been included here in the Book of Fours.

Sutta 88 of the *Macala Vagga*[60] sets out in detail the four stages of holiness in respect of the wearing out (*parikkhaya*) or only weakening (*tanutta*) of some or all of the ten fetters (*saññojana*) and these stages are given the following symbolical names: streamwinner (*sotāpanna*): the unshaken one (*acala*); once-returner (*sakadāgāmin*): the blue lotus (*puṇḍarīka*); non-returner (*anāvattin*): the white lotus (*paduma*); arahant (*āsavānaṃ khaya*) the exquisite one (*sukhumāla*). These symbolical names are also mentioned in the sutta immediately preceding and the two suttas following the one under reference[61], but there the distinction among the four classes is somewhat different and confused, as even the blue lotus and the white lotus monks are said to have destroyed the mental intoxicants (*āsavānaṃ khaya*) which is otherwise the distinctive attainment of the arahant alone. The distinction between the experience of the eight deliverances (*aṭṭha vimokkha*) in one's own person or the absence of such experience does not usually constitute a different degree of sanctity, as even arahants were known without the attainment of such mental bliss (*sukkha-vipassaka*).

The eleventh chapter, the *Valāhaka Vagga*, contains a series of beautiful similes.

58 *A*. II, pp. 72–3; trsl. F. L. Woodward.
59 *D*. II, p. 154.
60 *A*. II, pp. 88–9.
61 ibid. pp. 86, 89 and 90.

Compared to the king's elephant is a monk if he has the four good qualities of being a listener to the discipline of the Dhamma, a destroyer of evil thoughts, a bearer of discomfort and enmity, a goer to the end of craving and passion.[62]

The story how a nun, pretending to be stricken with a sore disease, invited Ānanda to her lodging with evil intent, and realising her fault begged forgiveness, is told in the *Bhikkhunī Sutta* of the *Indriya Vagga*.[63]

During a discussion on the various modes of progress it is mentioned that Mahā Moggallāna attained release from the intoxicants (*āsavehi cittaṃ vimuttaṃ*) in the mode of progress that is painful, but with swift intuition[64], whereas Sāriputta attained release by way of the mode of progress that is pleasant with swift intuition[65]. An explanation is given of these different modes of progress.

A typical Buddhistic exposition by Sāriputta, based on the Buddha's model-reply to the so-called undecided (*avyākata*) questions, occurs in the *Koṭṭhita Sutta* of the *Sañcetanika Vagga*.[66] Mahākoṭṭhita wants to know whether anything at all exists or not after the complete and passionless cessation (*asesa-virāga-nirodha*) of the six spheres of (physical and mental) contact. Sāriputta explains his repeated and negative reply to each and every question by saying that any positive answer would cause an obsession where there was no obsession before (*atth'aññaṃ kiñcīti iti vadaṃ appapañcaṃ papañceti*). The six spheres of physical and mental contact are an analytical description of individuality. As long as this is misunderstood as an entity, substance, soul or ego, this delusion will lead to questions, as the above, about the continuance or discontinuance thereof.

Sutta 184 on fearlessness, *Abhaya Sutta* (2), has been dealt with separately (*Ency. Bsm.* I, p. 33).

The considerable length of suttas 191–200 has not only given the name of the Great (*Mahā Vagga*) to the twentieth chapter, but also to the fourth section of fifty suttas (*mahāpaṇṇāsaka*). Their length, however, is not proportionate to their importance. Repetitions are frequent, not only of short sayings and expressions, but also of entire

62 ibid. pp. 116–18.
63 ibid. pp. 144–6.
64 ibid. p. 154.
65 ibid. p. 155.
66 ibid. pp. 161–3.

episodes. Thus the advice given to Bhaddiya, the Licchavi[67], is a repetition of that to the Kālāmas, referred to earlier.

A very vivid description is given of the various practices of self-tormenting[68] which can be found literally in other parts of the canon, too[69]; but here it leads up to the practices of him who torments neither self nor another, and attains to final release.

Eighteen kinds of thought are shown to be haunted by craving concerning one's personal inner life (*ajjhattika*), such as, "I am in this world; I am eternal; may I become thus;" etc., and eighteen kinds of thought are shown to be haunted by craving concerning what is external to one's person (*bāhira*), such as, "By this I am in the world; by this should I become;" etc.[70]

Fine psychological understanding of human problems is shown in the last sutta of the *Mahā Vagga*[71], where it is explained how affection may beget either deeper affection (*pema*) or hatred (*dosa*); and how in reverse even hatred may give rise to affection, although it usually will beget more hatred. But in the monk who dwells aloof from sense-desires, there is neither affection nor ill-will.

The fifth and final "fifty suttas" (*paññāsaka pañcama*) contains actually seventy-one suttas in six chapters (*vagga*). The first three chapters have each ten suttas which are mere variants of the opening sutta, substituting one word of the text by another according to the theme of the chapter: good or bad persons in the *Sappurisa Vagga*[72], moral or immoral qualities in the *Sobhaṇa Vagga*[73], right or evil conduct in the *Sucarita Vagga*[74].

The twenty-fourth chapter (*Kamma Vagga*) is less catechetical in its exposition of the various kinds of deeds.

Suttas 261–270 are all alike in style apart from the evil or good action which in turn is fitted into the uniform framework, dealing with four qualities for which one goes to the underworld or to some celestial sphere, respectively.

The final sutta of the Book of Fours deals with the comprehension of passion (*rāgassa abhiññā*) and its utter destruction. The four divisions of this sutta are sometimes[75] considered as individual suttas.

V. The Book of Fives (*Pañcaka-nipāta*) opens with expositions of the five powers (*pañca-balāni*) in brief and in detail together with their opposite qualities. In this chapter[76] they are called the powers of a learner and vary slightly from the usual enumeration. The two different sets occur in successive suttas[77] in the next chapter, *Bala Vagga*, where only the earlier set is spoken of as the five powers of a learner. The commentator Buddhaghosa does not appear to attach any value to this distinction, for he interprets[78] the five powers (*pañca-balāni*) of sutta 13 also as the five powers of a learner (*pañca-sekha-balāni*).

The third chapter presents us with a fivefold gradation of moral observances: the minor precepts (*abhisamācārika dhamma*), the learner's code (*sekha-dhamma*), virtue (*sīla*), right views (*sammā-diṭṭhi*) and right concentration (*sammā-samādhi*). None of the higher classes, it is said, could be practised if the lower grades were neglected. The defilements (*upakkilesa*) are given as five in sutta 23, although this group is subject to expansion and reaches its completion as ten[79], freedom from which rightly disposes the mind for psychic knowledge (*abhiññā*).

Of great interest is sutta 28 dealing with the five-limbed right concentration (*pañcaṅgika-sammā-samādhi*) where the five stages of mental absorption (*jhāna*) are fully described.

The last sutta of this third chapter is unusual in that the long introduction concerning the arrival of the brāhman householders of Icchānaṅgala leads to nothing as the Buddha refuses to have anything to do with them or their offerings, owing to "the great din and uproar" made by them. Instead, Nāgita, who was the Buddha's personal attendant at that time, receives a fivefold exposition of the effects (*nissanda*) of action.

The fourth chapter is named *Sumana Vagga* after princess Sumanā, sister of Pasenadi, the king of Kosala. At this time she was still a lay disciple, although in her old age she became a bhikkhunī and attained arahantship. Here, in the first sutta[80] of this chapter, she is instructed by the Buddha about the far-reaching effects of good deeds.

67 ibid. p. 191.
68 ibid. pp. 205–11.
69 *D.* I, 165–7; *M.* I, 77–8, 342–3; *Pug.* v, 55.
70 *A.* II, 212.
71 ibid. pp. 213–16.
72 ibid. pp. 217–25.
73 ibid. pp. 225–8.
74 ibid. pp. 228–30.

75 In the Sinhalese edition.
76 *Sekhabala Vagga*: *A.* III pp. 1–9.
77 suttas 12 and 13, ibid. p. 10.
78 *AA.* III.
79 *Vism.* vii, §224; xx §105
80 *A.* III, pp. 32–4.

Three further suttas are also directed to individuals. Princess Cundī receives advice to place her trust in the Buddha, his teaching and the Order.[81] At the request of the householder Uggaha, the Buddha visits his home and after the noon-meal exhorts the two daughters about the duties of a good wife.[82] General Sīha of the Licchavis receives from the Buddha the assurance of the visible results of giving (*dāna*[83]). The advantages, the timeliness and the objects of giving form the topics of the next three suttas.[84] Faith, virtue, learning, charity and insight are compared with five stages of growth of the great sāla trees in the Himālayan ranges.[85]

The fifth chapter, the *Muṇḍarāja Vagga*, opens with five reasons for getting rich by honest means. And if subsequently wealth declines there will still be the satisfaction of having used it well, as long as it lasted ; and there will be no remorse.

To Anāthapiṇḍika the Buddha explains that it is of no use to yearn or pray for long life, etc. One must follow the way that leads to the winning thereof.[86] The next sutta mentions several kinds of gifts accepted by the Buddha out of pity (*anukampaṃ upādāya*). And here, there can be no doubt that pork (*sūkaramaṃsa*) was included[87], whatever may be the interpretation of the "pig's soft food" (*sūkara-maddava*) which was the last food tasted by the Buddha before his passing.

The last three suttas[88] of this chapter are identical, apart from the occasions on which they were preached.

They deal with five states not attainable by anyone: such as old age without decrepitude. They were preached first, presumably by the Buddha to his monks, then by the Buddha to Pasenadi of Kosala, after the death of his beloved wife Mallikā, and again by Nārada, dwelling near Pāṭaliputta, to the rāja Muṇḍa after the death of his wife Bhaddā, where the discourse is named the "Plucker Out of Sorrow's Dart" (*sokasallaharaṇa*).

The second group of fifty suttas (*dutiya paṇṇāsaka*) in the Book of Fives opens with the *Nīvaraṇa Vagga*[89], which chapter has derived its name from the subject dealt with in the first sutta: the five hindrances (*pañca-nīvaraṇa*). They are here variously described as obstructions, etc.

Without being rid of those five checks, no man can know his own good nor can he realise perfection of knowledge and insight.

The seventh chapter in the Book of Fives is called the *Saññā Vagga*[90], and it is at once evident from the way the word *saññā* is used in the first two suttas that it is not merely the mental factor (*cetasika*) of perception which is under observation but the whole fullgrown thought-process of contemplation[91].

The eighth chapter called "The Warrior" (*Yodhājīva Vagga*) has an interesting opening sutta[92], where the monk who is both mind-emancipated (*cetovimutta*) and insight-emancipated (*paññāvimutta*) is described under various war and siege similes. Although the various elements and stages of emancipation are given, there is as yet no attempt at the rigid classification which is so typical in the later works.

The sutta is repeated with a variation of the five things which have to be cultivated (*bhāvitā*[93]).

The next sutta[94] is worthy of attention for its introduction of a new compound "one who lives the teaching" (*dhammavihārī*) which is not found elsewhere.

The four concluding suttas[95] of this chapter speak of fear in various degrees with different objects, but with the general trend that now is the proper time to put forth energy in striving for emancipation, lest some hindrance would deprive one of the opportunity. Asoka, the emperor, recommended these suttas in his Bhabra edict.

Chapter ix, the *Thera Vagga*, speaks of many qualities in various groups of fives which should or should not be possessed by an elder (*thera*), that he may be "what he ought to become" (*bhāvanīyo*). Chapter x is named after Kakudha, a Koliyan, who had recently died and had now assumed a body, formed by the magic power of the mind (*manomaya kāya*). Having been Mahā Moggallāna's attendant, he informed him of Devadatta's intention to usurp the leadership of the Saṅgha. Mahā Moggallāna thereupon passes the information on to the Buddha, who gives him an exposition of five kinds of teachers.[96] The nine preceding suttas

81 ibid. pp. 35 f.
82 ibid. pp. 36–8.
83 ibid. pp. 38–40.
84 ibid. pp. 41–2.
85 ibid. p. 44.
86 ibid. pp. 47–9.
87 ibid. p. 49.
88 ibid. pp. 54–62.
89 ibid. pp. 63–79
90 ibid pp 79–83.
91 ibid. p 79.
92 ibid pp. 84–5.
93 ibid pp. 85–6.
94 ibid. pp. 86–7.
95 ibid. pp. 100–10.
96 ibid. pp. 122–6.

in this chapter are merely short enumerations of achievements, ethical or mental, with hardly any exposition.

The comfortable abodes (*phāsu-vihāra*) which have given their name to chapter xi are the achievement of virtue, self-concentration, remaining unknown and yet not worried by the absence of fame, the four stages of mental absorption, etc., till the deliverance of mind in the emancipation through insight. [97]

Six suttas [98] of chapter xii, each, deal with five ways of conduct or views, following which a bhikkhunī is sure of being born either in the lower regions (*niraya*) or in heavenly abodes (*sagga*). They contain several duplications, and no explanations.

The Chapter on the Sick, *Gilāna Vagga*, opens with a visit of the Buddha to the infirmary in the Great Park of Vesālī. His purpose here is not the healing of the sick physically, but the healing and ultimate deliverance of the mind through self-realisation here and now. Illness ceases to be an obstacle, and even becomes a help in curing the mind by concentration on the unattractiveness of the body, the loathsomeness of food, the absence of joy in all the world, by reflection on the impermanence of all complexities and by contemplation of death. An absolute rejection of the usual: *mens sana in corpore sano* ! Another sutta in the same chapter speaks of how a sick man can be a sure help to himself [99] and still another sutta gives the qualities of him who waits on the sick [100]. The real ills of a monk are, however, not his physical ailments, but his discontentedness with any of the four requisites[101] and his finding no delight in leading a pure life (*brahmacariya* [102]).

An interesting, short sutta [103] occurs in the next chapter, the *Rāja Vagga* about the five kinds of people who sleep little by night: a woman longing for a man, a man longing for a woman, a thief longing for booty, a ruling prince bent on his royal business, and a monk longing for bondage-release.

Although compared to a royal elephant, a monk is not worthy of offerings, if he cannot compose his mind when alluring forms, sounds, etc., present themselves. [104] Then follows the description of a monk who is worthy of offerings and salutations, and becomes in this world an unsurpassed field of merit.[105]

On the occasion of Udāyī[106] preaching to a great gathering of laymen, the Buddha explains to Ānanda the difficulties in teaching others.

Suttas 163 and 164 in the *Āghāta Vagga* (ch. xvii) are a word-for-word repetition of suttas 65 and 66 in the *Saññā Vagga* (chapter vii).

The *Nirodha Sutta*[107] in the *Āghāta Vagga* settled an apparently controversial point which was upheld by Sāriputta. without a single other monk agreeing : A monk perfected in virtue, concentration and insight could bring his mind process to a state of cessation of sensation and perception and again emerge therefrom ; if there and then it would please him not to attain the supreme insight (*aññā*) of arahantship, he would be surpassing the celestial sphere where beings still live on solid food and be reborn among the celestials with a mind-made body (*manomaya kāya*), provided he brings his mind-process to a state of cessation of sensation and perception.

In the *Sīla Sutta*[108] Sāriputta repeats verbatim a discourse earlier given by the Buddha. [109]

A typical side-light is thrown by the *Khippa-nisanti Sutta* [110] on the mutual respect between the Buddha's chief disciples.

The next chapter (xviii) is entitled the *Upāsaka Vagga* and treats of the householder's duties in various ways. The first four suttas conclude, each, with the five abstinences (*paṭivirati*) which form the basis of the layman's code of morality.[111] The *Vaṇijjā Sutta* [112] enumerates the five trades to be avoided by a layman : trades in weapons, in slaves, in meat, intoxicants and poisons.

The *Arañña Vagga* (chapter xix)[113] contains ten suttas, each dealing with five types of people practising some kind of asceticism, the highest type of whom is the one whose practice follows from his contentment with few wants.

Biting sarcasm can be sensed in the simile of the ancient brāhman and the untouchable dog. Contemporary brāhmans cannot even be compared with dogs. [114]

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97 ibid. pp. 132–4.
98 ibid. pp. 139–42.
99 ibid. pp. 143–4.
100 ibid. p. 144.
101 robes, food, lodging and medicaments.
102 *A*. III, p. 146.
103 ibid. p. 156.
104 ibid. pp. 157–61.

105 ibid. p. 164.
106 As there are three theras of this name, it is not clear which one is referred to in the text (ibid. p. 184).
107 ibid. pp. 192–6.
108 ibid. pp. 200–1.
109 cp. *A*. III. pp. 19–20: ***Dussila Sutta.***
110 *A*. III. p. 201.
111 ibid. pp. 203–5.
112 ibid. p. 208.
113 ibid. pp. 219–21.
114 ibid. pp. 221–2

The brāhman Saṅgārava received from the Buddha a good psychological reply to his question why sometimes after much study certain doctrines remain unclear, while at other times clarity appears even with little study: "When one dwells with thoughts full of passion and lust, without knowing how to escape therefrom, one cannot truly see and understand either oneself or another; and however long one studies, the real meaning of the doctrine will not become clear."[115]

The brāhman Piṅgiyānī speaks in sutta 194 to the brāhman Kāraṇapālī in the highest terms of praise of the Buddha and his doctrine, so that Kāraṇapālī takes his refuge in the Buddha, even before meeting him personally.

Dreams have always exercised a fascinating influence over man's attitude towards life and here, in the *Supina Sutta*[116], the five premonitory dreams of the bodhisatta immediately before his enlightenment are explained, and we find the commentator[117] expanding various types and causes of dreams.

In the *Vācā Sutta*[118] are tersely enumerated the five marks of a well-spoken word. In the final sutta[119] of this *Brāhmaṇa Vagga* the most interesting part of the ways of eschewal (*nissaraṇīya*) is that the thought of renunciation leads to the obviation of lust, whereas the other evil thoughts are eschewed not by any positive action as renunciation, but merely by avoidance of the evil thought.

With this sutta ends the fourth group of fifty suttas (*catuttha paṇṇāsaka*) in the Book of Fives.

Chapter xxii is called *Akkosaka Vagga*, deriving its title from the first sutta dealing with the evil that awaits a monk who abuses (*akkosaka*) those who lead a holy life[120]. And the entire chapter continues the theme of the advantages of a moral life and the disadvantages of immorality, except for the two concluding suttas which deal with the five disadvantages of fire and of the town Madhurā. The Vinaya of the Mūlasarvāstivādins, an early schismatic sect of Buddhism, has not much good to say about Madhurā either. Both texts agree that the ground was uneven, and covered with dust and stones, meals were difficult to obtain owing to the habit of the people there taking solitary meals. But where the text of the Theravāda objects to the fierce dogs and bestial yakkhas the Mūlasarvāstivādins found that ther were too many women.[121]

Chapter xxiii, although short, is of great interest in so far as opposing actions are fairly compared as to their disadvantages and profits. For example, though wandering has its disadvantages, such as lack of information, easy subjection to disease and friendlessness, there are also disadvantages attached to staying in one place too long, such as accumulation of possessions, concern with many duties, attachment to company and place.[122]

The last three chapters xxiv–xxvi of this Book of Fives contain many repetitions on account of which the suttas are abbreviated, omitting the repetitions with a mere reference "etc." (*pe* for *peyyāla*, i.e., repetition of formula).

An extreme example of compactness of suttas and their expansibility is found at the conclusion of this Book. For, here we find 4,250 suttas compressed in less than one and a half pages of normal print.

The most notable absentee of a group of fives in this nipāta is the group of the five aggregates of existence (*pañcakkhandha*).

VI. The Book of Sixes (*Chakka-nipāta*) has only twelve chapters (*vagga*) and would have been very small, if not for the *Great Chapter* (*Mahā Vagga*) which occupies more than one-third of the whole nipāta. Here too, the usual schedule is maintained, and whatever can be classified in groups of six has found a place. For example, it is the monk who has control over his six senses, who experiences the six psychic powers (*iddhi*), who possesses the six faculties (*indriya*) and the six mental powers (*bala*), it is he who is worthy of offerings. The faculties and powers appear elsewhere usually in groups of five only; but here for the purpose of completing the team of six an addition is given in the destruction of the intoxicants (*āsavānaṃ khaya*[123]). The six recollections (*anussati*) are detailed in sutta 10. Other suttas give details of the six ways to show one's friendly concern (*sārāṇīya*) with one's fellow monks[124] and the six factors of escape (*nissaraṇa*) from or avoidance of evil thoughts[125].

115 ibid. pp. 230–6.
116 ibid. pp. 240–2.
117 *AA*. II, pp. 316–19.
118 ibid. pp. 243–4.
119 ibid. pp. 245–6.
120 ibid. p. 252.

121 Th. Watters, *On Yuan Chwang's Travels in India*, Vol. I, p. 312, quoting *Vin. Ms. Yao-shih*, ch. 10.
122 *A*. III, pp. 257–8.
123 ibid. pp. 279–82.
124 ibid. pp. 288–90.
125 ibid. pp. 290–2; cp. *D*. III, p. 247.

Of six conditions because of which one fails in righteousness, three were taught by a *deva* and the series was completed by the Buddha, who added three more points.[126]

Sutta 25 on the six recollections (*Anussati Sutta*) is quoted in the *Visuddhimagga* as the *Gedha Sutta*[127], but this title is not mentioned in the contents (*uddāna*) at the end of this third chapter (*Anuttariya Vagga*).

Who is the monk from whom one should obtain advice when overwhelmed by passionate lust, etc., asks another sutta and the answer is that he is the monk who has caused his mind to develop, who has cultivated his mind as it ought to be (*manobhāvanīya*), i.e., self-composed.[128] One cannot expect to be directed to a mere student of the mind.[129]

Further subjects of recollection (*anussati*) are mentioned in the *Udāyī Sutta*, where Ānanda gives some details which are completed by the Buddha himself.[130]

The *Anuttariya Sutta* mentions six unsurpassed things (*anuttariya*) which have given the name to the sutta[131] and to the entire chapter.

The *Devatā Vagga* gives an account of Mahā Moggallāna paying one of his periodical visits to the celestial spheres, with the view to ascertain how many of the inhabitants there would have attained the first stage of sainthood and having entered the Stream would be ensured of not falling back, and of his meeting there with a former pupil of his, Tissa Brahmā, who gives him the details he seeks.[132]

From this stage on it would appear as if the compiler found it increasingly difficult to collect sufficient material to compose the numerical series with the increase in numbers. Thus the sixfold offering is actually threefold on the giver's part and threefold on the receiver's part.[133] Likewise the six means of accumulation of deeds are the three roots of all evil and the absence thereof.[134] The *Dārukkhandha Sutta*[135] supplements the four elements with the two further qualities of beauty and ugliness (*subha-asubha*) to make up a group of six.

126 *A*. III, pp. 309–10.
127 ibid. pp. 312–14; *A*. III, p. 329. *Vism*. vii, §123, p. 187.
128 *A*. III, suttas 27 and 28, pp. 317–22.
129 as suggested by the trans ation: *Gradual Sayings*, III, pp. 225 ff.
130 A. III p. 322–5.
131 ibid. p. 325–9.
132 ibid pp. 3 1–4.
133 ibid. pp. 336–7.
134 ibid. pp. 338–9.
135 ibid. pp. 340–1.

The *Aṭṭakāra Sutta* which also occurs in this chapter[136] would appear for various reasons, detailed under that title, to be a fairly late interpolation.

The last sutta, *Nāgita Sutta*, of this *Devatā Vagga* is for the greater part identical with the sutta of the same name, occurring as the last sutta of the *Pañcaṅgika Vagga* of the Book of Fives.[137] Earlier, Nāgita, the Buddha's personal attendant at that time, received a fivefold exposition of the effects of action which is in keeping with the schedule of the Book of Fives. Here in the Book of Sixes, the scheme is adhered to, when the Buddha gives Nāgita two circumstances in which he would not be pleased and four when he would be pleased with a monk's abode.[138] The same sutta occurs once more in the Book of Eights (*Aṭṭhaka-nipāta*) as sutta 86 with two further items added to it.

The *Migasālā Sutta*[139] of the next chapter, the *Dhammika Vagga*, explains how it is possible that people leading different moral lives yet may reap the same reward in the future.

The *Mahā Cunda Sutta*[140] brings to the foreground a distinction which has been perpetuated in the Saṅgha up to the present day, distinction among monks who are devoted to the doctrine (*dhammayogā bhikkhū*), i.e., according to the commentary, the teachers of the doctrine (*dhammakathika*), and monks devoted to a life of meditation (*jhāyī bhikkhū*). We see here, therefore, the active and the contemplative sides of monastic life which exist also in the clerical and monastic institutions of other religions.

Another sutta[141] is connected with insight (*aññā*). The classical formula of a declarat on of attainment of deliverance or supreme insight was approved by the Buddha after Khema and Sumana had declared their attainment. "The achievement is told, but self is not mentioned" (*attho ca vutto, attā ca anupanīto*). There is no particular reason why this sutta should have been included in the Book of Sixes. Similar declarations and approvals recur elsewhere in the Tipiṭaka.[142]

A chain of six links describes the corollary from sense-control, etc., each link depending on the previous one, just as the maturity of a tree depends on its various stages.[143]

136 ibid. pp. 337–8.
137 cp. *A*. III, 341 ff. with *A*. III, 30 ff.
138 The English trans ation: *Gradual Sayings*, III, p. 242, has omitted § 6 of the text: *A*. III, p. 343.
139 *A*. III, pp. 347–51.
140 ibid. pp. 355–6.
141 ibid. pp. 358–9.
142 e.g., *Vin*. I, *Mahāvagga*, p. 185.
143 *A*. III, p. 360.

An interesting little study of psychology can be found in the discourse of the Buddha with the brāhman Jāṇussoṇi[144], which is a study of contrasts in human interests and characters.

The Great Chapter (*Mahā Vagga*), although it does not contain more than the usual ten suttas, is outstanding for the unusual length of these suttas. In the first sutta of this chapter the Buddha admonishes a young monk who wanted to revert to a layman's life: "Energy, when overstrung, ends in flurry, when overlax, in idleness."[145] And the monk Soṇa, observing the even mean (*samatā*), attained not long thereafter the realisation of arahantship.

The *Āsava Sutta*[146] deals with six methods for getting rid of the mental intoxicants (*āsava*). It would appear, however, that this sutta has been partly excised to make it fit into the Book of Sixes, for the same sutta appears in the *Majjhima Nikāya*[147] as the *Sabbāsava sutta* with an additional method.

The *Citta-hatthisāriputta Sutta*[148] is of interest as it contains the word *abhidhamma* without its usual combination with *abhivinaya*. As there is, however, nothing in this sutta to indicate that the monks were holding a philosophical seminar, there is no ground for attaching to the word *abhidhamma-kathaṃ* any further meaning than "a talk pertaining to the doctrine". The specialised meaning of *abhidhamma* (q.v.), as given to it in later works, cannot be accepted in the *Sutta Piṭaka*.

The next sutta, *Pārāyana Sutta*, gives one of the rare instances where another part of the *Tipiṭaka* is quoted, thereby establishing a seniority of texts. The "Questions of Metteyya" (*Metteyyapañha*) referred to in this sutta[149] are quoted from the *Suttanipāta*[150], called *Tissa Metteyyamāṇavapucchā*.

In a discourse on discrimination (*nibbedhika-pariyāya*) the Buddha analyses sense-desires, sensations, perceptions, mental intoxicants, actions and conflicts which have to be recognised as such, as well as their sources of origin, their distinctions, their results, their ending and the process leading to their cessation. It is in this *Nibbedhika Sutta*[151] that the famous definition of action occurs: action is determined by volitional thought (*cetanāhaṃ bhikkhave kammaṃ vadāmi*).

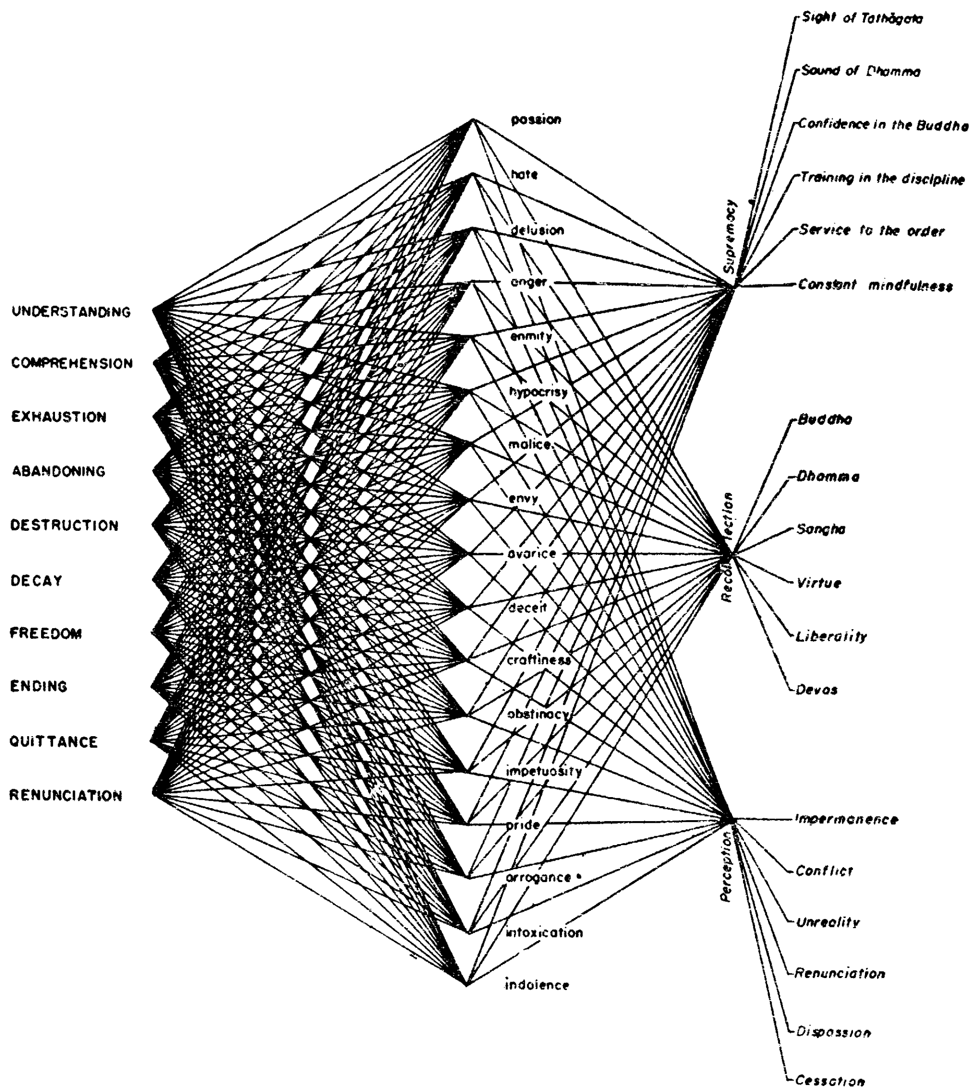
144 ibid. pp. 362–4.
145 ibid. p. 375.
146 ibid. pp. 387–90.
147 *M*. I, pp. 6–12.
148 *A*. III, p. 392.
149 ibid. p. 401.
150 v. 1042.
151 *A*. III, pp. 410–17.

The remaining six chapters are very brief and most of the suttas contained therein are merely outlines and enumerations. The names of the chapters indicate in general their contents: *Devatā Vagga*, *Arahatta Vagga*, *Sīti Vagga*, *Ānisaṃsa Vagga* on advantages which are difficult to obtain, and *Tika Vagga* on the cultivation of three states to obtain three conditions. The concluding chapter is a mere resumé and its final 510 suttas are compressed in less than one page. Here, for ten purposes of seventeen states three groups of six each have to be cultivated. The ten purposes are: full understanding, comprehension, exhaustion, abandoning, destruction, decay, freedom, ending, quittance and renunciation. The seventeen states are: passion, hate, delusion, anger, enmity, hypocrisy, malice, envy, avarice, deceit, craftiness, obstinacy, impetuosity, pride, arrogance, intoxication and indolence. The three groups of six each are: the six unsurpassables: the supreme sight of a Tathāgata, the supreme sound of his Teaching, the supreme gain of confidence in the Buddha, the supreme training in the Buddha's dispensation, the supreme service to the Order, and the supreme and constant mindfulness; the six recollections of the Buddha, the Dhamma, the Saṅgha, of virtue, of liberality and of the devas; the six perceptions of impermanence, of the conflict therein, of the unreality of conflict, of renunciation, of dispassion, and of ending. And with this is concluded the Book of Sixes.

A diagram showing the connections of these 510 suttas is drawn on the opposite page.

VII. The Book of Sevens (*Sattaka-nipāta*) follows in broad outlines the same pattern as the earlier books in this series. All sevens which have something in common are grouped together, even though some may have been mentioned in numerically lower groups or will occur again combined with others in higher groups. Frequently the enumeration forms a bare list stated as a fact without any explanation, e.g., "The monk who is desirous of gain, of honour, of praise, who is lacking in conscientiousness and fear of blame, who is a man of evil desires and of wrong views, such a monk is not dear to his companions."[152] The next sutta repeats this in full, but changes the last two terms to "envious" and "mean".

152 *A*. IV, p. 1


UNDERSTANDING
COMPREHENSION
EXHAUSTION
ABANDONING
DESTRUCTION
DECAY
FREEDOM
ENDING
QUITTANCE
RENUNCIATION
passion
hate
delusion
anger
enmity
hypocrisy
malice
envy
avarice
deceit
craftiness
obstinacy
impetuosity
pride
arrogance
intoxication
indolence
Supremacy
Recollection
Perception
Sight of Tathāgata
Sound of Dhamma
Confidence in the Buddha
Training in the discipline
Service to the order
Constant mindfulness
Buddha
Dhamma
Sangha
Virtue
Liberality
Devas
Impermanence
Conflict
Unreality
Renunciation
Dispassion
Cessation

The powers (*bala*) are better known in a group of five only. But here in the third sutta we find the addition of conscientiousness (*hiri*) and fear of blame (*ottappa*) to the usual five. There is a short explanation of each power in the next sutta.

The seven treasures (*dhana*) are for the greater part a repetition, as four of them, trust, conscientiousness, fear of blame and insight, are identical with the corresponding powers (*bala*) of the previous suttas. The new items, virtue, listening and liberality, too, contain much detail which can be found elsewhere [153].

The fetters (*saññojana*), dealt with in suttas 8–10, differ between themselves and also from the usual group of ten, as follows :—

Suttas 8 and 9	*Sutta 10*	*Abhidhamma*
compliance (*anunaya*)	compliance	sensuous desire (*kāmarāga*)
resistance (*paṭigha*)	resistance	ill-will (*vyāpāda*)
views (*diṭṭhi*)	views	personality belief (*sakkāya-diṭṭhi*)
doubt (*vicikicchā*)	doubt	doubt
conceit (*māna*)	conceit	conceit
lust for birth (*bhavarāga*)	—	lust for material existence (*rūparāga*)
—	—	lust for immaterial existence (*arūparāga*)
—	—	clinging to ritualism (*sīlabbataparāmāsa*)
—	envy (*issā*)	restlessness (*uddhacca*)
ignorance (*avijjā*)	meanness (*macchariya*)	ignorance

This first sutta-list of 'fetters' is repeated as a list of evil tendencies (*anusaya*) which nowhere exceeds this maximum of seven. [154] Only sensuous desire (*kāmarāga*) has taken the place of fawning (*anunaya*).

153 suttas 5 and 6 ; ibid. pp. 4–6. Cp. *Vin.* II, p. 95 ; *M.* III, p. 11.
154 *A.* IV, p. 9.

In three suttas [155] much stress is laid on the democratic conduct to be followed when meeting in assembly. The example of meetings among the Licchavis is shown as worthy of emulation by the brotherhood of monks.

From subsequent suttas certain interesting points may be culled, all of which cause growth and not decline : that the monks shall not delight in various activities, in talk, sleep or company ; shall not halt because of some trifling success ; shall be great listeners ; shall test the Dhamma and make the factors of enlightenment arise. [156]

Chapter iv is called *Devatā Vagga* [157], as the first few suttas are introduced with statements by a celestial being.

A beautiful description of a true friend is given in suttas 35 and 36 of this same chapter.

Leading an unworldly life (*brahmacariya*) in all its fullness and purity for twelve or even for forty-eight years is not sufficient reason for a monk to be considered praiseworthy with distinction (*niddesa*). The real reasons for such honour are stated in suttas 39–40.

The *Samādhiparikkhāra Sutta* [158], on the requisites of concentration, is noteworthy as the seven requisites are the first seven members of the Noble Eightfold Path and the eighth member is here mentioned as one-pointedness of mind (*ekaggatā*), which is to be approached and equipped by the other seven. They are *not* referred to, however, as a Path of Eight (*aṭṭhaṅgika magga*), under which designation they are *not* placed in the Book of Eights (*Aṭṭhaka-nipāta*), either.

The position taken by the Buddha with regard to the slaughter of animals for the purpose of sacrifice is very definitely stated in the *Aggi Sutta* of the *Mahāyañña Vagga*, the chapter of the Great Sacrifice, where "even before the sacrifice . . . evil thoughts are set up, leading to demerit . . . . along the way of ill." [159]

The seven preceptions of the foul, of death, etc., mentioned in the *Saññā Sutta* [160], are repeated in the Book of Nines with two additions : renunciation and freedom from passion [161]. Both series lead to the deathless (*amataparіyosāna*).

A fine study of the psychology of sex is found in the *Saṃyoga Sutta* [162] where it is shown how

155 ibid. pp. 16–22.
156 ibid. pp. 22–4.
157 ibid. pp. 27–39.
158 ibid. p. 40.
159 ibid. pp. 41–6.
160 ibid. p. 46.
161 ibid. p. 387.
162 ibid. pp. 57–9.

each one, noting the peculiarities of one's own sex and excited by the charm thereof, is attracted by the charms of the opposite sex and, desiring a bond therewith, enters into a new bondage without having escaped from the original bond.

The gift of one who seeks reward is not great in fruit, but the gift of him who gives without thought of selfish reward is indeed great, for to him there will be no coming back to this state here (*anāgāmī*).[163]

The sixth chapter in the Book of Sevens derives its name, *Avyākata Vagga*, from the first sutta which deals with the unexpounded (*avyākata*, q.v.).[164]

The *Arakkhita Sutta*[165] is another example of probable patchwork in the books of higher numerals, for here we find the seven made up of a group of four which need not be covered up by the Tathāgata together with a group of three on account of which the Tathāgata is blameless. The earlier part, moreover, is found also in the *Saṅgīti Suttanta*[166].

Once when Mahā Moggallāna was found nodding on his meditation-seat[167] the Buddha gave him seven ways to make that drowsiness pass, by means of mental and physical application. And if after all that one's sleepiness cannot be shaken off, one should lie down to rest, mindful and self-possessed, with the mind set on the thought of arising. The concluding sentence of this sutta contains a few interesting terms, all indicative of the final realisation of Nibbāna.

Of the seven types of wives, those who neglect or rob their husbands or treat them as a mistress would, will find rebirth in the lower spheres of existence, while those who love as a mother, respect as a younger sister, gladden as a companion, or serve as a handmaid, they will wander in the happy world of heaven.[168]

As in the earlier Books we find also in the Book of Sevens one chapter called 'the great' (*Mahā Vagga*), containing ten suttas of more than usual length. The opening sutta[169] employs a method of stating a conditional sequence which we meet elsewhere also. Each step is dependent on the previous one, regarding its arising and cessation.

In the *Nagara Sutta*[170] the noble disciple is compared to a rāja's fortified citadel.

The next sutta enumerates the qualities needed by a monk to be worthy of respect and offerings.

The *Bhāvanā Sutta*[171] on mental development speaks of the causing to arise or the making become of thirty-seven factors of enlightenment (*sattatiṃsa-bodhi-pakkhiyā dhammā*) as they are grouped together in the *Abhidhammatthasaṅgaha*[172]. The full details, however, are not given here, and the same list can be found also in the *Mahā-parinibbāna Sutta*[173]. It would seem that the list was so well known at the time of compilation that the details were taken for granted. The process of mental development (*bhāvanā*) is beautifully compared to the hatching of eggs. The concluding sutta of this *Mahā Vagga* gives first the doctrine of a teacher of old, named Araka, who had overcome all lust of the bodily senses (*kāmesu vītarāgo*). He lived during the time of Buddha Vessabhū. The Buddha endorsed that ancient teaching as being applicable with equal force and even more so in his time. He repeats the teaching, thereby making it his own. The sutta[174] concludes with a tail-piece found also in the *Mahā-parinibbāna Sutta* quoting the Buddha's last words.

The next chapter is called *Vinaya Vagga* by the text, but *Vinayadhara Vagga* (Chapter bearing on Discipline) by the commentary. The suttas do not throw any new light on the various rules of discipline, as they merely mention some types of offences in a general classification, with slight alteration as to the attainments. But in the *Upāli Sutta*[175] occurs once more that beautiful phrase which is given elsewhere also[176] as the Buddha's sign by which to recognise unreservedly (*ekaṃsena*) the teaching, the discipline, the message of the Teacher, "whether it leads one to absolute disgust with the world, to dispassion, to cessation, to tranquillity, to supernormal insight, to perfect comprehension, to deliverance."

The concluding sutta[177] of this chapter enumerates the seven ways for settling disputes, the full explanation of which can be found in the *Vinaya Texts* (III, pp. 1-65).

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163 ibid. pp. 59–63.
164 ibid. pp. 67–70.
165 ibid. pp. 82–4.
166 *D.* III, pp. 217 ff.
167 ***Aliquando bonus dormitat Homerus***; cp. Horace, ***Ars Poetica***, 359 ; *A.* IV pp. 85–8.
168 ibid. pp. 91–4.
169 ***Hiri Sutta***, ibid. p. 99.

170 ibid. pp. 106–13.
171 ibid. pp. 125–7.
172 *Abhs.* vii, 6.
173 *D.* II, 120.
174 *A.* IV, p. 136–9.
175 ibid. p. 143.
176 *D.* I, 189 ; III, 130, 136 : *S.* II, 223 ; V, 82, 179, 255, 361 ; etc.
177 *A.* IV, p. 144.

As in the case of the preceding books of the *Aṅguttara Nikāya*, the Book of Sevens has also a concluding chapter in the form of a recital, although this is not mentioned in the commentary, the *Manorathapūraṇī*, and in which suttas are not numbered.

Seven conditions, should be broken up in order to be a real monk; these seven should be pacified to be a recluse; they have to be excluded by a brāhman, etc. The text here employs a series of words which have no etymological connection, but are linked by obvious alliteration which cannot be reproduced in translation; *bhinna-bhikkhu; samita-samaṇa; bāhita-brāhmaṇa; nissutta-sotthika; ninahāta-nahātaka; vidita-vedagū; arīhata ariya; āraka-arahā.*

A further 520 suttas are condensed in this recital in the space of a little more than one page; where seven different persons worthy of offerings are mentioned. Each of them sees one of eight things: impermanence, ill, etc. If this could be worked out in detail, we would obtain 480 suttas. To these are added eight views, of each of the five aggregates of existence, which give an additional 40 suttas.

The Book of Sevens concludes the recital with a synopsis of the complete understanding, comprehension, exhaustion, etc. of 17 conditions: lust hate, delusion, anger, etc. To bring about 170 combinations, we are given three sets of seven qualities to be developed. As each set forms one sutta this final section comprises 510 suttas. The three sets of seven qualities are as follows:— the seven factors of enlightenment, the seven types of perception and the seven thoughts of foulness, of death, of the impurity of food, etc. And thus ends the Book of Sevens.

VIII. The Book of Eights (*Aṭṭhaka-nipāta*) is divided into ten chapters of which the last one is the usual concluding recital, the earlier chapters containing ten suttas each. The opening sutta on loving kindness (*mettā*) has given the name to the entire first chapter, although the other nine suttas deal with insight, endearing qualities, worldly conditions, corrupt practices, etc. This first sutta here should not be confused with the *Mettā Sutta* to be found in the *Suttanipāta*[178] and which is the better known one, regularly used in chanting-ceremonies. Moreover, the eight advantages of loving kindness, enumerated in this sutta, have been increased to eleven in the *Ekādasa-nipāta*.[179]

Gain and loss come to all alike in the world, not only to the unskilled, common man, but also to the learned disciple of the Noble One. Then what is the difference, it is asked, and the sutta proceeds to explain.[180]

Another sutta in the same chapter explains that one may be like Nanda, of good family, strong, handsome and energetic[181], yet it will not be possible to lead a holy life unless the senses are guarded and mindfulness practised.

In the *Kāraṇḍava Sutta* the Buddha exhorts his disciples to eject a monk who is incorrigible, like sweepings, lest he corrupt the other monks.[182]

The opening sutta of the *Mahā Vagga* has been bodily taken over from the first chapter, *Pārājika*, of the *Suttavibhaṅga*[183] where it serves as an introduction to the events at Verañjā during a famine. Here a brāhman of Verañjā rebukes the Buddha for not paying due respect to senior brāhmans and remarks that that is not right (*na sampanna*). But the Buddha replies that he whom the Buddha would revere, his head would be thrown off. An argument ensues, which will be given under *Verañja Sutta*. At the end of the discussion, the brāhman takes his refuge in the Buddha, the Dhamma and the Saṅgha with the request to be accepted as a lay disciple.[184]

The next sutta, called the *Sīha Sutta*, repeats much of the preceding one and is also to be found in the *Mahāvagga* of the *Vinaya Piṭaka*[185] but here the questioner is Sīha, a general of the Licchavis and a disciple of the Nigaṇṭhas. The initial refusal of the Buddha to accept Sīha as a convert to his doctrine unless he examined the matter thoroughly and his admonition not to discontinue the giving of alms to the Nigaṇṭhas causes Sīha to be still more pleased and gratified.

It is difficult to guess the compiler's intention in copying these two long suttas from the Vinaya and inserting them here in the Book of Eights, when neither of them has any allusion to the number eight.

178 *Sn.* vv. 143–52.
179 *A.* V, p. 342.
180 *A.* IV, pp. 157–60.
181 lit. 'very passionate' (*tibbarāga*): *A.* IV, p. 166.
182 *A.* IV, pp. 168–72.
183 *Vin.* III, pp. 2–5.
184 *A.* IV, pp. 172–9.
185 *Vin.* I, pp. 233–8; *A.* IV, pp. 179–88.

That excitable horses have much in common with men reproved for some wrong deed, is the burden of another interesting discourse.[186]

The verses attached to the *Malāni Sutta*[187] recur in the *Dhammapada* (*v.* 241). It is noteworthy that, here as elsewhere in the Dhamma, ignorance (*avijjā*) is considered as the culmination (*parama*) of all evil and its source, exceeding even a watcher's carelessness or a woman's misconduct.

In the *Pahārāda Sutta*[188] the Buddha explains to the asura king of that name how his teaching shares the eight characteristics of the ocean in which the asuras take such delight.

The next sutta, called the *Uposatha Sutta*, which concludes the *Mahā Vagga*, is found in its entirety in the *Cullavagga* of the *Vinaya Piṭaka*[189], including the repetition of the previous sutta which compared the teaching with the ocean. Although, therefore, its appearance here in the *Aṅguttara Nikāya* may not be the original version, nor its inclusion in the Book of Eights be warranted except for its tailpiece which was inserted as a separate sutta already, it must be admitted that the various elements of the first section are impressive.

The third chapter on householders (*Gahapati Vagga*) deals with various lay-disciples endowed with eight qualities which are wonderful (*abbhuta*) in the sense of miraculous, and marvellous (*acchariya*) in the sense of rarely achieved.[190]

The attributes of a monk who has destroyed all defilements (*khīṇāsava*) are limited to eight[191] by the omission of two classes of factors of enlightenment, which are, however, included in the repetition of this sutta in the Book of Tens.[192]

Reference has already been made to the absence of the Four Noble Truths from the Book of Fours and of the five aggregates of existence from the Book of Fives. Here in the Book of Eights we are further surprised by the absence of any reference to the Noble Eightfold Path as such, although the eight evil qualities and their converse are given.[193] The Path without its constituents is mentioned elsewhere.[194] This is all the more notable since many passages could be quoted in support of the view that the Noble Eightfold Path (*ariya-aṭṭhaṅgika-magga*) represents an original and even essential teaching of the Buddha[195], the most important of which occurs in the Buddha's first sermon. Its omission here in the *Aṅguttara Nikāya* may be called significant, but the nature of this significance has not yet been satisfactorily explained. The suggestion of a later crystallisation of a systematic tendency[196] would mean the suppression in other Nikāyas more than is omitted here. And it certainly cannot be maintained that the *Aṅguttara Nikāya* is the earliest compilation.

The concluding sutta of this chapter is most informative as regards the foundations of spiritual development. Anuruddha in his reflections discovered that the Dhamma is only for one who wants little, who is contented, who is fond of seclusion, who is energetic, whose attention is fixed, who is composed in mind, and possessed of insight. To these the Buddha himself added an eighth reflection, that the Dhamma is for him who is free from obsessions (*nippapañca*). These eight reflections of a great being (*aṭṭha-mahāpurisa-vitakka*) are explained by the Buddha in detail and form the bulk of this sutta which is concluded with a quotation from Anuruddha's verses wherein he later reviewed his achievement in the bliss of emancipation[197].

The fourth chapter on giving (*Dāna Vagga*) deals with the subject of liberality from the various aspects of giving, the grounds for giving, the usefulness of giving, etc. The three refuges and the five precepts of abstinence from evil are called the great gifts (*mahādāna*).

This theme of the observance of the five precepts by laymen in daily life is continued in the next, the *Uposatha Vagga* where the great advantages are detailed of the observance of the eight precepts, which are summed up in the concluding stanzas of sutta 42 of this Book of Eights.

This sutta and the concluding verses are repeated in the following suttas, with alteration of place-name and disciple.

In the 46th sutta the Buddha explains to Anuruddha the eight qualities whereby women are reborn with lovely form, and the same are repeated to the famous lay disciples Visākhā and Nakulamātā at Sāvatthi and in the Bhagga country,

186 *A.* IV, pp. 190–5.
187 ibid p. 195.
188 ibid pp. 197–204.
189 *Vin.* II, pp. 236–40.
190 *A.* IV, pp. 208–23.
191 ibid pp. 223–5.
192 *A.* V, p. 176.
193 *A.* IV, pp. 237–8.
194 ibid p. 225.

195 *D.* I, 156, 157, 165 ; *M.* I, 118 ; *It.* 18 ; *Sn.* *v.* 1130 ; *Dhp.* *vv.* 191, 273 ; *Thag.* *vv.* 2, 158, 171 ; *Vin.* I, 10 ; *Nd.* II, 485, etc.
196 C. A. F. Rhys Davids, *Original Gospel*, p. 60 ; *JRAS.* 1935, p. 723.
197 *A.* IV pp. 228–35 ; *Thag.* *vv.* 901–3.

respectively. Then once again to Visākhā the Buddha explains the four qualities whereby a woman wins power in this world and the four qualities whereby she gains power in the next world. Each item is explained, and the whole sutta repeated to the monks.[198]

The entire story of Mahā Pajāpatī Gotamī's desire to renounce the world, the Buddha's thrice repeated refusal to admit women into the Order, Ānanda's intercession and ultimate success is found in the *Vinaya Piṭaka*[199] where the origin of the Bhikkhunī-Saṅgha is related. But here in the *Aṅguttara Nikāya* this sutta is not out of place either, as the story terminates with the eight cardinal rules (*garu-dhamma*), by accepting which Mahā Pajāpatī was deemed to have received the full ordination (*upasampadā*).[200]

The sutta which bears the title of a nickname *Dīghajānu* "Long Knees" given to a householder of the Koliyan clan called Tigerfoot (*Byagghapajja*) is another example of the manner in which many suttas were composed. The eight items needed for the *Aṭṭhaka-nipāta* are actually the subjects of two suttas of four each, the four conditions leading to happiness here on earth and the four channels through which wealth amassed will flow away. Elsewhere, in the *Sigālovāda Suttanta*,[201] we find six channels for dissipating wealth, but only two bear any resemblance to the channels mentioned in the *Aṅguttara Nikāya*. The concluding verses are very cosmopolitan, as pointed out by E. M. Hare[202]: "This gāthā provides a good example of how probably many verses came into being; thus the first line (of the text) recurs at *J*. VI, 297, with the last word reading *vicakkhaṇo* for *vidhānavā*, which recurs a little higher up, p. 287; cp. *S*. I, 214; the second half of the second line recurs at *A*. IV, 266 and 271; the third line at *A*. IV, 271, and the second half of it at *S*. I, 34; the fourth line and first half of the fifth also at *A*. IV, 271; the second half of the latter at *Sn*. 188; and the seventh line recurs at *D*. II, 240; *A*. III, 354."

Another sutta, which appears to be out of place, occurs in the next chapter[203] where six qualities (not eight!) make a monk both self-sufficient and useful for others. The proportion of usefulness, however, varies with different individuals.

This is followed by the *Saṅkhitta Sutta*[204] where a brief exposition is given about the development of mental training in various stages leading to arahantship.

Deliverance (*vimokkha*) in eight different stages from the more crude conceptions of forms of one's individual body, till the ending of perception and feeling (*saññā-vedayita-nirodha*), is described in the *Vimokkha Sutta*[205].

The concluding *Bhūmicāla Sutta* of this seventh chapter of the same name contains with some slight variations the story which recurs elsewhere[206] of the broad hint given by the Buddha, which, however, was not understood by Ānanda, that the Buddha could have remained on earth, if he so wished, for his full span of life or for what was left of it. A full life-span would have been "a hundred years or a little more", for the words *kappaṃ* and *kappāvasesaṃ* are by the commentary not explained as implying a complete world-cycle (*kevala-kappa*).

The *Saddhā Sutta* of the *Yamaka Vagga*, the chapter on pairs, thus called because the first six suttas deal in pairs with the same subject-matter, gives the eight qualities which make a monk altogether pleasing and serene (*samantapāsādika*) and perfect in every way (*sabbākāra paripūra*).[207]

Awareness of death (*maraṇa-sati*) should be practised so constantly that even if one were to ponder over the word of the Buddha in this respect occasionally, he would still be considered to live indolently, unless that thought would be in his mind with every morsel of food eaten, with every breath taken.[208]

The bases of indolence (*kusīta-vatthu*) are later explained in the concluding sutta[209] of this chapter, which is an extract from the *Saṅgīti Suttanta*, together with the eight bases, or mental inceptions of energy, for, as everywhere else, thought precedes action.

Mindfulness (*sati*) is once again the theme of the opening sutta[210] of the ninth chapter, where we are presented with a chain of dependent conditions, reminiscent of the chain of Dependent Origination (*paṭicca-samuppāda*, q.v.). The *Mūla Sutta*[211] is repeated and enlarged in the Book of Tens and will be dealt with there.

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198 *A*. IV, pp. 262–73.
199 *Cullavagga*, x, 1.
200 *A*. IV, pp. 274–9.
201 *D*. III, p. 182.
202 *Gradual Sayings*, IV, p. 191, n. 1.
203 *Alaṃ Sutta* in the *Bhūmicāla Vagga*: *A*. IV, pp. 296–9.

204 ibid. pp. 299–302.
205 ibid. p. 306.
206 ibid. pp. 308–13; cp. *Ud*. 62; *S*. V, 259; *D*. II, 102.
207 *A*. IV, pp. 314–15.
208 ibid. pp. 316–19.
209 ibid. pp. 332–5; cp. *D*. III, p. 255.
210 *A*. IV, pp. 336–7.
211 ibid. pp. 338–9; *A*. V, pp. 106–7.

As talk about robbers is classified under the so-called "beastly talk" (*tiracchāna-kathā*), we are surprised by a Sutta giving a highwayman's code with eight stipulations. [212]

The *Yasa Sutta* [213] is a repetition of the last sutta of the third chapter in the Book of Fives, and has already been mentioned in its proper place. It appears also in the Book of Sixes as sutta 42. Nāgita was at that time the Buddha's personal attendant. He received the instruction which was refused to some brāhman householders who came to pay homage (*yasa*) to the Buddha, but who were not admitted because of the great noise made by them.

The four last suttas of this *Sati Vagga* speak of different aspects of relationship between monks and lay-people and when and how defects can be rectified. [214]

There is an appendix to this chapter, consisting of a mere list of 27 names of lay-women, three of whom are called disciples (*upāsikā*), while four others are mentioned only as being the mother of a more famous son or daughter. There is no connection either between themselves, or with preceding or subsequent suttas. As a matter of fact, no reason is given why they are mentioned at all.

The concluding chapter of this Book of Eights is once more in the form of a summary. The eight sections of the Noble Eightfold Path (although the Path as such is not mentioned), the eight spheres of mastery (*abhibhāyatana*) or powers to be obtained in meditative exercises (*bhāvanā*) and the eight deliverances (*vimokkha*) which are three types of detachment from the perception of forms and the five states of mental absorption in the immaterial sphere, are the three sets of eight states which have to be developed (*bhāvetabba*) for ten purposes, which are enumerated. This summary could thus be developed and counted as 510 suttas, wherewith the Book of Eights ends.

IX. The Book of Nines (*Navaka-nipāta*) contains some definitely original touches, such as the "conditions that wing to awakening" (*sambodha-pakkhika*) differing in every detail from the usual seven "factors of enlightenment" (*sambojjhanga*) and having only a remote resemblance to a few of the 37 "parts of awakening" (*bodhipakkhiya—dhamma*). It has also some interesting, human, individual touches, e.g., when the Buddha appeals to Meghiya, his personal attendant, not to leave him, but to "stay awhile, till some other monk appear, for we are alone," [215] or when he complains about the length of Nandaka's Dhamma-discourse, which was so long that "my back ached as I stood outside the doorway, waiting for the discourse to end." [216] But, apart from all this, the Book of Nines shows also many obvious signs of patchwork. For the same first sutta, the *Sambodhapakkhika Sutta*, is a composition of five conditions and "another four to be cultivated" (*cattāro dhammā uttariṃ bhāvetabbā*). Whereas the five conditions are explained with some detail, the "further four" are disposed of in exactly fourteen words. The suggestion of this being the compiler's idea, who was in need of nine items, is all the more powerful when it is noticed that the five earlier conditions conclude with "wisdom with ariyan penetration concerning the way to the complete destruction of woe." Any "further conditions to put away lust, ill-will, distraction and conceit" would seem to be utterly out of place.

The immediately following *Nissayasampanna Sutta* [217] has a similar arrangement, where a group of five has incongruously been augmented with another group of four.

In the *Nandaka Sutta* [218] the Buddha enumerates only four items which go into the perfection of a monk. And with these four and the Buddha's departure from the hall the sutta could have ended, but for its inclusion in the Book of Nines, for which reason Nandaka is made to continue the discourse giving five advantages from listening to the Dhamma at the proper time.

And again in the next sutta we find four powers geared to five fears: "In possession of those four powers, the ariyan disciple has overcome these five fears." [219]

The nine standards which cannot be (*abhabba*) transgressed by an arahant in whom all evil inclination is destroyed are enumerated in the *Sutavā Sutta* [220].

The second chapter opens with a beautiful sutta, named the *Vuṭṭhi Sutta*, which is Sāriputta's lion-roar (*sīhanāda*) after having been falsely accused by a fellow-monk. On hearing this

212 *A.* IV, p. 339.
213 ibid. pp. 340–4.
214 ibid. pp. 344–7.
215 ibid. p. 355.
216 ibid. p. 359.
217 ibid. pp. 353–4; cp. *D.* III, 224.
218 *A.* IV pp. 358–63.
219 ibid. p. 365.
220 ibid. pp. 369–71.

"lion-roar" the monk confesses his transgression of falsely accusing Sāriputta from whom he begs and obtains pardon. [221]

The *Sa-upādisesa Sutta* [222] explains the nine types of people who although they die with some remainder of attachment (*sa-upādisesa*), yet will not be subject to rebirth in any of the four spheres of woe. The Buddha shows some reluctance in declaring this, as he fears that this knowledge might result in a tendency to idleness.

In the next sutta an interesting discussion has been recorded between Mahā Koṭṭhita, who elsewhere [223] is called chief among the disciples who are masters of logical analysis, and Sāriputta. The discussion takes place about the expectation, goal or purpose (*attha*) of leading a holy life under the guidance of the Buddha. [224]

The *Saññā Sutta* [225] adds two more items: renunciation and freedom from passion, to the seven perceptions mentioned in the Book of Sevens in the sutta of the same name [226].

The eight precepts (*aṭṭhaṅgika-sīla*) to be observed by lay disciples on the new and full-moon days (*uposatha*) are given a psychological impetus by the recollection that they were observed by arahants all their lives. An additional paragraph on boundless loving kindness as a further qualification completes the group of nine, required in the Book of Nines [227].

The *Velāma Sutta* which concludes this second chapter illustrates how the value of a meritorious act is not only dependent on the value of the gift and the purity of intention of the donor, but also on the worthiness of the recipient. [228]

The word *abhidhamma* occurs in the *Khaluṅka Sutta* [229], but it has not the meaning acquired later on, of 'special dhamma', still less of 'transcendental teaching'. In its juxtaposition with *abhivinaya* the simple meaning is: 'what pertains to the Dhamma'.

In the same chapter occur further two suttas which, if compared, shed an interesting light on the mental development of one on the Path of Sainthood. In the 25th Sutta, alternatively called in different manuscripts *Paññā Sutta* or *Saññā Sutta*, the arahant full of wisdom is said to be able to declare his achievement in the impersonal statements: "Rebirth is destroyed, the holy life has been lived, done is what had to be done, no further life under such conditions." But in the *Vera (bhaya)* Sutta [230], the stream-enterer (*sotāpanna*) declares his personal attainment, which is not final even though he cannot recede and which has left him with some major fetters such as self-conceit (*asmimāna*) and ignorance (*avijjā*). This is shown in the very words of his declaration: "Destroyed for me is rebirth in the lower worlds (*khīṇanirayo'mhi*), I am a streamwinner (*sotāpanno'ham asmi*)."

The last sutta [231] of the third chapter would have been better placed as the first sutta of the fourth chapter, for its subject matter is very analogous to that of all the ten suttas of the following *Mahā Vagga*. All these eleven suttas speak of the nine states of mental absorption (*jhāna*), either in the fine material spheres of form (*rūpajjhāna*), or in the immaterial or formless spheres (*arūpajjhāna*). It is this attainment which makes the mind subtle and pliant enabling it to develop boundless concentration and realisation of psychic knowledge; or should one wish, after destruction of the intoxicants, one could enter and abide in the realisation of emancipation [232]. The destruction of the intoxicants (*āsava*), which according to the commentary hereon is equivalent to arahantship, is dependent on the various states of mental absorption [233]. Mental absorption, however, is not always conjoined with perception. But as long as perception is present in the attainments, penetrative insight may arise. The two states, however, of neither-perception-nor-non-perception and of the cessation of both perception and sensation should for that reason not be despised, but spoken well of by those who are skilled in both entering and emerging from those states. This attainment of cessation (*nirodha-samāpatti*) is called elsewhere [234] the summit of consciousness (*saññagga*) which is only found in a 'non-returner' (*anāgāmin*) and an arahant, who alone have the necessary qualifications of perfection; and even in them there must be a balance of the power of serenity (*samathabala*) with that of insight (*vipassanābala*) for this final attainment to occur. [235]

At Kosambī Ānanda explains to his fellow-monks that in the immaterial states of mental absorption

221 ibid. pp. 373–8.
222 ibid. pp. 378–82.
223 *A.* I, 24.
224 *A.* IV, pp. 382–5.
225 ibid. p. 387.
226 ibid. p. 46.
227 ibid. pp. 388–90.
228 ibid. pp. 392–6.
229 ibid. pp. 397–400.
230 ibid. pp. 405 ff.
231 ibid. p 409.
232 ibid. pp. 418 ff.
233 ibid. pp. 422 ff.
234 *Poṭṭhapāda Sutta*: *D.* I, p. 184.
235 *Vism.* xxiii, §18, p. 605.

the senses would be there, but without contacting the objects and without sensing the spheres. Such a one is thus percipient (*saññā*) but does not discern the sense-sphere (*āyatana*).[236] This kind of concentration is "not controlled by conscious effort"[237] and has arahantship as its fruit (*aññāphala*).

In the last sutta of this Great Chapter we find the various states of mental absorption (*jhāna*) leading up, as usual, to the cessation of perception and sensation (*saññā-vedayita-nirodha*) and insight of the total destruction of the intoxicants (*āsavā parikkhaya*). But the approach thereto is different, for it is the understanding of the danger of sense satisfaction which makes the mind leap up in joy in seeing the advantage of renunciation, whereupon the mind becomes clear, composes itself and is freed, seeing: "This indeed is peace."[238]

The next two chapters, comprising twenty-one suttas are mere variants of the identical theme on the four material states of mental absorption (*rūpajjhāna*), the four immaterial states of mental absorption (*arūpajjhāna*) and the attainment of cessation of perception and sensation, which are called a way of escape from the noose.[239]

All ten suttas of the seventh chapter refer to the four methods of setting up mindfulness (*satipaṭṭhāna*), each time, however, combined with a different set of five.[240]

The ten suttas of the eighth chapter are identical with the preceding ten, apart from the four methods of mindfulness (*satipaṭṭhāna*) which have been replaced by the four right efforts (*sammappadhāna*).[241] A similar treatment is followed in the ninth chapter, where the four bases of psychic power (*iddhipāda*)[242] form the common factor.

The concluding chapter of the Book of Nines comprises, as before, 340 suttas summarised in a few words only.

X. The Book of Tens (*Dasaka-nipāta*) is no exception to the almost regular feature we have encountered from the Book of Sixes onward, namely, that frequently the number required in a particular Book is made up by component parts. An extreme case in this respect is the *Vera Sutta*[243] where the required ten components are made up of the fivefold guilty dread (*pañca bhayāni verāni*), the four phases of stream winning (*sotāpattiyaṅga*), and penetration of the Ariyan method through insight (*paññā*). Other cases will be noted in due course.

The opening suttas of this Book employ the system of causal relation. Thus the profit (*ānisaṃsa*) of good conduct is freedom from remorse, and then joy is the profit of freedom from remorse; joy further leads on to rapture, calm, happiness, concentration, knowing and seeing things as they really are, revulsion and fading of interest, release through knowledge and insight.[244] Thus one state causes the fulfilment of another state.

In suttas six and seven, first the Buddha and then Sāriputta explain to Ānanda that it is possible to have perception and yet to be without any distinct awareness.

The three following suttas speak of ten qualities which make a monk altogether charming and perfect. The three versions agree as regards the first seven. The first two suttas then agree on a further quality of living in the forest in solitude, which quality is described in the tenth sutta as an ability to remember previous existences. The ninth quality, however, is different in all three suttas. In sutta eight it is an ability to attain the various states of mental absorption (*jhāna*) at will; in sutta nine it is a physical experience of the formless, having transcended all matter (*atikkamma rūpe āruppā te kāyena phusitvā*); and in sutta ten it is the possession of the supernormal faculty of clairvoyance (*dibba-cakkhu*). The final quality is again found to be identical in all three suttas: the realisation of the mind's release through insight, having destroyed the mental intoxicants (*āsava*).[245]

The next four suttas betray a fair amount of patchwork which enabled the compiler to include them in this Book of Tens: a monk with five qualities should resort to a dwelling place which is complete with five factors.[246] All-round proficiency (*kevali*) is acknowledged in the monk who has given up the group of five spiritual obstacles, generally known, though not so styled here, as hindrances (*nīvaraṇa*), and who is complete in the sumtotal of an accomplished (*asekha*) one's attainment of virtue, concentration, insight, deliverance and the knowledge thereof.[247] Fetters (*saṃyojana*)

236 ibid. pp. 426 ff.
237 *Gradual Sayings*, IV, p. 287.
238 *A.* IV, pp. 438 ff.
239 ibid. pp. 449 ff.
240 ibid. pp. 457–61.
241 ibid. pp. 462–3.
242 ibid. pp. 463–4.
243 *A.* V, pp. 182–4.
244 ibid. pp. 1–7.
245 ibid. pp. 10–14.
246 ibid. pp. 15 f.
247 ibid. pp. 16 f.

are enumerated in two groups of five, gro s and subtle[248]. Five mental obstructions (*cetokhila*) are yoked to five bondages of the mind (*cetaso vinibandha*)[249], which two groups of five are found in two adjoining suttas in the Book of Fives[250] and appear as a whole in what is probably the original *Cetokhila Sutta.*[251]

The first of the two *Nātha Suttas*[252] contains the word *abhidhamma,* but it does not have the specialised meaning of that section of Buddhist philosophy collected in the *Abhidhamma-Piṭaka,,* although the commentary states it has.

The *Ariyavāsa Suttas* summarise first the details given in the *Saṅgīti Suttanta*[253] and then give the sutta in full. These ten conditions of noble living, occurring as they do in different Nikāyas, do not thereby provide proof of seniority, or of borrowing, one way or the other. "Each may have incorporated the passage or stanza or episode from the common stock of such passages, etc., handed down in the community."[254] Still, it will be observed that the style and composition are entirely according to the plan generally observed in the *Aṅguttara Nikāya,* and not according to the plan of the *Dīgha* and *Majjhima Nikāyas,* where suttas are arranged according to length. For a detailed exposition of this sutta, see ARIYAVĀSA SUTTA.

The following chapter, called the Great Chapter, (*Mahā Vagga*) consists of the usual ten suttas, and is the longest chapter of this Book of Tens. In the opening sutta the Buddha claims leadership on ten grounds, which are generally known as the ten powers of a Buddha (*dasa Tathāgatabalāni*).[255]

These ten powers are repeated in the following sutta, but the introduction differs, when the Buddha tells Ānanda, that his method of preaching is such that, if he who listens to him is a follower on the path (*paṭipanno*), he will know the real from the unreal.

The two *Kasiṇa Suttas*[256] mention the ten devices for the development of mental concentration (*samādhi*) and absorption (*jhāna*). They are objects of concentration suited to different temperaments.

248 Ibid. p. 17.
249 Ibid. pp. 17–21.
250 *A.* III, pp. 248–50.
251 *M.* I, pp. 101–4.
252 *A.* V, pp. 23–5.
253 *D.* III, p. 269.
254 T. W. Rhys Davids *Introd. to Dialogues of the Buddha,* III, p. viii.
255 *A.* V, pp. 32–6.
256 Ibid. pp. 46–7.

In sutta 26, the *Kālī Sutta,* occurs one of the rare instances where another sutta is quoted, the quotation here being from the *Kumāri-pañha,* the Maiden's Questions, from the *Saṃyutta Nikāya,* the Sutta of Māra's Daughters.[257]

The next two suttas are called the *Mahāpañha Sutta,* for they contain the great questions which together with their respective statements and explanations are said to embody the specific teaching of the Buddha, for "I behold not one who could convince the mind with an explanation of these questions except the Tathāgata or one of his disciples, or one who had learnt from them." The ten questions and answers, however, slightly vary in the two suttas[258] one from the other, while the first one has more points in common with another version occurring in the *Khuddakapāṭha* (2). The *Citta Saṃyutta* in the *Saṃyutta Nikāya* refers also to ten questions which were put by Citta, the house father, to Nātaputta, the Nigaṇṭha, but for which he did not receive a reply.[259] The commentary refers to them as the *Kumāra-pañha.* They will receive detailed attention under that title.

The Great Chapter concludes with two *Kosala Suttas*[260] of which the first one deals with the fading of interest (*nibbindati*) and revulsion (*virajjati*) in the contemplation of universal change (*aññathatta*) and reverse (*vipariṇāma*). These vicissitudes occur even to Mahā Brahmā, the chief of the thousandfold world-system.

In the second sutta the king of Kosala demonstrates with profound humility such a show of affection for the Buddha, that the Buddha himself asks him for an explanation, which the king gives.

The ten suttas of the chapter are replies given by the Buddha to questions of Upāli and Ānanda, regarding the object in view of the training of disciples (*sāvakānaṃ sikkhāpadaṃ*) and the rules of discipline (*pātimokkha*)[261]; the ten necessary qualifications for a monk to be allowed to sit in judgement over a dispute involving the expulsion of a bhikkhu (*ubbāhika*)[262]; his qualifications to give full ordination (*upasampadā*)[263]; and to be in charge of pupils (*nissaya*)[264]. The suttas as to

257 *S.* I, p. 126.
258 *A.* V, pp. 48–59.
259 *S.* I, pp. 297–300.
260 *A.* V, pp. 59–69.
261 Ibid. p. 70.
262 Ibid. p. 71.
263 Ibid. p. 72.
264 Ibid. p. 73.

what constitutes a schism in the Order (*saṅgha-bheda*) are repeated as Upāli and Ānanda ask the same question[265]; likewise the suttas as to what constitutes harmony in the Order (*saṅgha-sāmaggī*).[266] The results of causing a schism and causing harmony in the Order are given respectively in suttas 38 and 40.

In the chapter on abuse (*Akkosa Vagga*) only the first three suttas and the last one[267] dealing with quarrels (*vivāda*) have any bearing on the title whereas subsequent suttas deal with the conditions in a monk who wishes to exhort another[268], the disadvantages of frequenting the royal court[269], the advantages of observing the eight precepts on *uposatha*-days[270], some rules of conduct for him who has renounced the home-life[271], conditions to be remembered, conducive to fellow-feeling, peace, concord and unity.[272]

Self-examination (*paccavekkhamāna*) is shown as a method of self-exhortation to put forth extra exertion and attention for the abandoning of unwholesome mental states which result from lack of self-control.[273] This discourse delivered by the Buddha is repeated *verbatim* by Sāriputta in the next sutta.

The *Ṭhiti Sutta*[274] throws an interesting light on the constant need of progress, of growth in spiritual life. For the Buddha does not speak in praise of standing still, leave alone falling off.

That introspection leads to peace of heart is the theme of the *Samatha Sutta*[275], for self-knowledge will teach a monk his shortcomings, and make him strive for perfection.

The eight items enumerated in the Book of Eights are here augmented with two further conditions: All things plunge into the deathless (*amatogadha*), and their conclusion is Nibbāna (*nibbāna-pariyosāna*).[276]

The *Girimānanda Sutta*[277] is a recital of ten reflections whereby the illness of Girimānanda was allayed immediately. On this ground the recital has found a place in the *Paritta* suttas or Verses of Protection.

The *Yamaka Vagga* opens with a sutta[278] which has a familiar ring of dependent origination. The sutta, however, is outstanding in respect of its first term "ignorance" (*avijjā*) which is discussed more completely than usual. "The ultimate beginning of ignorance is not discernible, which makes some people say that ignorance came into being at a certain stage, before which there was no ignorance. But, although ignorance arises in dependence on conditions, yet there was no time when there was no ignorance. Ignorance, too, I declare, monks, has its nutriment (*sāhāra*), namely, the five hindrances (*nīvaraṇa*)."

Observations made in the following sutta regarding craving to become (*bhavataṇhā*) follow the same pattern as those made in respect of ignorance (*avijjā*) earlier.

"Those who have attained the summit through their falling in with me[279], all of them have attained right views either having reached the goal of perfection here on earth, or reaching it on leaving this earthly life.... Similarly, those who have perfect trust in me, they all have entered the stream of holiness (*sotāpanna*) and will either reach the goal of perfection in this life itself or on leaving it." Such is the gist of two parallel suttas in the Buddha's own words.[280]

Other pairs of suttas in this *Yamaka Vagga* deal with two aspects of weal and woe[281], preached by Sāriputta, with twin occurrences at Naḷakapāna, when the Buddha complains of back-ache and hands over the instruction of the monks to Sāriputta[282], and with the ten worthy topics of talk to be engaged in.[283]

A fine moral discourse on wishing (*ākaṅkhā*) has given the title to the eighth chapter: Various and worthy wishes are mentioned and how they could be fulfilled.[284]

The *Migasālā Sutta*[285] has been unduly and undeservedly criticised by the translator, F. L. Woodward, and by C. A. F. Rhys Davids. Here a woman lay disciple has expressed her failing to understand the law of karma, seeing no difference

265 ibid. pp. 73–5.
266 ibid. pp. 74 and 76.
267 ibid. pp. 77–9 and 88–91.
268 ibid. pp. 79–81.
269 ibid. pp. 81–3.
270 ibid. pp. 83–6.
271 ibid. pp. 87–8.
272 ibid. pp. 88–91.
273 ibid. pp. 92–4.
274 ibid. pp. 96–8.
275 ibid. pp. 98–102.
276 *A*. IV, pp. 338–9; V, pp. 106–7.
277 *A*. V, pp. 108–12.

278 ibid. pp. 113–16
279 *mayi niṭṭhaṅgatā* (*niṭṭhāgatā*) = *nibbematikā*: *AA*. V, p. 44.
280 *A*. V, pp. 119–20.
281 ibid. pp. 120–2.
282 ibid. pp. 122–8.
283 ibid. pp. 128–30.
284 ibid. pp. 131–3.
285 ibid. pp. 137–44; cp. *Gradual Sayings*, V, Introd. pp. vii-viii.

in results of two ways of living, her father dying as a pious man leading a life of abstinence, and her uncle dying as a man enjoying the pleasures of married life. The Buddha explains that it is not external appearances of bodily activity which determine the measure of a man's perfection. "Hence, be no measurer of persons", for, where one excels in virtue, another may excel in insight.

The *Abhabba Sutta* has already been dealt with in detail separately (*Ency. Bsm.* I, p. 10).

The *Nigaṇṭha Sutta*[286] speaks in unmistakably depreciating terms of the ten qualities contrary to the *dhamma*, of which this sect of naked ascetics led by Nātaputta was possessed. It is, therefore, something of an eye-opener to find that depreciating others (*paravambhana*) is one of these evil qualities of which the Nigaṇṭhas are accused. The commentary is discreetly silent.

The ninth chapter of this Book of Tens is called the *Thera Vagga* as practically every sutta is connected with an event in which one or other of the great elders plays an important part. Thus Bāhuna[287] questions the Buddha about the states of release in which he dwells with a mind without restrictions (*vimariyādikata*); Ānanda[288] is instructed by the Buddha on the ten qualities without which no growth, increase or perfection in the understanding of the teaching and practice of the discipline is possible; Puṇṇiya[289] receives from the Buddha an explanation of the various conditions necessary for him to give a discourse of this doctrine; Mahā Moggallāna, Mahā Cunda and Mahā Kassapa[290] speak in turn of the monk who falsely claims supernormal attainments; the Kokālikan monk comes to grief while reviling Sāriputta and Moggallāna[291]; Sāriputta explains at the Buddha's request the ten powers (*dasa bala*[292]) possessed by him who has destroyed the intoxicants (*khīṇāsava*).

Some of the discourses belonging to the tenth chapter refer to interviews with householders such as Anāthapiṇḍika and Vajjiyamāhita, and with ascetic wanderers such as Uttiya and Kokanuda, and these have given the name *Upāsaka Vagga* to the entire chapter. Worldly sense-pleasures are discussed and only the layman, who enjoys and seeks them with lawful means, makes himself happy and by sharing them with others accumulates merit; he who uses his wealth without greed or pride, and who is aware of the danger involved, only he is worthy of praise; whereas nine other types fall short of praise on one count or another.[293]

The discourse on the five fears of doing wrong (*pañca bhayāni verāni*) has been made to fit the Book of Tens by the addition of four factors of stream-entering (*sotāpattiyaṅga*) and the noble method (*ariya-ñāya*) which is the right view and right penetration by means of insight, the perfect comprehension of the law of dependent origination leading to the cessation of ill.[294]

In the *Diṭṭhi Sutta*[295] we have a debate between Anāthapiṇḍika and a group of ascetics who are not further identified apart from their "holding other views" (*aññatitthiyā paribbājakā*).

The same heretical views are in the *Uttiya Sutta*[296] put to the Buddha for his comment, whether they are the truth (*sacca*) or a stupid view (*mogha*), by Uttiya, the ascetic, who elsewhere[297] is mentioned as entering the Saṅgha and attaining arahantship while stricken with a severe illness. But the Buddha insists on his usual: "This I have not declared (*avyākata*). But I do declare my teaching for the purification of beings, for the overcoming of sorrow, for the realisation of Nibbāna." Uttiya's further question, whether the whole world will ultimately realise this, is met with a complete silence by the Buddha, although Ānanda tries to explain this silence by means of an illustration. As, however, the Buddha's silence is more eloquent than Ānanda's explanation, this attempt on his part to save the situation appears rather suspiciously as an interpolation by someone who failed to understand the import of *avyākata* (q. v.), especially in view of the following sutta[298], where Ānanda condemns all views and attachment to opinions in one who knows and comprehends the nature of the world of existence. A debate between the householder Vajjiyamāhita and some wandering ascetics of different views[299] follows the same outlines as the earlier debate of Anāthapiṇḍika, although the subject differs, for here the Buddha is accused of being a nihilist. Vajjiyamāhita, however,

286 *A.* V, p. 150.
287 ibid. pp. 151–2.
288 ibid. pp. 152–4.
289 ibid. pp. 154–5.
290 ibid. pp. 155–64.
291 ibid. pp. 170–4. This well-known story occurs also in *Sn.* iii, 10; *S.* I, 148–50.
292 *A.* V, pp. 174–6. Eight of these powers are mentioned earlier: *A.* IV, pp. 223–5.
293 *A.* V, pp. 176–82.
294 ibid. pp. 182–4.
295 ibid. pp. 185–9.
296 ibid. pp. 193–5.
297 *Thag.* v. 34.
298 *A.* V, pp. 196–8.
299 ibid. pp. 189–92.

points out that the Buddha has clearly defined what is good and what is evil, and cannot, therefore, be called a nihilist (*venayika*).

It is not quite clear whether the various suttas and gāthas in which Upāli is mentioned all refer to the same individual. From their contradictory inclinations two or more disciples of the same name are probable. The disciple in the *Upāli Sutta* [300] of the *Upāsaka Vagga* (which is called by the commentary the *Upāli Vagga*) wishes to live in jungle-solitude, but the Buddha points out to him the danger of living in solitude, if one has not won concentration of mind. As different games are suitable to different ages, so the mind finds delight in various conditions which differ with the mental progress made. The Buddha concludes with advising Upāli to remain living with the Saṅgha. The commentary suggests a connection between the stay of this Upāli amongst the brethren and his becoming the chief exponent of the Vinaya. [301]

The *Samaṇa-saññā Vagga* has received its name from the opening sutta of the same name, which deals very briefly with three thoughts which a monk should cultivate in order to complete seven conditions. [302]

The next sutta enumerates the seven links of wisdom (*bojjhaṅga*) with threefold knowledge of former existences, of clairvoyance, of realisation.

The *Micchatta Sutta* [303] adds knowledge (*ñāṇa*) and deliverance (*vimutti*) to the eight sections which constitute the Eightfold Path (*aṭṭhaṅgika-magga*), wrong (*micchā*) as well as right (*sammā*), although the commentary leaves us in the dark as to the significance of wrong release (*micchā vimutti*), which probably refers to a deluded state of mind which erroneously assumes having attained final deliverance.

Ablutions (*dhovana*) [304], such as the washing of dead bones, do not bring profit, but the ariyan ablution which washes away all wrong views, leads to release from rebirth and fullness of culture (*bhāvanā-pāripūri*). Similarly, the purging (*virecana*) administered by physicians may check various illnesses, but only the ariyan purge, which cleanses all wrong views, will defecate all rebirth, decay and death. [305]

300 ibid. pp. 201–9.
301 *AA.* V, p. 69.
302 *A.* V, pp. 210–11. 'To be without covetousness' is omitted in Woodward's trsl. *Gradual Sayings,* V, p. 148.
303 ibid. pp. 211–12.
304 *A.* V, pp. 216–17; *AA.* V, p. 71. Cp. *Ency. Bsm.* I, pp. 133–5 s.v. *Ablution.*
305 *A.* V, pp. 218–19.

The first four suttas [306] of the twelfth chapter of the Book of Tens deal with *adhamma* and *dhamma* in the sense of wrong and right, and with *anattha* and *attha* or uselessness and profit, without, however, adding much to the earlier exposition of wrong views, etc. The following two suttas [307] only introduce a new term of comparison: the near shore (*orima-tīra*) which is the wrong view, and the further shore (*pārima-tīra*) which is the right view leading to deliverance. The verses attached to these suttas are found also in the *Dhammapada* (85–89) and the *Saṃyutta Nikāya* (V, 24).

The two types of descent (*paccorohaṇī*) [308], a brāhman ceremony connected with fire worship, and the ariyan discipline which is a descent from wrong views are discussed by the brāhman Jāṇussoṇi and the Buddha, respectively, giving a title to the entire chapter.

Chapter xiii, *Parisuddha Vagga*, contains eleven suttas of bare enumerations of right views, etc., under different aspects, "not found anywhere else but in the discipline of the Blessed One" (*Sugata-vinaya*). Wrong views and right views together with the other nine wrong and right states of the *Micchatta Sutta* [309] remain the only topic for the next three chapters xiv, xv and xvi, comprising 33 suttas in the *Sādhu Vagga*, the *Ariyamagga Vagga* and the *Puggala Vagga* [310].

Another 'descent' from wrong view is taught by the Buddha [311] once more to the brāhman Jāṇussoṇi through the abandoning of the ten evil actions of killing, etc. It is this substitution of the ten evil actions for the ten wrong views, etc., that marks the chief difference in the suttas of this seventeenth chapter where all the other particulars are mere repetitions of earlier suttas. But a fuller explanation of these ten evil actions (*akusala-kamma*) of body, speech and mind is found in the *Cunda Sutta.* [312] These evil actions lead to spheres of rebirth where no profit can be gained from offerings made here on earth. [313]

Here follow again three chapters, xviii, xix and xx, which with their titles *Sādhu Vagga*, *Ariya-magga Vagga* and *Puggala Vagga* [314], are completely identical with chapters xiv, xv and xvi, substituting, however, the ten evil actions for the wrong views, etc.

306 ibid. pp. 222–32.
307 ibid. pp. 232–3.
308 ibid. pp. 2[illegible]3–6.
309 ibid. pp. 211–12.
310 ibid. pp. 240–9.
311 ibid. pp. 249–51.
312 ibid. pp. 263–8.
313 ibid. pp. 269–73.
314 ibid. suttas 178–99 (or rather 210, as in certain MSS.). pp. 273–82.

These ten evil actions and their opposites form the basis of the next eight suttas [315] where they are considered from the point of view of reward in a life after death, as " beings are responsible for their deeds, heirs of their deeds, . . . to them their deeds come home again. " The opening sentence of suttas 206–208 deserves some special attention, as there appears some discrepancy with subsequent doctrinal exegesis regarding the efficacy of action. " Of intentional deeds done (*sañcetanikānaṃ kammānaṃ katānaṃ*) there can be no annihilation (*na* .... *vyantibhāvaṃ*) without their having caused a resulting experience (*appaṭisaṃveditvā*, i.e., *tesaṃ kammānaṃ vipākaṃ avediyitvā*). " But we know, on the other hand, of karmic action which becomes ineffective (*ahosi*), either through lack of opportunity or in the face of a stronger opposition of destructive karma (*upaghātaka*). The commentary [316], however, circumscribes intentional action as planned with determination (*pakappetvā*). Did the author here have in mind only such weighty action (*garuka-kamma*) as that the effect of which cannot be avoided ?

This introduction about the efficacy of intentional deeds, as found in the last three suttas, is once more encountered in the next *Brahmavihāra Sutta* [317], but does not link up with the main body of this sutta which speaks of the mind's release through the four so-called sublime states (*brahma-vihāra*) of loving kindness (*mettā*), compassion (*karuṇā*), sympathetic joy (*muditā*) and equanimity (*upekhā*). The demonstrative pronoun *so*, linked with *ariyasāvako*, moreover, has no antecedent to refer to, which also indicates that there has been some kind of appropriation from another source. A word quite frequently used in this sutta, and one which has given a title to the entire chapter, called the *Karajakāya Vagga*, is " this body sprung from action " (*karaja-kāya*), an expression always used in a contemptible manner, therefore, implying the impure, vile, low body [318]. Another interesting expression is *cittantaro ayaṃ macco*, which the commentary [319] explains as this mortal body which as a result of a dying thought moment may find itself reborn with relinking consciousness in heavenly spheres, in the underworld, in the animal kingdom ; or could it be simpler : a reflection of the inner state of mind ?

The final chapter of this Book of Tens has no official title, neither have the ten suttas contained therein.

Sutta 210 speaks of the ten immoral actions, the commitment of which leads to hell (*niraya*), the abstinence wherefrom leads to heaven (*sagga*). Sutta 211 speaks of the same actions through commitment and encouragement ; sutta 212, through commitment, encouragement and approval ; sutta 213, through commitment, encouragement, approval and praise. These forty qualities do not lead to the uprooting of self, but lead to downfall and are signs of a fool. [320]

The Book concludes with three sets of ten qualities, one set being reflections on the ugly, etc., another set being reflections on impermanence, on soullessness, etc., and the third set being the eight sections of the Noble Eightfold Path (*ariya-aṭṭhaṅgika-magga*) with the addition of right insight (*sammā-ñāṇa*) and right deliverance (*sammā-vimutti*).

These three sets lead to the comprehension, complete understanding, utter destruction, abandoning, waning and disappearing of seventeen immoral mental states, thereby constituting a synopsis of 306 suttas, although the text enumerates them as three (217–219).

XI. The final Book of Elevens (*Ekādasaka-nipāta*) opens with five suttas which merely repeat the first five suttas of the Book of Tens. But here the compound term " distaste-dispassion " (*nibbidā-virāga*) is split and counted as two.

Three suttas [321] on fixed perception (*saññā-manasikāra*) discuss and settle the problem that a monk's concentration may be such that although he is unaware of every kind of perception, yet he is conscious of the calming of all activities of the mind (*sabbasaṅkhāra-samatha*)...., the destruction of craving (*taṇhakkhaya*).... Nibbāna.

The problem of Sandha in the *Sekha Sutta* [322] of how a ' thoroughbred ' man can be absorbed in mind without being absorbed in the things on which he depends, is not answered in this sutta, but a fitting answer could easily be supplied from the foregoing suttas by substituting absorption for perception.

The last sutta [323] of this *Nissaya Vagga* is made up of eleven items as follows : three qualities which make a monk fully accomplished : virtue, concentration and insight belonging to an arahant (*asekha*) ; three other qualities which are marvellous : supernormal power, thought-reading and

315 ibid. pp. 283–99.
316 *AA*. V, p. 76.
317 *A*. V, pp. 299–301.
318 *PED*. s.v.
319 *AA*. V, pp. 77–8.

320 *A*. V, pp. 308–9.
321 ibid. pp. 318–22.
322 ibid. pp. 322–6.
323 ibid. pp. 326–8.

exhortation ; three further qualities of perfection : right understanding, right insight and right deliverance ; and finally two more qualities of wisdom (*vijjā*) and practice (*caraṇa*).

Mahānāma, the Sakyan lay-disciple, is advised by the Buddha to develop confidence, energy, mindfulness, concentration and insight. Endowed with those five qualities he should apply his mind to the six recollections (*anussati*) of the Buddha, his Teaching and the Order, of one's own virtue, liberality and of celestial beings.[324]

The question of Nandiya, the Sakyan, has much in common with the *Mahānāma Sutta*, and so has the Buddha's reply. Apart from the five qualities of confidence, energy, mindfulness, concentration and insight, however, Nandiya is asked to develop virtue. That leaves the compiler with only five items of recollection, which are given as reflections on the Buddha and his Teaching, on the value of a noble friend, on liberality and on celestial beings.[325]

In the *Subhūti Sutta*[326] we read of Subhūti, who was a younger brother of Anāthapiṇḍika, coming to the Buddha in the company of a monk named Saddha. This may not have been his actual name, but it certainly was an indication of his characteristic virtue, according to Subhūti's introduction. Following this the Buddha discourses on the characteristic attributes (*padāna*) of confidence and trust (*saddhā*).

The *Dasama Sutta*[327] will be dealt with separately under the better known name *Aṭṭhaka-nāgara Sutta*, under which it appears in the *Majjhima Nikāya*. Likewise, the *Gopāla Sutta*[328], which is also found in full in the *Majjhima Nikāya* as the *Mahāgopālaka Sutta*, will be dealt with under that name.

The first of the four *Samādhi Suttas* which conclude the *Anussati Vagga* is identical with the sixth sutta of the Book of Tens. Here, however, the questions are not put to the Buddha by Ānanda, but by an assembly of monks ; and to the ten items of perception is added an eleventh, the perception of what is seen, heard, imagined, cognised, obtained, desired or explored by the mind. The three following suttas have slight variations as to the person addressed, Sāriputta, and the additional eleventh item which makes these four suttas fit into the Book of Elevens.[329]

The final chapter, which has no title, is the usual summary : eleven qualities, viz., the four states of mental absorption (*jhāna*), deliverance of the mind through the four sublime states, and realisation through concentration on the three formless spheres of unbounded space, infinite consciousness and nothingness, these eleven qualities must be developed for the comprehension, understanding, destruction, abandoning, cessation, waning, disappearing, ending, liberation and renunciation of lust, hate, delusion, anger, enmity, hypocrisy, malice, envy, avarice, deceit, treachery, obstinacy, impetuosity, pride, conceit, mental intoxication and negligence, thereby constituting a synopsis of 170 suttas, although the text enumerates them as two.[330]

And herewith ends the Book of Elevens (*Ekādasaka-nipāta*) and the whole of the Collection of Gradual Sayings (*Aṅguttara Nikāya*), which in a concluding verse is said to contain 9557 suttas :

> *Navasuttasahassāni bhiyyo pañcasatāni ca*
> *Sattapaññāsasuttantā Aṅguttarasamāyutā ti.*

See also EKOTTARĀGAMA.

H. G. A. v. Z.

AṄGUTTARANIKĀYA-AṬṬHAKATHĀ, the commentary on the *Aṅguttara Nikāya*. See MANORATHAPŪRAṆĪ.

AṄGUTTARĀPA, a country north of the river Mahi, evidently a part of Aṅga on the other side of that river. The *Suttanipāta* commentary (*SnA*. p. 437) says that the country is so named because of its situation in the vicinity of the river to its north.

The country seems to have been rich, for the Buddha is mentioned as having visited it with a retinue of as many as 1,250 monks who were fed well by its inhabitants, like the ascetic with the matted hair (*jaṭila*), Keniya. Āpana was evidently the chief township (*nigama*) in Aṅguttarāpa as it is always mentioned in connection with the country.

Canonical and commentarial texts refer to the Buddha's visits to this country, especially to his going round for alms in Āpana. The *Vinaya Piṭaka* (I, 243-5) and the *Dhammapada* commentary

324 ibid. pp. 328–34.
325 ibid. pp. 334–7.
326 ibid. pp. 337–41.
327 ibid. pp. 342–7 : *M.* I, pp. 349–53.
328 *A.* V, pp. 347–53 : *M.* I, pp. 220–4.
329 *A.* V, suttas 19–22, pp. 353–8.

330 ibid. pp. 359–61.

(*DhpA.* III, 363) refer to the Buddha's visit to Aṅguttarāpa after admonishing a rich householder named Meṇḍaka of the city of Bhaddiya in Aṅga. It was on this occasion that Meṇḍaka entertained the Buddha and the 1,250 monks with fresh milk. The *Dhammapada* commentary says that it was from Aṅguttarāpa that the Buddha went to Bhaddiya.

It was during this visit to Aṅguttarāpa that the ascetic Keniya came to see the Buddha. After a conversation the Buddha consented to accept an offering of food to him and the 1,250 monks (*Vin.* I, 245 f.).

The brāhman Sela who heard from Keniya that the Buddha had come to Āpana also went and met him there. To him the Buddha preached the *Sela Sutta* and after hearing it he became a Stream-enterer (*sotāpanna*). Later he entered the Order along with his followers (*Sn.* 104; *M.* II, 146 f.).

On another occasion, when the Buddha was spending the afternoon in a wood in Aṅguttarāpa after his meal which he had collected in Āpana, a householder named Poṭaliya came to see him. The Buddha preached the *Poṭaliya Sutta* to him (*M.* I, 359 ff.).

The *Majjhima Nikāya* (I, 447) makes reference to another visit of the Buddha to Aṅguttarāpa. This time the Buddha had gone round for alms in Āpana, and after partaking of his meal, he spent the afternoon in a nearby wood. The elder Udāyī, who too was there, came to see the Buddha in the evening. The Buddha preached the *Laṭukikopama Sutta* to him.

H. R. P.

AṄGUTTARA-ṬĪKĀ, a sub-commentary on the *Aṅguttara-aṭṭhakathā*, mentioned in the *Sāsana-vaṃsa-dīpa* (*v.* 1201) as a work of Candagomi, a Sinhalese author.

ANGYA, a Japanese word, literally meaning 'going on foot'. It is a corrupted form of Chinese *hsing-chiao* (行脚) which is one of the most popular Ch'an (Zen) Buddhist terms. Sometimes it is rendered into English as 'pilgrimage'. But strictly speaking, the Japanese equivalent for 'pilgrimage' is *junrei* (順禮). The word should be translated as "a tour of religious practice" or "an ascetic tour". In the same way those who devote themselves to this ascetic tour, mostly Zen monks, are called *angya-sō*, or the monk of the ascetic tour. It is used in the same sense as the word *unsui* (雲水) which literally means 'cloud and water', and is the term for an ascetic, touring monk.

The ninth chapter of the *Ching-tê-ch'uan-têng-lu* (景德傳燈錄), asks, how can we call an *angya* a priest, if he takes wine on the pilgrim-way?

In the second chapter of the *Shih-shih-yao-lan* (釋氏要覽) *angya* is explained as loitering among the mundane world. The original source of this word in India is still unknown.

Again, in *Tsu-t'ing-shih-yüan* (祖庭事苑 the Dictionary of Ch'an terms) the word is explained as follows: *Angya* means to travel on foot, away from one's native place. The traveller must be free from any kind of mundane sentiment and human relation, and his duty is to find his teacher and friend wherever he goes, because the spirit of Ch'an (Zen) Buddhism sets a high value, not on the tutorship, but on the ascetic tour without any tutor. Sudhana in the *Gaṇḍavyūha* and Sadāprarudita of the *Prajñāpāramitā* might be given as examples of *angya* in India.

The description in Daito's dying instructions saying that "after my *angya* our school might flourish", and so on, indicates the change of the meaning of the word from travelling to passing away on the final pilgrimage.

S. K.

AN-HSI (安息), the Chinese name of an old country in central Asia, which was called Parthia in the western countries.

Arsakes I established his empire there in 250 B.C. which was called the Arsak dynasty, from which the Chinese name is derived.

Mithradates I, who ascended the throne in 175 B. C., conquered Media, Hyrcanis and Bactria. Towards 90 B. C., Mithradates II enlarged his territory and made the river Euphrates its western boundary. During its hey-day, its boundary was the river Euphrates in the west, Aral in the north, the river Amu in the north-east and Arachosia (now, the south-east part of Afghanistan) in the south-east. The capital was Hecatonpylos (present Damghan).

Afterwards, there were frequent civil wars; and in 226 A. C. An-hsi was overthrown by Artaxerxes, the founder of the Sassanian dynasty (226–637 A. C.).

Many Buddhist monks, such as An Shih-kao, An-hsüan, T'an-wa-ti, An Fa-ch'in, came to China from An-hsi and translated many sūtras, śāstras and vinaya texts into Chinese. In front of their name, many of them had the word ' An ', which suggests that they were from the An-hsi country.

As their translations were mainly of Hīnayāna Buddhism, it was probably this form of Buddhism which flourished in the An-hsi country.

Some scholars are of opinion that monks who had ' An ' prefixed to their names were from Bakhara and not from An-hsi, but this has not yet been established (*Moc.* 87).

K. TMR.

AN-HSÜAN (安玄), an *upāsaka*, or lay Buddhist, of Parthia (An-hsi) in central Asia. He came to the Chinese metropolis Lo-yang during the reign of the emperor Ling of the later Han dynasty (168–88 A.C.), by whom he was appointed lieutenant of cavalry, for which reason he was thereafter usually called " lieutenant " Hsüan (To-i Hsüan). In the fourth year of the Kuang-ho period (181 A. C.), he translated the *Fa-ching-ching* (法鏡經 *Nanjio*, No. 33 ; *Taishō*, No. 322) together with Yen-fu-t'iao, and translated the *A-han-k'ou-chieh-shih-êrh-yin-yüan-ching* (阿含口解十二因緣經 *Nanjio*, No. 1339 ; *Taishō*, No. 1508). His translation was so correct and fluent, that the peoplo of the time said that it would be impossible to get abler men to succeed An-shih-kao, An-hsüan and Yen-fu-t'iao. Neither the date of his death nor his age is recorded.

S. K.

ANICCA. According to the Theravāda, *anicca* is the first of what are often called in Buddhist literature the ' Three Characteristics ' (*ti-lakkhaṇa*) or the ' General Characteristics ' (*sāmañña-lakkhaṇa*). *Anicca* is usually treated as the basis for the other two, though *anattā*, the third, is sometimes founded on *dukkha* alone. See also TILAKKHAṆA.

The normal English equivalent for *anicca* is ' impermanent '.

Derivations : The adjective *anicca* (impermanent) is derived in modern etymology from the negative prefix *a* plus *nicca* (permanent: cp. Vedic Sanskrit *nitya* from prefix *ni* meaning ' onward ', ' downward '). The *Paramatthamañjūsā* (commentary to the *Visuddhimagga*) and also the *Porāṇa-ṭīkā* (one of the three commentaries to the *Abhidhammattha-saṅgaha*) agree that "because it denies everlastingness, it is not permanent, thus it is impermanent " (*na niccan ti aniccaṃ : VismA.* 825). The *Vibhāvinī-ṭīkā* and *Saṅkhepavaṇṇanā* (the other two commentaries to the *Abhs.*) prefer a derivation from the negative prefix *an* plus root *i* to go : ' cannot be gone to, is unapproachable, as a permanent, everlasting state, thus it is impermanent' (. . . . *na iccaṃ, anupagantabban ti aniccaṃ*).

Definitions : Principal definitions given in the *Sutta Piṭaka* are as follows: Impermanent, impermanent, it is said, Lord. What is impermanent ? Materiality (*rūpa*) is impermanent, Rādha, and so are feeling (*vedanā*) and perception (*saññā*) and formations (*saṅkhāra*) and consciousness (*viññāṇa : S.* III, 195). This statement is summarised by a canonical commentary thus: What is impermanent ? The five categories (*khandha*) are impermanent. In what sense impermanent ? Impermanent in the sense of rise and fall (*udaya-vaya : Ps.*, I, 230 : *Ānāpānakathā*). Again, " All is impermanent. And what is the all that is impermanent ? The eye is impermanent, visible objects (*rūpa*). . . . . eye-consciousness. . . . . eye contact (*cakkhu-samphassa*). . . . whatever is felt (*vedayita*) as pleasant or unpleasant or neither-unpleasant-nor-pleasant, born of eye-contact is impermanent. " Likewise with the ear, nose, tongue, body and mind (*S.* IV, 28) ; or, quite succinctly, " All formations are impermanent " (*M.* I, 230) and " Whatever is inseparable from the idea of origination (*samudaya*) is inseparable from the idea of cessation " (*nirodha : M.* I, 380). The canonical commentary adds, " Materiality (etc.) is impermanent in the sense of exhaustion " (*khaya : Ps.* I, 37).

For reasons given below, impermanence in strict abhidhamma treatment appears, along with continuity (*santati*), etc., only as one of the secondary (derivative) constituents of the materiality category (see, e.g., *Dhs.* § 645), of which the commentary says, " Impermanence of materiality has the characteristic of complete break-up. Its nature is to make instances of materiality subside. It is manifested as their exhaustion and fall. Its footing is materiality that is completely breaking up " (*Vism.* xiv. § 69). A section of the *Vibhaṅga*, however, which does not follow the strict abhidhamma method, extends impermanence to the highest kinds of heavenly existence, beyond those with fine-materiality (*rūpa*), to the immaterial

(*arūpa*) where there is perception only of infinity of space, infinity of consciousness, nothingness, or reduced perception of nothingness (*Dhamma-hadaya-vibhaṅga*).

The commentaries of Buddhaghosa elaborate the sutta definitions further, distinguishing between "the impermanent and the characteristic of impermanence. The five categories are the impermanent. Why? Because their essence is to rise and fall and change, and because, after having been, they are not. But the characteristic of impermanence is their state of rise and fall and alteration, or it is their mode-transformation (*ākāra-vikāra*) called non-being after having been" (*Vism.* xxi, §6); again "the eye (etc.) can be known as impermanent in the sense of its non-being after having been; and it is impermanent for four reasons as well: because it has rise and fall, because it changes, because it is temporary and because it denies permanence" (*VbhA.* 48; cp. *MA.* II, 113); and "since its destiny is non-being and since it abandons its natural essence because of the transmission (of personal continuity) to a new state of being (on rebirth), it is inseparable from the idea of change, which is simply synonymous with its impermanence" (*VbhA.* 49).

Treatment in the Suttas and Commentaries: Having dealt with derivations and definitions, we can now turn to the suttas and commentaries again in order to see how this subject is handled there; for in this article we shall be mainly concerned with quotations, leaving discussion to other articles.

But, at this point, it is convenient to approach the doctrine of impermanence first from the point of view of it as a description of what actually is (*yathā-bhūta*), leaving till later the point of view of it as a basis for evaluation and judgment, which is the reason and justification for the description.

Impermanence is observable empirically and is objectively evident, always if looked for, and from time to time forcing itself upon our notice. Externally, it is found in the inconstancy of 'things', which extends even to the periodical destruction of world-systems (see, e.g., *M.* sutta 28; *S.* II, 191; *A.* IV, 100 ff.); and in oneself it can be observed, for instance, in the body's inadequacy (*ādīnava*), because it ages, is prone to sickness, dies and gradually decays after death (*M.* sutta 13); life is short (*A.* IV, 136 f.). But "it would be better for an untaught ordinary man to treat as self (*attā*) this body, which is constructed upon the four great entities (*mahā-bhūta*), than cognisance (*citta*). Why? Because this body can last one year, two years,....even a hundred years; but what is called 'cognisance' (*citta*) and 'mind' (*mano*) and 'consciousness' (*viññāṇa*) arises and ceases differently through night and day, just as a monkey ranging through a forest seizes a branch, and, letting that go, seizes another" (*S.* II, 94-5).

Nevertheless, observance of empirical impermanence might not alone suffice for the radical position accorded by the Buddha to this characteristic. That is established, however, by discovery, through reasoned attention, of a regular structure in the subjective-objective process of its occurrence. This body (for example) is impermanent, it is formed (*saṅkhata*), and it is dependently-arisen (*paṭicca-samuppanna*: *S.* IV, 211; cp. *S.* III, 24). Here, in fact, three aspects are distinguished, three necessary and interlocking constituents, of impermanence, namely, (1) change, (2) formation (as 'this, not that', without which no change could be perceived) and (3) a recognisable pattern in a changing process (also called 'specific conditionality' (*idappaccayatā*), which pattern is set out in the formula of dependent origination (*paṭicca-samuppāda*). We shall take these three aspects in order.

(1) There is no single treatise on the characteristic of impermanence either in the *Tipiṭaka* or its commentaries, and so we shall have to bring together passages from a number of sources. We may also bear in mind that the Buddha does not confine descriptions of a general nature such as this to the observed alone, but extends them to include the observer, regarded as actively committed in the world he observes and acting on it as it acts on him, so long as craving and ignorance remain unabolished. "That in the world by which one perceives the world (*loka-saññī*) and conceives concepts about the world (*loka-mānī*) is called 'the world' in the Ariyas' discipline. And what is it in the world with which one does that? It is with the eye, ear, nose, tongue, body and mind" (*S.* IV, 95). That same world is being worn away (*lujjhati*), that is why it is called 'world' (*loka*: *S.* IV, 52). This impermanence is not only appropriate to all aspects of any arisen situation but also to the totality of all arisen situations. "Bhikkhu, there is no materiality whatever....no feeling....no perception....no formations....no consciousness whatever that is permanent, everlasting, eternal, not inseparable

from the idea of change, that will last as long as eternity." Then the Buddha took a small piece of cowdung in his hand and he told the bhikkhu, "Bhikkhu, if even that much of permanent, everlasting, eternal individual selfhood (*attabhāva*), not inseparable from the idea of change, could be found, then this living of a life of purity (*brahmacariya*) could not be described as for the complete exhaustion of the unpleasant" (*dukkhakkhaya* : *S.* III, 144), and again "Bhikkhus, I do not dispute with the world (the world in the sense of other people), the world disputes with me: no one who proclaims the truth (*dhamma*) disputes with anyone in the world. What wise men in the world say there is not (*natthi*), that I, too, say there is not; and what wise men in the world say there is (*atthi*), that I, too, say there is.... Wise men in the world say there is no permanent, everlasting, eternal materiality, not inseparable from the idea of change, and I, too, say there is none. (And likewise with the other four categories.) Wise men in the world say that there is impermanent materiality, that is unpleasant and inseparable from the idea of change, and I, too, say there is that" (*S.* III, 138-9).

Impermanence, it is pointed out in the commentaries, is not always evident unless looked for. "The characteristic of impermanence does not become apparent because, when rise and fall are not given attention, it is concealed by continuity.... However, when continuity is disrupted by discerning rise and fall, the characteristic of impermanence becomes apparent in its true nature" (*Vism.* xxi, § 3). "When continuity is disrupted" means when continuity is exposed by observation of the perpetual alteration of dhammas as they go on occurring in succession. For it is not through connectedness of dhammas that the characteristic of impermanence becomes apparent to one who rightly observes rise and fall, but rather the characteristic becomes properly evident through their disconnectedness, (regarded) as if they were iron darts (*VismA.* 824).

(2) This leads us to the second of the three aspects, that of the formation mentioned above, for to be impermanent is to have a beginning and an end, to have rise and fall. "Bhikkhus, there are three formed characteristics of the formed: arising is evident and fall is evident and the alteration of what is present (*ṭhitassa aññathattaṃ*) is evident" (*A.* I, 152). And one who possesses the five factors of endeavour (*padhāniyaṅga*) has understanding, possesses understanding (*paññā*) extending to rise and disappearance (*D.* III, 237).

Buddhaghosa makes use of the empirically observable, in order to arrive at the radical concept of rise and fall. A cup gets broken (*VbhA.* 49); the asoka tree's shoot can be seen to change in the course of a few days from pale to dark red and then through brown to green leaves, which eventually turn yellow, wither and fall to the ground (*Vism.* xx, § 75). The illustration of a lighted lamp is also used. "Where it goes to when its oil and wick are used up no one knows.... But that is crudely put; for the flame in each third portion of the wick as it gradually burns away ceases there without reaching the other parts.... That is crudely put, too; for the flame in each inch, in each half-inch, in each thread, in each strand, will cease without reaching the other strands, but no flame can appear without a strand" (*Vism.* xx, § 66). By regarding seeming stability in ever shorter periods and minuter detail, a momentary view is arrived at. Anything whatever, first analysed into a five-category situation, is then regarded as arising anew in each moment (*khaṇa*) and immediately dissolving, "like sesamum seeds crackling when put into a hot pan" (*Vism.* xx, §§ 65, 77). This is further developed in the commentary to the *Visuddhimagga*: The arising of formed (*saṅkhata*) dhammas by means of cause and condition, their coming to be after not being, their acquisition of individuality (*attabhāva*), is their rise. Their instantaneous cessation and exhaustion when arisen is their fall. Their other state through ageing is their alteration. For just as when the occasion (*avatthā*) of arising dissolves and the occasion of dissolution (*bhaṅga*) succeeds it, there is no break in the basis (*vatthu*) on the occasion facing dissolution, in other words, presence (*ṭhiti*), which is what the term of common usage 'ageing' refers to, so too it is necessary that the ageing of a single dhamma is meant, which is what is called 'momentary (instantaneous) ageing'. And there must, without reservation, be no break in the basis between the occasions of arising and dissolution, otherwise it follows that one (thing) arises and another dissolves (*VismA.* 280). Buddhaghosa, though not identifying 'being' with 'being perceived' rejects the notion of any underlying substance (any hypostasis, personal or impersonal) thus: (One contemplating rise and fall) understands that there is no heap or store of unrisen mentality-materiality (*nāma-rūpa*) (existing) prior to its arising. When it arises, it does not come from any heap or store; and

when it ceases, it does not go in any direction. There is nowhere any depository in the way of a heap or store, prior to its arising, of the sound that arises when a lute is played, nor does it come from any store when it arises, nor does it go in any direction when it has ceased (cp. *S.* IV, 197), but on the contrary, not having been, it is brought into being by depending on the lute, the lute's soundboard and a man's appropriate effort, and having been, it vanishes; so too, all material (*rūpa*) and immaterial (*arūpa*) dhammas come to be (with the aid of specific conditions), and having been, they vanish (*Vism.* xx, § 96).

The transience and perpetual renewal of dhammas is compared in the same work (ibid. § 104) to dew-drops at sunrise, a bubble on water, a line drawn on water (*A.* IV, 137), a mustard seed on an awl's point, and a lightning flash (*Mahāniddesa*, p. 42), and they are as coreless (*nissāra*) as a conjuring trick (*S.* III, 142), a mirage (*Dhp. v.* 46), a dream (*Sn. v.* 807), a whirling firebrand's circle (*alāta-cakka*), a goblin city (*gandhabbha-nagara*), froth (*Dhp. v.* 46), a plantain trunk (*S.* III, 141) and so on.

Before leaving the aspect of rise and fall, the question of the extent (*addhāna*) of the moment (*khaṇa*), as conceived in the commentaries, must be examined (the Abhidhamma mentions the *khaṇa* without specifying any duration). A sutta cited above gave 'arising, fall and alteration of what is present' as three characteristics of anything formed. In the commentaries this is restated as 'rise, presence and dissolution' (*uppāda-ṭhiti-bhaṅga*; see, e.g., *Vism.* xx, § 31), which are each also called 'sub-moments' (*khaṇa*). These sub-moments are discussed in the *Vibhaṅga* commentary, "To what extent does materiality last? And to what extent the (mental) immaterial? Materiality is light to change and quick to cease; the immaterial is light to change and quick to cease. Sixteen moments of cognisance arise and cease while (one instance of) materiality lasts; but that ceases with the seventeenth moment. It is like when a man wanting to knock down some fruit hits a branch with a mallet, and then fruits and leaves are loosed from their stems simultaneously; and of those the fruits fall first to the ground because they are heavier, the leaves later because they are lighter. So too, just as the leaves and fruits are loosed simultaneously from their stems with the blow of the mallet, there is simultaneous manifestation of materiality and of immaterial dhammas at the moment of relinking (*paṭisandhi*) at rebirth ...... And although there is this difference between them, materiality cannot occur without the immaterial nor can the immaterial without materiality: they are commensurate. Here is a simile: there is a man with short legs and a man with long legs; as they journey along together, while long-legs takes one step, short-legs takes sixteen steps; when short-legs is making his sixteenth step, long-legs lifts his foot, draws it forward and makes a single step; so neither outdistances the other and they are commensurate" (*VbhA.* 25–6). Elsewhere it is stated that the sub-moments of arising and dissolution are equal for both materiality and cognisance, only the present sub-moment of materiality being longer. The *Mūla-ṭīkā*, however, puts the mental present sub-moment in question, commenting as follows on the passage just quoted, "Now it needs investigating whether there is what is here called 'present sub-moment' of a cognisance or not." It cites the *Citta Yamaka* as follows, "Is it, when arisen, arising? At the dissolution sub-moment it is arisen but it is not not-arising" and "Is it, when not arising, not arisen? At the dissolution sub-moment it is not arising, but it is not unarisen" (*Yam.* ii, 13) and two similar passages from the same source (ibid. 14), pointing out that only the dissolution sub-moment is mentioned instead of both, that and the present sub-moment as might be expected, had the *Yamaka* regarded the present sub-moment as having valid application to cognisance. For that reason, the *Mūla-ṭīkā* concludes, the non-existence or a present sub-moment of cognisance is indicated. For although it is said in the suttas 'The alteration of what is present is evident' (*A.* I, 152), that does not mean either that a continuity alteration which is evident cannot be called 'present' (*thiti*) because of the absence of any alteration of what is one only, or that what is existent (*vijjamāna*) by possessing the pair of sub-moments (of arising and dissolution) cannot be called 'present' (*ṭhita*: *VbhA.* 21–2).

(3) The third aspect of impermanence, that of the pattern or structure of specific conditionality, still remains. It is briefly stated, "That arises with the arising of this. That does not come to be when this is not; that ceases with the cessation of this" (*M.* I, 262–4), or in the words that first awakened the two chief disciples, "A Tathāgata has told the cause of dhammas that have come into being due to a cause, and that which brings their cessation too: such is the doctrine preached by the great Samaṇa" (*Vin.* I). In more detail we find, "Consciousness acquires being (*sambhoti*) by dependence on a duality. What is that duality?

It is eye, which is impermanent, changing, becoming other, and visible objects, which are impermanent, changing and becoming-other; such is the transient fugitive duality (of eye-cum-visible-objects), which is impermanent, changing, and becoming-other. Eye-consciousness is impermanent, changing and becoming-other; for this cause and condition (namely, eye-cum-visible-objects) for the arising of eye-consciousness being impermanent, changing and becoming-other, how could eye-consciousness, arisen by depending on an impermanent condition be permanent? Then the coincidence, concurrence and confluence of these three impermanent dhammas is called contact (*phassa*); but eye-contact, too, is impermanent, changing and becoming-other; for how could eye-contact, arisen by depending on an impermanent condition, be permanent? It is one touched by contact who feels (*vedeti*), likewise who chooses (*ceteti*), likewise who perceives (*sañjānāti*); so these transient, fugitive dhammas, too, (namely, feeling, choice and perception) are impermanent, changing and becoming-other." (The same treatment is accorded to ear-cum-sounds, nose-cum-odours, tongue-cum-flavours, body-cum-tangibles and mind-cum-ideas : *S.* IV, 67–8). By further development we come to the formula of dependent origination (*paṭicca-samuppāda*); but that is beyond the scope of this article.

Impermanence as a subject for Contemplation and basis for Judgement.: The Buddha's last words were: Indeed, bhikkhus, I declare to you: All formations are inseparable from the idea of dissolution; attain perfection through diligence: *Handa dāni bhikkhave āmantayāmi vo : vayadhammā saṅkhārā, appamādena sampādetha*, (*D.* II, 156). A little earlier he had said, "Has it not already been repeatedly said by me that there is separation, division and parting from all that is dear and beloved? How could it be that what is born, come to being, formed and inseparable from the idea of fall, should not fall? That is not possible" (*D.* II, 144). There are, besides these, countless passages where this exhortation is variously developed, from which only a few can be chosen.

"Bhikkhus, when a man sees as impermanent the eye (and the rest), which is impermanent, then he has right view" (*S.* IV, 142). "Bhikkhus, formations are impermanent, they are not lasting, they provide no real comfort; so much so that that is enough for a man to become dispassionate, for his lust to fade out, and for him to be liberated" (*A.* IV, 100). "What is perception of impermanence? Here, Ānanda, a bhikkhu, gone to the forest or to the root of a tree or to a room that is void, considers thus: Materiality is impermanent, feeling......perception...... formations ......consciousness is impermanent. He abides contemplating in this way impermanence in the five categories affected by clinging" (*A.* V, 109). And "what is perception of impermanence in the world of all (in all the world)? Here, Ānanda, a bhikkhu is humiliated, ashamed and disgusted with respect to all formations" (*A.* V, 111). "Perception of impermanence should be maintained in being for the elimination of the conceit 'I am', since perception of not-self becomes established in one who perceives impermanence, and it is perception of not-self that arrives at the elimination of the conceit 'I am', which is extinction (*nibbāna*) here and now" (*Ud.* p. 37). "And how is perception of impermanence maintained in being and developed so that all lust for sensual desires (*kāma*), for materiality (*rūpa*) and for being (*bhava*), and also all ignorance are ended and so that all kinds of the conceit 'I am' are abolished? Such is materiality, such its origin, such its disappearance; such is feeling, ... perception, ... formations, ... consciousness, such its origin, such its disappearance" (*S.* III, 156–7). "Here bhikkhus, feelings ... perception, ... thoughts (*vitakka*) are known to him as they arise, known as they appear present, known as they disappear. Maintenance of this kind of concentration conduces to mindfulness and full awareness ... Here a bhikkhu abides contemplating rise and fall in the five categories affected by clinging thus: Such is materiality, such its origin, such its disappearance (and so with the other four). Maintenance of this kind of concentration conduces to the exhaustion of taints" (*āsava : D.* III, 223). "When a man abides thus mindful and fully aware, diligent, ardent and self-controlled, then if a pleasant feeling arises in him, he understands: This pleasant feeling has arisen in me; but that is dependent, not independent. Dependent on what? Dependent on this body. But this body is impermanent, formed and dependently originated. Now how could a pleasant feeling, arisen dependent on an impermanent, formed, dependently arisen body, be permanent? In the body and in feeling he abides contemplating impermanence and fall and fading and cessation and relinquishment. As he does so, his underlying tendency to lust for the body and for pleasant feeling is abandoned. Similarly when he contemplates an unpleasant feeling, his underlying tendency

to resistance (*paṭigha*) to the body and unpleasant feeling is abandoned, and when he contemplates neither unpleasant-nor-pleasant feeling, his underlying tendency to ignorance of the body and of that feeling is abandoned" (*S.* IV, 211–2).

"When a bhikkhu abides much with his mind fortified by perception of impermanence, his mind retreats, retracts and recoils from gain, honour and renown, and does not reach out to it, just as a cock's feather or strip of sinew thrown on a fire retreats, retracts and recoils and does not reach out to it" (*A.* IV, 51). "When a bhikkhu sees six rewards it should be enough for him to establish unlimitedly perception of impermanence in all formations. What six? All formations will seem to me unsubstantial; and my mind will find no relish in the world of all (in all the world); and my mind will emerge from the world of all (from all the world); and my mind will incline towards extinction; and my fetters will come to be abandoned; and I shall be endowed with the supreme state of the *samaṇa*" (*A.* III, 443).

"When a man abides contemplating impermanence in the bases for contact (the eye and the rest) the outcome is that awareness of repulsiveness in contact is established in him; and when he abides contemplating rise and fall in the five categories affected by clinging, the outcome is that awareness of repulsiveness in clinging is established in him" (*A.* III, 32). Now "fruitful as the act of giving is, yet it is still more fruitful to go with confident heart for refuge to the Buddha, the Dhamma and the Saṅgha and undertake the five precepts of virtue ... Fruitful as that is, yet it is still more fruitful to maintain loving kindness in being for only as long as the milking of a cow ... Fruitful as that is, yet it is still more fruitful to maintain perception of impermanence in being for only as long as the snapping of one's fingers" (*A.* IV, 392–6 abbr.). "Better a single day of life perceiving how things rise and fall than to live out a century yet not perceive their rise and fall" (*Dhp. v.* 113). "It is impossible that a person with right view should see any formation as permanent" (*M.* III, 64).

The *Visuddhimagga* (chapters xx and xxi) relies principally on the canonical commentary, the *Paṭisambhidāmagga*, in its handling of the contemplation of impermanence. There that contemplation introduces the first of what are called the 'Eight Knowledges' (a classification peculiar to the *Visuddhimagga*), namely, the knowledge of contemplationof rise and fall (*udayabbayānupassanāñāṇa*). Also perception of impermanence heads the '18 principal insights' (*mahāvipassanā*), which make their initial appearance as a group in the *Paṭisambhidāmagga* (the first seven being also called the 'seven perceptions' (*satta-saññā*: see *Ps.* I, 20, *Ñāṇakathā*). In this connection it is stated as follows, "One who maintains in being the contemplation of impermanence, abandons perception of permanence" and "contemplation of impermanence and contemplation of the signless (*animittānupassanā*) are one in meaning and different only in the letter" (*Vism.* xx, § 90), since "one who maintains in being the contemplation of the signless, abandons the sign (of permanence, etc.). The contemplation of what is impermanent, or contemplation as 'impermanent', is 'contemplation of impermanence'. This is insight (*vipassanā*) that occurs in apprehending impermanence in the three planes (*bhūmi*)" (*VismA.* 67). The *Visuddhimagga* adds, "Having purified knowledge in this way by abandoning perception of permanence, etc., which oppose the contemplation of impermanence, etc., he passes on ... and begins ... contemplation of rise and fall" (*Vism.* xx, § 93). The following passage is then quoted, "How is it that understanding of contemplating the change of presently-arisen dhammas is knowledge of rise and fall? Presently-arisen materiality is born; the characteristic of its generation is rise the characteristic of its change is fall, the contemplation thereof is knowledge. Presently-arisen feeling ... etc. ..." (*Ps.* I, 54, *Ñāṇakathā*), "He sees the rise of the materiality category in the sense of conditioned arising thus: (1) With the arising of ignorance .... (2) with the arising of craving ... (3) ... action .... (4) with the arising of nutriment (*āhāra*) there is the arising of materiality; (5) one who sees the characteristic of generation, sees the rise of the materiality category, sees these five characteristics" (*Ps.* I, 55). Cessation and fall are treated in parallel manner, and this treatment is applied to the four remaining categories, but substituting contact for nutriment in the cases of feeling, perception and formations, and mentality-materiality (*nāma-rūpa*) for nutriment in the case of consciousness.

Since the *Visuddhimagga* (ch. xxi) makes the contemplation of rise and fall the basis for the development of all three characteristics, and not only of impermanence, that will be reviewed under TILAKKHAṆA.

Lastly, a sutta passage emphasises a special relation with confidence (*saddhā*). "Materiality (and the rest) is impermanent, changing, becoming other. Whoever decides about, places his confidence in these dhammas in this way, is called

mature in confidence (*saddhānusārī*). He has alighted upon the certainty of rightness . . . . Whoever has a liking to meditate by test of experiment with understanding upon these dhammas, is called mature in the true idea (*dhammānusārī*). He has alighted upon the certainty of rightness . . . ." (*S.* III, 225 f.). This connection between confidence and impermanence is taken up by the *Visuddhimagga*, quoting the *Paṭisambhidāmagga* : When one gives attention to impermanence, the faculty of confidence is outstanding and in the cases of attention to the unpleasant (*dukkha*) and not-self (*anattā*) the faculties of concentration and understanding are respectively outstanding. These three are called the three (alternative) gateways to liberation (*vimokkha-mukha*), which lead to the outlet from the world (*Vism.* xxi, § 66 ff. quoting *Ps. Vimokkhakathā*, II, 58).

NM.

ANICCADHAMMA SUTTA. A sutta (*S.* III, 199) where the Buddha advises Rādha to give up lust for five *khandhas* which are by nature impermanent.

U. K.

ANICCĀNUPASSANĀ, contemplation of impermanency, one of the three chief kinds of insight (*vipassanā*), the other two being the contemplation of misery (*dukkhānupassanā*) and the contemplation of impersonality (*anattānupassanā*).

The *Paṭisambhidāmagga* gives a list of ten kinds of insight (II, 41, 42, 67), whereas the *Visuddhimagga* has a list of eighteen (*Vism.* xxii, § 113, p. 597).

Insight is the intuitive light flashing forth and exposing the truth of impermanency, misery and impersonality of all corporeal and mental phenomena of existence.

Contemplation of impermanency of all phenomena dispels the idea of permanency. Whosoever considers all formations (*saṅkhāra*) as impermanent, such a one is released from the notion that they are permanent, with the result that his mind becomes free from the threefold clinging, i.e., clinging to views (*diṭṭhūpādāna*), clinging to mere rules and rituals (*sīlabbatūpādāna*) and clinging to personality belief (*attavādūpādāna*). Then the formations present themselves to him in their true nature of dissolution. Being filled with resolution and considering the formations as impermanent, he gains the faculty of faith (*saddhindriya*) ; he enters the path to stream-winning. At the moment of his entrance to the path to stream winning (*sotāpattimagga*), he is called a faith-devotee (*saddhānusārī*), one of the seven noble disciples ; at the seven higher stages of perfection, he is called faith-liberated (*saddhāvimutta*).

In him who considers all formations as impermanent, conditionless deliverance (*animittavimokkha*) is predominant ; therefore, he, too is called faith-liberated (*Ps.* ii, 35–71 ; *Vism.* xxi, pp. 549–76).

U. K.

ANICCA SUTTA. There are many suttas of this name, all preached by the Buddha and dealing with impermanence.

1. The five *khandhas* are impermanent. The ariyan disciple who sees this is repelled by them ; being repelled, he lusts not for them ; not lusting, he is set free (*S.* III, 21).

2. The five *khandhas* are impermanent. That which is impermanent is woe ; and that which is woe is without self. The ariyan disciple who sees this is repelled by them,........and is set free (*S.* III, 22).

3. The Buddha repeats the *Anicca Sutta* (1) (*S.* III, 21) in answer to a question by Rādha (*S.* III, 195).

4. The Buddha advises Rādha to give up lust for five *khandhas* which are impermanent (*S.* III, 199).

5. (4) is repeated here (*S.* III, 200).

6. The six personal bases are impermanent, full of woe and are not-self (*S.* IV, 1).

7. The six objects are impermanent, full of woe and are not-self (*S.* IV, 2–3).

8. The six personal bases of perception in the past, the present and the future, are all impermanent (*S.* IV, 4).

9. The six sense-objects, in the past, the present and the future are impermanent (*S.* IV, 8).

10. Everything (*sabbaṃ*) is impermanent (*S.* IV 28).

11. The three feelings,—pleasant, painful and neutral—are impermanent, compounded, arising from causes, perishable by nature, of a nature to fade away and of a nature to cease (*S.* V, 214).

12. From the cultivation of the idea of impermanence, one of two fruits may be looked for even in this very life, to wit : realisation or the state of non-return (*S.* V, 132).

U. K.

ANICCĀ SUTTA. The Buddha enumerates seven gift-worthy persons who see impermanence in all compounded things: one attains emancipation of the mind (*cetovimutti*); the second puts an end both to cankers (*āsava*) and life simultaneously; the third, having destroyed the five lower fetters, finally passes away before middle age in that world in which he has been reborn (*antarā-parinibbāyī*); the fourth so passes away after middle age (*upahacca-parinibbāyī*); the fifth so passes away without much effort (*asaṅkhāra-parinibbāyī*); the sixth so passes away with effort (*sasaṅkhāra-parinibbāyī*); and the seventh, striving up-stream, is reborn in the Akaniṭṭha world (*uddhaṃsoto akaniṭṭhagāmī*: *A*. IV, 13–14). The first two are arahants and the other five are anāgāmins.

U. K

ANICCATĀ, change, as a secondary material quality, see RŪPA.

ANICCATĀ SUTTA (1), in the *Khandha Saṃyutta* of the *Saṃyutta Nikāya* (III. 44). By realising the impermanence, sorrowfulness and the selflessness of the five aggregates (*khandha*), the mind, not grasping at the mental intoxicants (*āsava*), becomes detached and free.

C. W.

ANICCATĀ SUTTA (2) declares, that when the three above conditions are realised, there is no more theorising about the first beginning (*pubbanta-diṭṭhi*) or the future (*aparanta-diṭṭhi*) and there is no stubborn perversity (*thāmaso parāmāso*). In the absence of these there is release from rebirth (S. III, 45 f.)

C. W.

ANICCATĀ SUTTA (3) appears in the *Khandha Saṃyutta* of the *Saṃyutta Nikāya* (III, 155–7). In it the Buddha explains by a number of similes that perception of impermanence, if cultivated, leads to the destruction of sensual lust, lust for rebirth, ignorance and conceit. The sutta is also called *Saññā Sutta*.

C. W.

ANIDASSANA SUTTA, contained in the second vagga of the *Asaṅkhata Saṃyutta* of the *Saṃyutta Nikāya* (*S*. IV, 370). The Buddha preaches on the 'invisible' (which is an epithet for Nibbāna) and the path leading thereto. This sutta in forty-five sections is a reiteration of the rest o the suttas of the vagga starting with the *Asaṅkhata Sutta* (q. v.).

L. R. G.

ANĪGHA, one of the five hundred paccekabuddhas who were in ancient times living on the Isigili mountain in seclusion. He was seen by the people of that time entering the mountain range, but was never seen thereafter. Hence the people used to say that the mountain had swallowed up the sage (*isi gilatī ti*) and named it Isigili. Over 100 names of these paccekabuddhas are given by the Buddha in the *Isigili Sutta* (*M*. III, 69 f.).

Buddhaghosa in his commentary (*MA*. II, 889) relates how these sages had made their dwellings inside the mountain behind a rock which would open and close like a folding door.

H. G. A. v. Z.

ANIHATA (unimpared), the Buddha who abides in the Buddha-field full of palm trees (*buddhakṣetraṃ drumadhvajaṃ*) situated in the southern quarter (*dakṣiṇasmiṃ, diśobhāge*: *Mhvu*. I, 123).

ANIHATAMALLA, a bodhisattva whose name occurs in a list of future Tathāgatas (*Gvyū*. 442). For details, see MĀYĀDEVĪ.

ANIHATATEJAS, a bodhisattva whose name occurs in a list of future Tathāgatas (*Gvyū*. 443, which text reads Anupagamanāman nihatatejas). For details, see MĀYĀDEVĪ.

ANIHATAVARṆA, a former Buddha. See ANIHITAVARṆA.

ANIHĪNĀRTHA, a bodhisattva whose name is mentioned in a list of future Buddhas (*Gvyū*. 443). For details, see MĀYĀDEVĪ.

ANIHITAMATI, a bodhisattva whose name, thus spelt, is found in a list of future Tathāgatas (*Gvyū*. 443). But *BHS*. raises the question whether this name should not be read as Anihatamati. For details, see MĀYĀDEVĪ.

ANIHITAVARṆA, name of a former Buddha who is mentioned (*Mhvu*. I, 141) in a list of former Buddhas under whom Śākyamuni acquired merit while he was a bodhisattva in the ninth stage (*bhūmi*) of preparation for Buddhahood.

ANIKARATTA, rājā of Vāraṇavatī. Neither the name of the ruler nor that of his capital appears in Indian historical records. According to the commentary of the *Therīgāthā*, he was to be betrothed to Sumedhā, the daughter of king Koñca of Mantāvatī. But Sumedhā opposed the decision of her parents in her devotion to religion and aversion to the pleasures of the senses. When Anikaratta was on his way at the appointed time to obtain Sumedhā's consent, she let down her long hair and cut it off with a knife. As soon as Anikaratta reached the capital, Sumedhā closed the door leading to her apartments in the palace, and in concentration on her hair she attained the first stage of mental absorption (*jhāna*). From there on she developed the thought of impermanence (*anicca*), while Anikaratta climbed the palace steps with his arms full of presents of precious stones and gold, which he offered her together with his kingdom. But she scorned his presents and the entreaties of her parents. On the contrary, she preached to them with such eloquence and persuasive power, quoting many similes from the teaching of the Buddha, that when she finally opened her door and laid her tresses at the feet of Anikaratta, he himself pleaded for her with her father:

> " O suffer Sumedhā to leave the world,
> That she may see the Truth and Liberty. "

Thus having converted Anikaratta, Sumedhā became a bhikkhunī and attained arahantship not long after (*Thīg. vv.* 483 ff.).

H. G. A. v. Z.

ANIKETA (1), a bodhisattva whose name occurs in a list of future Tathāgatas (*Gvyū.* 442). For details, see MĀYĀDEVĪ.

T. R.

ANIKETA (2), meaning 'houseless', which signifies the negation of any fixed nature.

According to the *Vimalakīrti-nirdeśa*, Mañjuśrī questioned Vimalakīrti on the fear of birth and death and in the end it was established that *aniketa* was the foundation of all dharmas: What is the foundation of the body ? Desire and covetousness. What is the foundation of desire and covetousness ? False thinking. What is the foundation of false thinking ? Inverted ideas. What is the foundation of inverted ideas ? *Aniketa* is the foundation of inverted ideas. What is the foundation of *aniketa* ? There is no foundation of *aniketa*. On the foundation of *aniketa*, all dharmas are established (*Taishō*, Vol. 14, p. 547). All dharmas are without fixed nature but occur in accordance with circumstances. Since all dharmas occur from *aniketa*, all dharmas are neither existent nor non-existent. And *aniketa* is the foundation of all dharmas.

The *Ta-pao-chi-ching* (大寶積經 *Taishō*, No. 310; *Nanjio*, No. 23) says that: " All dharmas have no residence and can never be seen, because they have no special nature. So, all dharmas have no residence and no dependent place. But by the setting up of names only, all dharmas exist. All dharmas are void and have no special nature and they exist in non-existent condition " (*Taishō*, II, p. 21). According to Mochizuki (*Moc.*V, p. 4891) this is the meaning of *aniketa*.

Many Mahāyāna texts quote the saying " on the foundation of *aniketa*, all dharmas are established " to explain the relation of all dharmas to *tathatā* (such-ness).

K. TMR.

ANIKETACĀRIN, a samādhi or a state of concentration of both body and mind mentioned in the *Śatasāhasrikā-prajñāpāramitā* (p. 1421). Its literal meaning is 'wandering without a base, or a home'. One who is established in this samādhi does not obtain a base for other samādhis. See also *Mhvyut*. p. 9.

U. K.

ANIKETASTHITA, a samādhi or state of concentration of both mind and body, mentioned in the *Śatasāhasrikā-prajñāpāramitā* (p. 1417). Its meaning is that the one who is established in this samādhi sees everything as unsubstantial. See also *Mhvyut*. p. 9.

U. K.

ANIKO, a noted Buddhist artist of Nepal. Nepalese tradition holds him to be a genius of architecture, sculpture, metal-work, painting and allied forms of art, who embellished Buddhist places in Tibet and China no less than in his own land. He is specifically said to be the originator of the multi-roofed pagoda type of temple.

By race Aniko was a Newar, the oldest race of the Kathmandu valley. The most comprehensive account of the man has been found not in the land

of his birth but in the Yüan history of the Chinese people. He left Nepal in 1243 A.C. and was in Kublai Khan's court twenty years later. He is reputed to have had an astounding memory, being credited with the ability to repeat anything, whether short or long, after having heard it just once.

Kublai Khan once asked his teacher to see that a golden pagoda was built in Tibet. Aniko was the man who did the work, and only in a single year's time. His master was so impressed by the achievement that he presented the builder to the emperor himself. Aniko is believed to be the author of the largest number of statues in the two imperial citadels. For the emperor he made a Wheel of the Law (Dharmacakra) of iron set with the traditional seven jewles (*sapta-ratna*); it was carried ahead of the approaching emperor as a sign of power. Aniko shone as a noted painter on silk, too. His overall accomplishments brought him to the position of the superintendent of all workers in metal.

Aniko seems to have performed all these notable tasks while yet in the Buddhist Order. For it appears that an imperial command was sent out in 1279 that he should revert to the lay life, in obedience to which it was seemly for him to accept the several titles and other honours with which the emperor showed recognition of the man's remarkable talents and works, from time to time. He married a Chinese woman, and of his six sons two followed in their father's footsteps.

There is a funerary inscription of him in Hsiang village (Yüan-p'ing district), west of Peking. After death his memory was honoured with the conferment of further titles and his name was posthumously changed to Ming-hoei, signifying Prompt Intelligence. (D. R. Regmi in *Ancient Nepal*, publd. Calcutta, 1960, summarises the account and gives copious references to previous literature which he has critically assessed. He also uses new, unpublished sources.)

D. T. D

ANIKṢIPTADHURA ('not laying down the burden', or 'possessed of perseverance'), a bodhisattva who came to listen to the sermons of the Buddha on many occasions (*Sdmp.* 3; *Kvyū.* 1; *Svyū.* 92). His name appears in the *Mahāvyutpatti* (*BB.* XIII, 11), too.

R. A. G.

ANILA, one of the twelve celestial generals who belong to Bhaiṣajyaguru, or one of the sixteen deities protecting *prajñā*.

According to the *Yao-shih-liu-liu-kuang-wang-ch'i-fu-pên-yüan-kung-tê-ching-nien-sungi-kuei-kung-yan-fa* (藥師琉璃光王七佛本願功德經念誦儀軌供養法 *Taishō*, No. 926), the body of Anila, one of the yakṣa generals, is red and he keeps a halberd of gems. He commands seven hundred million yakṣas and protects the doctrine of the Tathāgata according to his sacred promise (*Taishō*, Vol. 19, p. 47). But, according to the *Yao-shih-liu-liu-kuang-ju-lai-pên-yüan-kung-tê-ching* (藥師琉璃光如來本願功德經 *Taishō*, No. 450; *Nanjio*, No. 171), each of the twelve yakṣa generals has seven thousand yakṣas as his followers. And they address the Buddha in chorus, saying, "Now, owing to the Buddha's majestic power, we have heard the name of the Bhagavat Bhaiṣajyaguru, and we do not fear evil births any longer. Until the end of our life we all unanimously take refuge in the Buddha, the Dharma, and the Saṅgha. We shall carry on our back all beings and win righteousness and prosperity, abundance, peace and joy for them" (*Taishō*, vol. 14, p. 408).

The *Kakuzen-shō* (覺禪抄) mentions that he is Avalokiteśvara in his original personality.

On the figure of Anila, the *Chin-liu-liu-ching-t'u-piao* (淨琉璃淨土標 *Taishō*, No. 929) says, "The image of Anila has the colour of fire and above him trails yellow smoke. He rides on a snake and holds a halberd. He closes his left hand in the form of a fire-ball which suggests the vow made by him to protect the Doctrine of the Tathāgata (*Taishō*, Vol. 19, p. 67). While the *Hsiu-yao-shih-i-kuei-pu-t'an-fa* (修藥師儀軌布壇法 *Taishō*, No. 928) mentions that his body is red and that he holds a trident (*Taishō*, Vol. 19, p. 65), a picture in the *Kakuzen-shō* shows him as holding a halberd with a crescent-shaped blade.

K. TMR.

ANILAMBHA (1), a samādhi or a state of concentration of both mind and body, mentioned in the *Saddharmapuṇḍarīka Sūtra* (ed. Wogihara and Tsuchida, p. 353). Its literal meaning is 'unsupported', and its Chinese translation is *wu-yüan* (non-relation) or *wu-cho-kuang* (non-adherent light). The Tibetan translation is strangely rendered as *rluṅ* (wind, air) *lha-buḥi* (*devaputrasya*) or samādhi of the wind-devaputra or devaputra-wind.

S. K.

ANILAMBHA (2), name of a world-cycle (*kalpa*), mentioned in the *Gaṇḍavyūha Sūtra* (*Gvyū.* p. 446).

ANILAMBHA-CAKṢUR-VAIROCANA, a Tathāgata in the north-eastern quarter, in the world-region (*lokadhātu*) Sarvaratnarucirā (*Gvyū.* 81). Along with the circle of all attendant bodhisattvas headed by the bodhisattva Anilambhasunirmita, he comes within the range of the eyes of the guild-leader (*śresthin*) Muktaka who strives for and accomplishes the Tathāgata-salvation, named Asaṅgavyūha. In the *Gaṇḍavyūha Sūtra,* where reference is made to this Tathāgata, Muktaka, approached by the noble youth Sudhana who has come to him for instruction in the course of conduct of bodhisattvas, mentions the Tathāgata Anilambha-cakṣur-vairocana, in enumerating the names of ten Tathāgatas in ten world-regions in the ten directions. Headed by him the Tathāgatas, the worthy-ones (*arhat*), the fully-enlightened-ones (*samyaksambuddha*), come within the range of his vision.

T. R.

ANILAMBHACAKṢUS (of unsupported vision), a Tathāgata of a Buddha-field (*buddha-kṣetra*) situated in the north-eastern quarter (*Gvyū.* 11).

ANILAMBHAMATI, a bodhisattva whose name occurs in a list of future Tathāgatas (*Gvyū.* 443). For details, see MĀYĀDEVĪ.

ANILAMBHA-NIKETA-NIRATA, samādhi or state of concentration of both mind and body mentioned in the *Śatasāhasrikāprajñāpāramitā* (pp. 1425, 1426). It signifies that one who is established in this samādhi does not long for other samādhis. See also *Mhvyut.* p. 10.

U. K.

ANILAMBHA-SUNIRMITA, a bodhisattva at the head of the circle of attendant bodhisattvas, together with whom the Tathāgata Anilambha-cakṣurvairocana in the north-eastern quarter, in the world-region Sarvaratnarucirā, comes within the range of the vision of Muktaka, the guild-leader (*śresthin*), who strives for and accomplishes the Tathāgata-salvation, named Asaṅgavyūha (*Gvyū.* 81).

T. R.

ANILANAMA, a bodhisattva whose name occurs in a list of future Tathāgatas (*Gvyū.* 443. 3. suggests the reading Anila-gamana, *BHS.*) For details see MĀYĀDEVĪ.

ANILAŚRĪ, a bodhisattva whose name occurs in a list of future Tathāgatas (*Gvyū.* 442.10). For details see MĀYĀDEVĪ.

ANILAVEGAS(I)RĪ, name of a Buddha mentioned among those of an unbroken line of *jinas,* who were propitiated by the night-goddess Samantasattvatrāṇojaḥśrī, while she was striving to gain the bodhisattva-salvation named Sarvalokābhimukhajagadvinayanidarśana (*Gvyū.* 285.).

T. R.

ANILAYAJÑĀNA, a bodhisattva whose name occurs in a list of future Tathāgatas (*Gvyū.* 443.4). For details see MĀYĀDEVĪ.

ANIMALS. Throughout the writings, sculptures and paintings of Buddhism, instances in which references are made to animals are truly innumerable. In this article only a few representative instances will be selected.

Animals appearing in the Scriptures and Stories: There are many instances of these. And there are several reasons for this. The first is the great influence of the teaching of karma in India. This is the teaching of saṃsāra (the cycle of births and deaths) where individual beings are born again and again in different forms according to their karma.

The second reason is the tendency towards animism, the idea that animals and even plants which concern man have life in some similar way as men (animism or again animatism). This thought seems to have been very strong among the Dravidian race, the original inhabitants of India. Animism was already very powerful at the time of the Buddha.

The third reason is the personification of animals which was greatly developed at the time. It was very easy to adapt these personifications for moral purposes and thus animals and men talk to each other on the same footing.

This happens chiefly in stories used as parables. The use of animals which were familiar to everyone

was a very good method of popularising the teaching. Many examples of this method are found in the Jātaka tales and the parable sūtras.

The Jātaka-tales : The texts in which animals most frequently appear are the Jātakas. It was not enough to simply relate the life of the Buddha to illustrate to the people the greatness of the Śākyamuni's personality. It was easier to come close to him by using traditional stories known to everyone at that time. These were adapted to a Buddhistic basis which stated that it was only natural for the Buddha's virtues to have been derived from previous lives. A few representative examples from the Jātakas are outlined below.

(1) The *Ruru Jātaka*. A son of a rich merchant of Bārāṇasī (Benares) spends a profligate life and throws himself in the Ganges, wishing to drown. A deer named Ruru who lives by the river bank sees him struggling and rescues him regardless of his own safety. The youth later finds out that a great reward can be had by giving information about this deer to the king. A trap is set and the deer is captured. Then the deer tells the king about his relationship with the youth. The king praises the good deed of the deer, lets him go and wants to kill the youth instead. The deer, however, again pleads with the king to let him go. This deer was the Śākyamuni Buddha in a former life (*Jātaka*, No. 482).

(2) The *Tale of Ṛśyaśṛṅga* (Pali: Isisinga). This story, which appears in the well-known epics of India, the *Mahābhārata* and the *Rāmāyaṇa*, is also found in the Jātaka tales with minor differences. Isisinga was born of a female deer who had conceived him after drinking the urine of a certain sage (the Buddha in one of his previous lives). He becomes an ascetic himself and accumulates virtues so powerful as to even threaten the throne of Indra. A female deva is sent down to Isisinga to violate his asceticism. In the Jātaka story, however, she does not succeed and receives his pardon (*Jātaka*, Nos. 523, 526 ; *Mahāvastu : Fu-pên-hsing-chi-ching* 佛本行集經 ; *Chih-tu-lun* 智度論). In Japan this story is used in the Noh-song, Noh, and Kabuki to become doubly famous.

(3) The *Tale of the Hare in the Moon* (*Sasa Jātaka*) began in ancient India as a folk tale. The story appears in various forms in the texts. One day a brāhman came to the place where four animals, a hare, a monkey, an otter and a jackal lived together harmoniously, and asked for alms. The jackal, monkey and the otter each offered him food, but the hare was unable to find anything to offer. Finally, with determination, he piled up firewood and made a fire. Jumping into the fire, he made an offering of himself to the brāhman. At that instant the brāhman showed his true figure as Indra. He praised this act and placed the hare's figure in the moon for eternity as a symbol of that action (*Jātaka*, No. 316 ; *Jātakamālā*, No. 6 ; *Hsi-yü-chi* 西域記 ; etc.). This tale of the hare in the moon was transmitted to China and then to Japan and gave rise to a new story of the moon, displacing an old story.

(4) The *Chaddanta Jātaka*. Once upon a time beside a lake in the Himalayan range lived an elephant king who had six tusks. He had two wives. One day the elephant pulled out a lotus stem from the waters of the lake and presented it to his first wife. This made the second wife very jealous ; she became ill and finally died. She was reborn in the human world as the queen of Bārāṇasī. In order to take revenge for the incidents of her previous life, she gathered many hunters, and ordered one of them to get the six tusks of the white elephant. The hunter following the directions of the queen shot the elephant with a poisoned arrow. The elephant maintained a stoic air and did not harm him. He asked the hunter why he wanted his life. Upon hearing the answer he himself gave the hunter his tusks, and suffered much anguish and pain. When the hunter presented them to the queen, she had a heart attack and died. The elephant king was the Śākyamuni in a former life and the hunter was Devadatta (*Jātaka*, No. 514 ; *Tai-chuang-yen-lun* 大莊嚴論 ; *Tsa-pao-tsang-ching* 雜寶藏經 ; *Chih-tu-lun* 智度論 ; *Yu-pu-yao-shih* 有部藥事 ; etc.)

Other Texts : Representative stories about animals are scattered in many parts of the Buddhist texts. There is no need to state them all here, but the following are of special importance, viz., *Cariyāpiṭaka*, *Fu-pên-hsing-chi-ching* (佛本行集經), *Ch'u-yao-ching* (出曜經) *Chuan-chi-pai-yüan-ching* (撰集百緣經), *Tsa-pao-tsang-ching* (雜寶藏經) *Lu-tu-chi-ching* (六度集經) *Shêng-ching* (生經) *Pai-yü-ching* (百喻經) *P'u-sa-pên-hsing-ching* (菩薩本行經) *P'u-sa-pên-yüan-ching* (菩薩本緣經) *P'u-sa-pên-shêng-man-lun* (菩薩本生鬘論) and the *Jātakamālā*. Of special note is the *Ching-lü-i-hsiang* (經律異相) written by Pao-ch'ang of Liang. He has gathered almost 70 stories in it concerning animals from various sūtra and vinaya sources.

Animals used in Parables : Parables were used for easy comprehension of the meaning of the teachings. Those in which animals were used were

enjoyed immensely and were easily understood by the people. Only a few of the more important instances will be stated here.

(1) *The blind turtle and the floating log.* A blind turtle who lives in the sea puts his head out of the water only once in a hundred years. Moreover, he puts it out through a hole on a log adrift in the ocean. These are very unusual coincidences. The parable illustrates the great difficulty of being born as a man in this world (*Tsa-a-han-ching* 雜阿含經; *Ta-po-nieh-p'an-ching* 大般涅槃經; *P'u-sa-ch'u-t'ai-ching* 菩薩處胎經; *Chêng-fa-nien-ch'u-ching* 正法念處經). Again, it illustrates the unusualness and the sacredness of meeting the Buddha and hearing his truths (*Yang-chüeh-mo-lo-ching* 鴦掘魔羅經; *Ta-pao-chi-ching* 大寶積經 *Pai-yü-ching* 百喩經; etc.). There are also sūtras which represent the turtle as having sight in only one eye (*Chung-a-han* 中阿含; *Fa-hua-ching* 法華經; *Kalpanāmaṇḍitika*).

(2) *The worm inside the lion's body.* The lion is a fearful beast and even after he dies the other animals do not eat his flesh. The worms which develop in his body are the ones which eat his flesh. This is a parable about persons who try to destroy the Buddhist Dharma while being in it (*Jên-wang-ching* 仁王經 part ii; *Lien-hua-mien-ching* 蓮華面經 part i; *Fan-wang-ching*, 梵網經 part ii; etc).

(3) *The white mouse and the black mouse.* Chased by a mad elephant in the middle of a field a man escapes to a well where he clings to the side by hanging on to grass. An evil dragon, spitting poison, and five poisonous snakes are at the bottom of the well. Two mice, one black and the other white, come and gnaw at the grass to which the man is clinging. The elephant is peering from above. In this fearsome scene, honey starts to fall into the man's mouth from a tree overhead. For the time being, his fear is distracted by the sweetness of the honey.

The well represents this world of illusion, the angry elephant represents the transiency of life and death. The evil dragon represents the evil actions which one has performed in the past. The five poisonous snakes represent the material and mental factors which make up one's body. The grass is one's life span. The two mice represent day and night; the honey represents desires which arise by being attached to sense pleasures (*Wei-mo-ching* 維摩經; *Chu-wei-mo* 註維摩. The *P'i-yü-ching* (譬喩經) translated by I-tsing changes the story a little, while the *Pin-t'ou-lu-shuo-fa-ching* (賓頭盧說法經) has a detailed explanation. This parable is sometimes called the parable of the two mice biting the wisteria branch (some sūtras substitute wisteria for grass). All in all it is a parable indicating the impermanence of man's life.

(4) *The horn of the rhinoceros and self enlightenment.* This story is about one who lives alone and disciplines himself for a very long time. He finally accumulates enough virtues and attains realisation for himself alone. The parable refers to the horn of the rhinoceros and indicates one who lives alone, away from any companions.

(5) *The meditation of a frog.* A frog sitting on a lotus leaf seems as though it is earnestly meditating in Zen. It is a derogatory simile for indicating one who acts as if he has attained enlightenment when he has not. It is also a parable about needless things.

(6) *The meditation on a fox.* This started with the tale of the fox and Pô-chang in meditation on the fox, and indicates a person in Zen who acts as if he is enlightened and deceives people when actually he is not enlightened.

(7) *To be heroic like the lion.* This is an epithet for a very superior person among men, like a lion who is the lord of all the beasts. It is another description of the Buddha. This kind of usage is very frequent.

The path of the beasts in the succession of rebirths: In Indian thought, man's life did not end with one lifetime but was regarded as continuing through the strength of karma. According to the nature of one's karma, rebirth came as change and transformation into various other forms of existence. This is called saṃsāra (succession of birth). As the kinds of karma are infinite, so are the kinds of living beings. Living beings on this earth are countless and each is different from the other. This is due to the differences of karma. This thought as adopted by Buddhism was separated into five or six divisions which are hell (*naraka*), hungry ghosts (*preta*), beasts (*tiryagyoni*), fighting demons (*asura*), men (*manuṣya*) and gods (*deva*). The fivefold division leaves out the fighting demons. The sixfold classification has been used almost without exception in China and Japan. The division of beasts indicates animals and is counted as one of the three evil paths. Beings in this group are stupid, possess no wisdom, and are always killing one another. It is a sphere of much suffering and little happiness. It is where a stupid person would be born through his evil actions. There is another classification of ten

groups in which four more are added to the six. Even here the sphere of the beasts is placed about the middle. Those who commit the five transgressions and the ten evil actions are born in this animal sphere where there is very great hardship due to one preying on the other. The T'ien-t'ai school set up a system in which each of the 10 spheres have the other nine included in it. In this system, there is the possibility of becoming a Buddha even in the animal world as all the spheres from hell to Buddhahood are included in it. Thus in whatever sphere one may be, there is always the possibility of attaining Buddhahood.

Animals, the problem of Buddha-nature, and of the attainment of Buddhahood : As the word 'sentient beings' (*sattva*) means living beings which have feelings, animals would naturally fall within this group. The problem of Buddha-nature is of great importance in Mahāyāna Buddhism and great debates have taken place about it. One of the most important arguments is the phrase "All sentient beings without exceptions have Buddha-nature" (切衆生悉有佛性). However, as the nature of stupid beings is clouded with defilements, they cannot see their Buddha-nature. If animals are grouped in this same classification of stupidity, then Buddha-nature cannot be realised by them. In other words, even if animals possess the seed to become Buddhas, it would not be possible for them to attain supreme wisdom. According to the doctrine, however, which says that grasses, trees and land can all become Buddha (草木國土悉皆成佛), animals, too, can clearly attain Buddhahood. On the other hand, according to the theory of the five distinct natures, the attainment of Buddhahood by animals becomes a problem. This theory divides sentient beings into 5 classes according to their nature with which they are born. This nature never changes. Many disputes also arose regarding this theory. In the "*Kōans* of Zen in Chao province" in China, there is a kōan (problem) as to whether a dog possesses Buddha-nature or not (狗子佛性). This problem denies the possibility of an answer either in the affirmative or the negative. There is another story regarding Buddhahood of an eight-year old she-dragon who changed into a male and was finally born in the southern world and attained enlightenment (龍女成佛). This is found in the Devadatta chapter of the *Saddharmapuṇḍarīka Sūtra*. Again, in the Shingon sect all sentient beings have Buddha-nature since all creation is the dharma-body of the Tathāgata Vairocana.

The spirit of kindness to animals : 1. *Love of animals expressed in the sūtras and the Vinaya.* The preachings of the Buddha are full of many tales of love towards animals. In the 12th chapter of the *Fu-pên-hsing-chi-ching* (佛本行集經) which is one of the sūtras about the life of the Buddha, there is the following story. Devadatta, the cousin of the Śākyamuni, shot with an arrow, a flying goose which the Śākyamuni recovered and whose wound he healed. Again while he was watching a farmer plough the ground, a bird came, picked up a worm, and flew away. The farmer and the ox fixed to the plough seemed tired, hungry and thirsty working in the hot sun. The skin of the ox was cut and bleeding by the lashes of the whip. The Śākyamuni was deeply stirred, and this awakened his great compassionate heart. That is to say, the prince who observed the constant struggle in nature, deeply reflected about the sufferings of man and beast, and his heart became filled with pity. This became one of the motives for his search of truth. There are also sūtras expressing love for animals. The tale of Mahāvīra, who was the youngest son of king Mahārata, is found in the *Suvarṇaprabhāsa Sūtra*. One day he, with his two elder brothers, went to play in the mountains and came upon a tigress which had given birth to seven cubs. She looked weak, emaciated and dying of starvation. The two elder brothers felt sorry for it but, realising the dangerous situation, ran away. Mahāvīra, however, thought that supreme realisation was compassion, and so he threw himself in front of the tigress. This is expressed in great literary style.

Again, there is the tale of king Śibi who offered his flesh to a hawk which was pursuing a dove. In these examples no differentiation is made between men and animals. They point to the teaching that all must follow a life filled with love towards others. Conversely, there is the hare who sacrificed himself by throwing himself into the fire for the sake of a hungry old man. It shows that if an animal can perform such action, how much more becoming it is for man.

The precepts which Buddhists follow are actually restraints on their actions and one of these rules is that one must not take the life of man or beast. This forms part of the five precepts, eight precepts, or again the ten precepts. None of these differentiate between man and beast. In the abstentions that a bhikkhu must follow, the act of killing an animal is called a lesser killing precept. A bhikkhu must repent in his heart, were he to do so. It is one of the precepts grouped in the classification

of *śuddha-prāyaścittika*. In the *Fan wang-ching* (梵網經) which is regarded with great esteem in China and Japan, there are the 48 light abstentions which prohibit the defilement of pure actions. The third of these is the prohibition against eating any kind of meat, as it will cut the seed of the great and compassionate Buddha-nature. Again in the 16th chapter of the same sūtra, an assertion is made that one should show the way to others by throwing one's own flesh, hands and feet to hungry tigers, wolves, lions and all hungry demons. When an offering of oneself is made, the true law is shown. The 20th chapter says that one should liberate life (release pets and caged life) with the spirit of compassion. There are many other examples of helping animals. In the Vinaya of the Theravāda school, restrictions are made as to what flesh one can eat for food.

2. *Prohibition of the horse-sacrifice* (*aśvamedha*). This sacrifice was an important ceremony performed by persons for the prosperity of the country. Its aim changed in different ways in different ages. Usually, a fine horse is selected, protected and fed for a year, after which time a great festival is held for three days. At the end the horse is sacrificed. The brāhmans were given various gifts as offerings in performing such festivities as the horse-sacrifice or the human sacrifice (*puruṣamedha*). King Prasenajit offered 500 head of animals, composed mainly of oxen, bulls and cows, goats and rams as sacrifice. The Śākyamuni remarked that there was no great benefit in quantity, nor did great men who follow the true path practise such things. Offerings which do not involve killing have great benefits. Those who follow this will reap good results in the future. These are the real sacrifices. Thus, great kings praise such things. (S. I, 75 f.; *It*, 21)

Again, great ceremonies such as the horse-sacrifice cause great calamities. The sages do not praise such acts as they involve injuring and killing minute insects. This cannot be the true festival. If various beings are not injured and there are no resultant calamities, then that would be called right action and the great sages would praise it. In this way the Śākyamuni prohibited the killing of various animals starting with the horse-sacrifice. An outstanding example of a person who upheld this precept was emperor Aśoka, who said that no living creature should be killed as sacrifice or offering within his domain. It is known that other kings who followed the Buddhist faith also prohibited such ceremonies.

3. *Rock inscriptions of emperor Aśoka*. It is said that emperor Aśoka was at first a very violent and cruel king. After he became a Buddhist, he ruled so benevolently that he was called the great king who turned the wheel of the Dharma (*cakravartirāja*). This is a name given to an ideal ruler of India. Aśoka's deeds are for the most part clear from the inscriptions set up by him. Among them love for animals, protecting and helping them are given great prominence.

He built hospitals for men and also for animals; cultivated medicinal herbs; dug wells for the use of men and beasts (Edict 2 of the Fourteen Rock Edicts). Again he gave many benefits to men, beasts, birds and water dwellers; he performed an offering for the preservation of life; and many other kinds of good deeds.

The fifth of the pillar edicts gives further detail. For example, the protection (*ahiṃsā*) practically of all the kinds of animals is listed; protection of pregnant animals and those not yet full-grown; the restriction of buying and selling fish or injuring or killing them on special days such as the day of the full moon and the days of religious observance. On these days, even the castration of animals was prohibited.

These edicts indicate that *ahiṃsā* was the basis of Aśoka's true law which held an important place in his government. The spirit of *ahiṃsā* was particularly outstanding in his case. It did not merely mean the observance of the spirit of love and protection of animals, but also asserted their fostering and increase.

4. *Ceremony of releasing life*. This is a ceremony where one buys and gathers fish and birds which have been caught, and releases them in fields and streams. The lake where the fish is released is called the 'lake of freeing life'. Part ii of the *Fan-wang-ching* states, "Perform the action of releasing life with the spirit of compassion." This practice was much observed from an early time, but only in China and Japan was it observed under this name. (See HŌJŌ-E.)

Animals and Popular Faith: Animistic faith and the various experiences of man with animals provided a strong impetus towards bringing about the worship of animals. They were thought to have special powers. According to their special faculties, many animals were worshipped directly as god, god's messenger, or again as part of god. The more primitive the faith, the stronger was this tendency, which was especially outstanding in the faith of the common people.

In the stories of the Indian gods many examples of direct faith in animals can be seen even in the later periods. Even in Japan, as popular faith became interwoven with Buddhism, many examples of animal worship are found among the Buddhists.

(1) *Inari* (稲荷), faith. In India there were a kind of demons called Ḍākinī who were gifted with special powers. Those who worshipped them, also came to possess these powers. This worship which was taken over by the esoteric school of the Shingon, was carried to China but it is not found translated in its scriptures and rules of procedure. It was much practised in Japan, however, and sūtras and ceremonial rules were later written about it. According to these the object of faith is the spirit of the fox. This was first observed at Mt. Inari of Fukumi in Japan, and is called " Inari gongen ", in which the Buddha is supposed to manifest his body temporarily into that of a fox.

(2) The ceremony of the *Kōshin-sai* (庚申祭). On the night of the Kanoe-saru, an image of Vajra is placed as the main image, and the figure of a monkey is made and placed as an object of veneration. The ceremony lasts all night with various wishes coming true by the power of the rites. This is called the Kōshin ceremony. Originally, it came from the Taoism of China and is not based on Buddhism at all. It seems the Buddhists merely adopted it in China. In Japan indigenous beliefs were then added to it.

(3) Avalokiteśvara with the head of a horse (Hayagrīvāvalokiteśvara). One of the six Avalokiteśvara bodhisattvas is the master of the realm of animals. He has the head of a horse, hence the name. He is like the treasure-horse of the king of all creation, galloping everywhere in a fearful manner, traversing the great sea of birth and death (the world of illusion). It manifests strength to subjugate the four Māras, and destroy the defilements of ignorance. From these the story of the " horse's head " has originated. This horse-faced bodhisattva later came to be the guardian god of the horses and also the guardian of the roads and was worshipped as such among all people.

(4) Kumbhīra, one of the twelve generals or guardians of the Tathāgata Bhaiṣajya-guru is worshipped as a yakṣa who bestows benefits and fulfills the requests of those in trouble and those who pray for rain. He guards the Buddhist Dharma and keeps out bad luck. The root of the word can be seen in the Chinese translation of *kumbhīra* as crocodile (*ê-yü* 鰐魚 and *chiao-lung* 蛟龍). This became the king of the Nāga-gods of the sea, gods of the land, and the god king of the yakṣas. In Japan it has fused with a primitive Japanese worship and is worshipped by all.

(5) In Gaṇeśa worship, we have two figures of husband and wife embracing each other. They have the body of humans and the head of elephants. The male is a manifestation of violence and evil, while the female is a manifestation of Avalokiteśvara. She embraces the male, wins his heart, and stills his violence; so she is called Vināyaka. Those who firmly believe in her have their desires answered. In India and Tibet, she was considered as a deity. In Japan she is worshipped, by the general populace (*Hsing-t'ou-shêng-t'ien* 象頭聖天 Gaṇeśa). The nature of the object of worship changed according to the tradition of the various districts, which means that it has become a distinct faith differing from the original.

Animals in Art: The most representative Buddhist art works are found in Bhārhut, Sāñcī, and Ajaṇṭā depicting the tales of Śākyamuni Buddha as given in the *Jātaka*. Among these are many animals according to the contents of the stories. Among the animals, lion-statues on top of the stone pillars of emperor Aśoka are especially famous even today. At Nandangaṛh, Rāmpurwā and Sārnāth, the Aśoka pillars have figures of lions or bulls on top of them. The one at Sārnāth is used today as the national seal of India. Apart from the Jātaka tales, mystical Buddhism has produced many forms of art which are to be found in various lands. In esoteric maṇḍalas, the figures of the Buddha, bodhisattvas and animals are to be found in large numbers. These animals are drawn and sculptured innumerable times as belonging to the guardian kings and the heavenly beings. Besides these, there are the paintings and sculptures that the monks themselves have produced. Apart from statues and paintings of the Buddha, animals in the mountains were drawn in water-colour sketches. In Japan the painting of the story of the bird and the beast, attributed to Toba Sōjō, is particularly well-known.

Z. I.

ANIMIṢA, a samādhi or a state of concentration of both mind and body (*Mhvyut.* 537), mentioned in the *Pañcaviṃśatisāhasrikā-prajñāpāramitā Sūtra.* Its literal translation is 'not winking' and its Chinese translation is *pu-chiu* (不求 non demand)

or *pu-hsün* (不眴 not winking). But its Tibetan equivalent *tshol-ba med-pa* 'not seeking' shows that this is an error for *aneṣa*, which is correctly read in the *Sspp.* version of this very list (taken from the *Prajñāpāramitā*, according to *Mhvyut.* 505).

S. K.

ANIMISĀ, a *lokadhātu* (world system) where the bodhisattvas attain the knowledge of all things as unborn (*anutpattikadharmakṣānti*) and other samādhis by steadily looking at things without even a wink (*Laṅk.* 105).

C. W.

ANIMISALOCANA means 'eyes not winking'; the Buddha is said to have spent the whole of the second week after his enlightenment, seated at a place to the north-east of the bodhi-tree, looking with his eyes (*locana*) not winking (*animisa*) at the seat under the bodhi tree (*vajirāsana*) where he attained enlightenment, as a mark of gratitude to it. The place where he practised *animisalocana* is called *Animisacetiya* (*J.* I, 77). A shrine was built on this spot to the north-east of the seat under the bodhi-tree.

U. K.

ANIMISM. The word with a religious, philosophical meaning was used for the first time by E. B. Tylor, and originates from the Latin *anima*, connoting 'soul'. This name, therefore, came to be used as 'worship of the soul'.

The belief that all existence possesses the essence of life, a primitive view attributing life to inanimate objects, is called Animatism. The standpoint that this Animatism is the very basis of religion is called Vitalism. When this unpersonified life-power is given a special magical power, it is called Dynamism. Although Animism poses a personified holy spirit which is opposed to the above Animatism, it does not have the idea of a perfect, personified god. Animism, therefore, is a type of religion which creates a personified existence, the soul, and worships it. It can also be said that Animism is a step lying between Animatism and the idea of a personified god. As already mentioned, Animism is the name given to the worship of a spirit. It embodies at the same time a vague idea of the union of the soul with man. It accepts the existence of the soul in all things; the soul, however, can free itself and be separate from the body. The difference between god and soul is very difficult to define. What are considered as holy spirits in Animism are in particular such spirits of water and forest and ghosts. As these spirits are considered associated with a specific place, it is necessary to find out where the spirit lives and to console it. J. G. Frazer mentions the fact that the primitive people of the Munda Islands leave a tree in the midst of cultivated land in order to have contact with the spirit of god and they offer sacrifices to the tree in the belief that the spirit protecting their village lives in this tree. A combination of Animism and ghost-worship is ancestor worship. It is not easy to distinguish clearly between Animism and nature worship. One type of Animism in which a consolation or memorial ceremony to the spirit is held among less civilised people is called Shamanism.

Animism in Pre-Buddhistic Times: In the excavations of Mohenjodaro and Harappā, a fairly well-developed civilisation was discovered to have existed more than a 1,000 years before the Vedic civilisation in the region of the Indus. At the same time it became apparent that this was the civilisation of the Dravidians before the Aryan invasion of India. Among the excavations many buildings were uncovered but no temples, worship-halls, or even instruments for religious ceremonies. Only one idol was found which was probably worshipped. From these facts, therefore, the type of primitive religion followed by these people cannot be inferred. But from investigation of the many seals found it would seem that their religion was a primitive form of Animism, which might be called Fetishism. The surface of those fetishes are carved with forms of trees. Some show only trees but others show an image of a god sculptured on the tree. Some again show a kind of animal and even an image of a man with long hair kneeling and praying to a god. From these a god of the tree can be surmised. Furthermore, these trees appear to be a species called the peepul (*Ficus religiosa*) which is worshipped in India even today. The tree is regarded by the Indians as their guardian goddess, and also as a place where spirits dwell and the souls of dead people go to rest. The tree engraved on the ancient seals can be considered a primitive form of this faith. Vestiges of animal worship can also be clearly seen. Many kinds of animals are depicted on these seals such as oxen, goats, tigers and elephants. In some drawings ceremonial instruments and the holy tree stand near the ox. The goat is

drawn as the spirit of the tree, the tiger as the goddess herself, and the crocodile as the symbol of the river. The sexual organs of both sexes were also evidently worshipped. It would appear, therefore, that the primitive Dravidians who created the Indus civilisation thought that everything possessed a soul.

There were two main groups of the Aryan race, one which founded the Vedic civilisation and the other which established the non-Vedic civilisation. The former was derived from a pure Aryan race whose rulers were the Brāhmans. Their chief activity was religious celebration. The latter was a civilisation which had many liberalistic tendencies, with the Kṣatriyas as the rulers of society. Its characteristic was philosophical. The races who established this culture were a mixture of the original Dravidian and the immigrant Aryan races. Their civilisation spread over the western part of India and they tried to establish a civilisation different from the Vedic culture, connected with conventions and traditions, or again, a civilisation which negated the Vedic one.

It was from such circumstances that the Buddhism of Gautama and the Jainism of Nigaṇṭha Nātaputta arose. Most of the intelligentsia in the cities were in agreement with these newly established thoughts. Most of the common people, however, followed the traditional Vedas and tried to establish something new based on the Vedic culture. This was the founding of Hinduism. Therefore, Hinduism includes not only the Vedic religious ceremonies and spells, but also those of the native Dravidian peoples, especially the worship of goddesses. In no country in the world has a goddess been worshipped as much as in India. Among the remains from Harappā, there were some seals on which the form of a naked woman was carved. From this, the existence of goddess worship among the primitive Dravidians can be surmised.

Animism in Buddhism : As already mentioned, Buddhism was the product of a mixed race of Aryans who established the non-Vedic civilisation which opposed the primitive religious thought centring on the incantations and spells of the Brāhmans. Therefore, such religious forms as are seen in the Dravidian and Brāhman faiths do not exist in original Buddhism. The main tenet of the Buddhist teaching was the understanding of the sufferings of man by man's pure and rational thought and the way for the removal of that suffering. There is no Animistic way of thinking here. But, after the Buddha's death, Buddhism strayed from the essence of his teaching and gradually assimilated primitive and irrational religious forms which were prevalent in society. After the 4th century, sūtras appeared centred around spells, and in the 7th century, esoteric Buddhism was established which included the Śakti school, the most erotic among all schools of Hinduism. Thus, Buddhism changed into a religion which included animistic elements not seen in the Buddha's teachings. In the 7th century, the Tāntric school which was one of the Śaiva schools of Hinduism spread in northern India. This is a religion which centres on magic and teaches that Nirvāṇa can be attained only by sexual unification. This is an example of an animistic trend of Buddhism representing a mixture of Mahāyāna Buddhism and primitive religion.

Relations between Buddhism and Animism in other countries : This problem will be considered mainly in relation to China. It is difficult to ascertain clearly when Buddhism was introduced into China. At the end of the Former Han dynasty (206 B.C. – 25 A.C.) Buddhism had already reached China from the southern route by sea and the northern route by land. The origins of Chinese civilisation are very old and, since the civilisation of the Yin dynasty, more than 1000 years had already elapsed when Buddhism was introduced during the Former Han Dynasty. One must realise that as in the case of primitive cultures of other countries all cultures could be called religions. It is the same with the religious thought of China. Among the animistic civilisation of the Yin dynasty what is striking is that divination was well developed. Questions were asked from the spirits of the gods about individuals and even nations. A happy life could be obtained by propitiating the spirits of gods. The most important people in this society were the Shamans. This kind of culture spread among the people even in the Chou dynasty. In the book *Shih-ching* (詩經) the feeling of a person of that time who worshipped the bear is mentioned, and in the *Chuang-tzŭ* (莊子) ten kinds of demons are described. Even from the famous Analects Lun uju (論語) of Confucius, it is known that he respected and worshipped the mountains, rivers, and forests as gods, and seriously thought about the ceremony in which one got rid of demons. In the Ch'in (255 B.C.–206 B.C.) and Han (206 B.C.– 221 A.C.) dynasties, such religious thought was greatly developed, as philosophical and logical explanations were added. In many history books like the *Shih-chi* (史記), the historical records, and the *Han-shu* (漢書), the history of the Former Han Dynasty, Animism is to be found.

This form of Chinese religion attached great importance to actual life itself. Buddhism, which stressed not only the present but also the past and the future, was introduced into China under these circumstances and it influenced Chinese religious thinking. At the same time Buddhism itself underwent a change and it was in this process that Chinese Buddhism was established. It can be said that this mutual interchange continued from the latter part of the Han to the early time of the T'ang dynasty (618–907 A.C.). It was the Buddhist theories of repeated rebirths and the retribution of past actions that had special interest for the Chinese. Thus, the Chinese became acquainted with hell and the Pure Land and regarded demons as existences who suffer in hell. After the *Ullambana Sūtra* (*Yü-lan-p'ên-ching* 盂蘭盆經) was transmitted from India, it was combined with the folk-faith and several similar sūtras were composed. Thus, Buddhist ceremonies such as the *ullambana* ceremony and the *preta*-offering ceremony, started and developed. The Chinese regarded Buddhism in the same way as Taoism when they accepted Buddhism and desired to achieve longevity and happiness by worshipping both Buddha and Lao-tzŭ. Furthermore, from the fact that many monks of central Asia who introduced Buddhism into China were magicians, Buddhism was accepted as Magism by the common people. Accordingly, Buddhism changed in various ways after its transmission into China and departed more and more from the original doctrines of the Śākyamuni. When Buddhism completely merged with the faith of the common people it was greatly influenced by Taoism which has great influence even today. On the other hand, this is a typical example of what happens when Animism combines with Buddhism. At the start of the T'ang dynasty, Subhākarasiṃha, Vajraprajña and Amoghavajra transmitted sūtras of esoteric Buddhism. Many gods and religious ceremonies of a Hindu character strongly influenced some sections of Buddhism, which was the Buddhism of the common people, and it came to have a strong animistic tendency. It should be noted, however, that on the other hand the scholastic study of Buddhism developed into pure metaphysics.

In the case of Japan, the Buddhism of China which was strongly tinged with Animism was accepted, and moreover the inherent animistic folk-faith of the Japanese themsevles such as is seen in the *Kojiki* (古事記), *Nihon-shoki* (日本書紀) and *Mānny shū* (萬葉集) was added to Buddhism which had been imported from elsewhere. It was easier to grasp a form of Buddhism connected with the inherent animism of Japan and China.

S.TA.

ĀNIMITTA (Tibetan, *mtshan-ma-med-pa*), meaning 'formless'. All dharmas are formless, because they have no special nature. They are essentially void.

According to the *Mahāprajñāpāramitā Sūtra*, dharmas become neither united nor separated and have neither colour and form nor quality of obstruction. All dharmas have one nature, that is, formlessness (*Taishō*, Vol. 6, p. 906). The *Mahāratnakūṭa Sūtra* mentions that the essential nature of all dharmas is voidness, the nature of all dharmas is to have no-nature. As all dharmas are void and have no peculiar nature, they have one common nature, viz., formlessness. As they are formless, they can be pure. As they are void and have no peculiar nature, they cannot be manifested in form (*Taishō*, Vol. 11, p. 29).

Considered as phenomena, all dharmas are changing—being united with each other or being separated—and they have colour and form and are obstructions for others. But from the essential point of view, all dharmas are void and are beyond differentiation. Thus, all dharmas are equal in voidness and are Nirvāṇa itself. The *Mahāparinirvāṇa Sūtra* mentions that the characteristic of Nirvāṇa is *ānimitta*: "Nirvāṇa is called *ānimitta*,........ because in Nirvāṇa the ten forms are not found. What are the ten forms? They are the forms of matter, sound, smell, taste, contact, birth, stability, differentiation, male and female. These are called the ten forms. When a dharma is not in any of these forms, it is called formless" (*Taishō*, Vol. 12, p. 546). If someone should cling to these forms, he would be in the world of birth and death. But if someone does not cling to these forms, he is above the world of birth and death; in other words, he is in Nirvāṇa. The *Pai-lun* (百論 *Taishō*, No. 1569; *Nanjio*, No. 1188; *Śataśāstra*) mentions (from a practical point of view), "By 'formless' is meant not to carry all kinds of forms in the practitioner's mind, to be detached from all sensations and not to cling to any dharmas of past, present and future" (*Taishō*, Vol. 30, p. 170).

The *Vimalakīrti-nirdeśa*, the *Mahāprajñāpāramitā-śāstra*, the *Yogācārabhūmi-śāstra*, etc., mention the three gateways to emancipation (*trīṇi vimokṣa-mukhāni*), viz., *śūnyatā*, *ānimitta* and *apraṇihita*. According to the *Ta-ch'êng-i-chang*

(大乘義章 *Taishō*, No. 1851), *śūnyatā* means the noumenon. Stillness of the noumenon means *śūnyatā*. As regards the *ānimitta*, there are two meanings. One is the meaning based on the concept of noumenon. The noumenon, as it is beyond all kinds of forms, is called 'formless' (*ānimitta*). The other is the meaning based on the explanation of the form of Nirvāṇa. Nirvāṇa is free from the ten kinds of forms. So, it is called 'formless'. *Apraṇihita* means 'non-action' or 'non-occurrence' (*Taishō*, Vol. 44, p. 488).

In China, the San-lun or Mādhyamika sect, because of its nihilism, is called the Formless school or Formless Mahāyāna Buddhism.

Sometimes, the words 'with form' and 'without form' are attached to many teachings, such as the teaching with form and that without form, the practice with form and that without form, the meditation with form and that without form, the land with form and that without form, etc.

K. TMR.

ANIMITTA SUTTA occurs in the *Moggallāna Saṃyutta* of the *Saṃyutta Nikāya* (IV, 268). In this sutta a description is given of how Mahā-Moggallāna entered on and abode in the unconditioned heart's rapture (*animitto cetosamādhi*) with the assistance of the Buddha. *Animitto cetosamādhi* is the developed state of mind, reached through constant training of the mind (*bhāvanā*), in which all signs are eliminated. In this state of mind all prejudices of the mind are absent and the mind is inclined towards *vipassanā*, i.e., seeing things in their true perspective (*yathābhūta-ñāṇa*) which helps one to put an end to repeated existence and to attain the goal of the religious life (*SA*. III, 90).

W. G. W.

ANIMITTA-VIMOKKHA-MUKHA (Skt. *animitta-vimokṣa-mukha*), gateway to signless liberation, one of the three gateways to liberation; the other two being the gateway to desireless liberation (*appaṇihita-vimokkha-mukha*) and the gateway to void liberation (*suññata-vimokkha-mukha*: *M*. I, 297; *Ps*. II, 48; *Vism*. 564; *Dhsmg*. 15; *Laṅk*. 163; *Gvyū*. 472; *Lal*. 7).

Buddhaghosa identifies the gateway to signless liberation with the contemplation of impermanence (*aniccānupassanā*: *Vism*. xxi, § 67, p. 564).

One who contemplates impermanence—his faculty of faith (*saddhā-indriya*) becomes predominant, and with its predominance, insight reaches its culmination and settles down firmly in the contemplation of impermanence. This strong faculty of faith brings about the entry upon the state of the gateway to signless liberation. This gateway leads to the outlet from the world, that is to say, to the seeing of all formations (*saṅkhārā*) as limited, circumscribed and liable to destruction and to the entering of consciousness into the signless element (*animittā dhātu*), that is Nibbāna (*Ps*. II 48; *Vism*. xxi, §67, p. 564). See also VIMOKKHA.

U. K.

ANINDITĀ, a pond in the kingdom of Ratnasāla-vyūhameghapradīpa. From a lotus in this pond was born the prince Sarvadharma-nirnādaccha-tramaṇḍala-nirghoṣa (*Gvyū*. 336.21 ff.), a previous birth of the Buddha Vairocana.

C. W.

ĀṆINEMA (text Āninema), a bodhisattva whose name occurs in a list of future Tathāgatas (*Gvyū*. 442.3–4). For details see MĀYĀDEVĪ.

ĀṆINETRA (text Āninetra), a bodhisattva whose name occurs in a list of future Tathāgatas (*Gvyū*. 442. 4). For details see MĀYĀDEVĪ.

ANIÑJA, a samādhi or a state of concentration of both mind and body, mentioned in the *Pañcaviṃśatisāhasrikā-prajñāpāramitā Sūtra*. Its literal translation is 'immobile' or 'immovable', and its Chinese translation is *pu-tung* or *wu-tung* (immovable). See also *Śsgp*. 1418.22.

S. K.

ĀNISAṂS (*Skt*. *ānuśaṃsa*) means praise (i.e., that which is commendable), with its developed meaning: good result or advantage. Various advantages are enumerated in the Pali canon as accruing to various meritorious deeds, virtuous men, etc.

Thus, four advantages are to be looked for because of the virtuous man: growth in morality, growth in concentration, growth in wisdom and growth in release (*A*. II, 239).

Virtuous life has four advantages: training, wisdom, release and mastery over mind (*A*. II, 243).

Four advantages accrue to him who leads a life of mental ease (*sukhallikānuyoga*) : entry into the fruition of stream-winning (*sotāpattiphala*) ; entry into the fruition of once-returner (*sakadāgāmiphala*); entry into the fruition of never-returner (*anāgāmiphala*) ; and entry into the fruition of arahantship (*arahattaphala : D.* III, 132). (The term *sukhallikānuyoga* in this particular context means four trances, *jhāna : D.* III, 131).

Five advantages accrue to the virtuous man because of his moral quality (*sīlasampadā*) : great wealth, good report, self-confidence, peaceful death and a happy state after death (*D.* II, 86 ; III, 236).

Five advantages from alley-walk : it hardens one for travelling, it is good for striving, it is healthy, its use tends to good digestion after meals, and the concentration won from the thought of an alley-walk lasts long (*A.* III, 30).

Five advantages accrue to him who makes gifts : he is dear to many, the wise love him, a good report is spread, he strays not from the householders' duties, and he is reborn in heaven after death (*A.* III, 41).

Five advantages to the man of faith : the wise feel compassion for him, they approach him, the recluses accept his alms, they teach him Dhamma, and he is reborn in heaven after death (*A.* III, 42).

Five advantages to one who listens to the Dhamma: he hears the unheard, he purifies the heard, he dispels doubts, his views become clear, and his mind becomes calm (*A.* III, 248).

Five advantages from the use of tooth-picks : eyes become safe, mouth is not bad-smelling, channels of taste are purified, phlegm and mucus get not on food, and one enjoys food (*A.* III, 250).

Five advantages from gruel : it checks hunger, keeps off thirst, regulates wind (inside the body), cleanses the bladder and digests raw remnants of food (*A.* III, 250).

Five advantages from being mindful : sound sleep, awakening afresh, good visions, protection by deities, and non-emission of impurity in sleep (*A.* III, 251).

Five advantages to the one who talks discreetly : he talks not falsely, not maliciously, not roughly, not vainly and is reborn in heaven after death (*A.* III, 254).

Five advantages to the patient man : he is pleasing and dear to many, is not hated, is not avoided by others, dies with clear thoughts, and is reborn in heaven after death (*A.* III, 254).

Five again from being patient : the patient man is pleasing and dear to many, is not harsh, is not remorseful, dies with clear thoughts and is reborn in heaven after death (*A.* III, 255).

Five to the man of untroubled mind : self disparages not the self, the wise praise him, good report spreads, he dies with clear thoughts and is reborn in heaven after death (*A.* III, 255 ; 267).

Five again from the untroubled mind : those who were not pleased become pleased with him, those that already are become much more so, the Teacher's behest is done, the future generation gets right views and his mind becomes calm (*A.* III, 256).

Five from acting with an aim : one hears the not heard, one purifies the things heard, one is measured by what one hears, one is not stricken by some grievous disease and one wins friends (*A.* III, 257).

Five again from acting with an aim : one reaches the unreached, one falls not from the reached, one is reassured by the state reached, one is not stricken by some grievous disease and one wins friends (*A.* III, 257).

Five from staying for equal periods at places : he has not many belongings, not much medicine, not many duties, no mixing with others, and he leaves his abode with no attachment to it (*A.* III, 258).

Five again from staying for equal periods at places : one grudges not sharing with another one's lodging, nor the families who provide alms, nor one's possessions, nor fame, nor Dhamma (*A.* III, 258).

Five from wealth : one makes oneself happy, one's parents, one's wife, children, slaves and servants, also one's friends and companions and makes offerings to recluses and brāhmans (*A.* III, 259).

Five for the family who eat in time : visitors honour them, deities honour them, the recluses and brāhmans honour them, their slaves and servants work properly, and meals taken in time give strength (*A.* III, 260).

Six from listening to the Dhamma in time : the mind is purified from the five lower fetters by listening to the Dhamma preached by the Buddha, or by a disciple of the Buddha, or by reflecting in one's mind on the Dhamma already heard ; mind is freed in respect of the complete destruction of the root of becoming by listening to the Dhamma preached by the Buddha, or by a disciple of the Buddha, or reflecting in one's mind on the Dhamma already heard (*A.* III, 382-3).

Six from realising the fruit of stream-winning: certainty in the Dhamma, no possibility of falling away, none of the ills of the restricted, endowment with the knowledge which is not common, the cause of things is rightly discerned, and also conditional origination (*A*. III, 441).

Seven from cultivating the seven limbs of wisdom (*sattabojjhaṅga*): In this very life, immediately one establishes realisation. If not, at any rate, one does so at the moment of death. And if not so, at any rate, by wearing down five fetters that bind to the lower world (*orambhāgiya-saṃyojana*), he is one who wins release midway (*antarāparinibbāyī*). If he do none of these, yet he wins release by reduction of his time (*upahaccaparinibbāyī*); or wins release without effort (*asaṅkhāra-parinibbāyī*); or wins release with effort (*sasaṅkhāra-parinibbāyī*); or he is one who goes upstream (*uddhaṃsota*); and goes to the Pure Abode (*akaniṭṭha* : *S*. V, 69–70).

The same seven advantages mentioned in the preceding list are to be looked for by cultivating the five faculties (*indriya* : *S*. V, 237).

Eight from release of heart through amity (*mettā cetovimutti*): sound sleep, awakening afresh, absence of bad dreams, popularity with humans, popularity with non-humans, protection by deities, no harm from fire, poison or sword, and, if one penetrates not the beyond, one reaches the Brahma world (*A*. IV, 150).

Eleven from release of heart through amity: here three more advantages are added to (and placed between the seventh and the eighth advantages of) the preceding eight; they are: quickness in concentration of the mind, serene complexion and death with clear thoughts (*A*. V. 342; *Ps*. II, 130; *Vism*. 311–14).

U. K.

ĀNISAṂSA SUTTA occurs in the *Ānisaṃsa Vagga* in the *Chakka-nipāta* of the *Aṅguttara Nikāya* (III, 441). Six advantages of realising the fruit of stream entry (*sotāpattiphala*) are enumerated here, namely, there is certainty in the noble teaching (*saddhammaniyata*), no tendency to fall away, none of the ills of the restricted (*pariyantakatassa dukkhaṃ na hoti*), there is the unique knowledge (*asādhāraṇañāṇa*), cause is rightly discerned and the conditional origin of things.

W. G. W.

ĀNISAṂSA VAGGA (1), the tenth vagga (group) of the *Chakka-nipāta* of the *Aṅguttara Nikāya* (III, 441–5). Eleven suttas are included in this group. The benefits (*ānisaṃsa*) of spiritual attainments, such as the attainment of the fruit of stream entry (*sotāpattiphala*) form the nucleus of this vagga, and hence the title. Six such benefits are enumerated in the second sutta. In the remaining suttas it is shown that these attainments cannot be attained by those who see component things as permanent (*nicca*), blissful (*sukha*) and possessed of an enduring entity (*atta*), and emancipation (*nibbāna*) as painful (*dukkha*). On the contrary, those who see the impermanency, painfulness and soullessness in component things, who see emancipation as blissful, can hope to attain these spiritual attainments.

W. G. W.

ĀNISAṂSA VAGGA (2), the first vagga of the *Dasaka-nipāta* of the *Aṅguttara Nikāya* (V, 1–14). In this *vagga* ten suttas are found. The elder Ānanda questions the Buddha regarding the advantages (*ānisaṃsa*) of practising virtue (*sīla*) and in reply the Buddha enumerates ten such advantages. The subject matter discussed in each of these ten suttas is related to the problem of *sīla* and in these discussions it is shown how the practice of virtue can lead to other higher spiritual attainments, and how the practice of *sīla* forms the basis for the development of wisdom (*paññā*).

W. G. W.

ANISSUKĪ SUTTA occurs in the *Mātugāma Saṃyutta* of the *Saṃyutta Nikāya* (IV, 244). *Anissukī* or 'not-envious' occurs as the first in a group of five things, possessed of which a woman will gain birth in heaven. The other four things in the group are: trust (*saddhā*) in the Buddha, Dhamma and Saṅgha, modesty (*hiri*), fear of sin (*ottappa*) and wisdom (*paññā*).

W. G. W.

ĀṆI SUTTA occurs in the *Opamma Saṃyutta* of the *Saṃyutta Nikāya* (II, 266). *Āṇi* (drum-peg) is one among the various stories employed in this group of suttas to illustrate several points. The story runs thus: Once upon a time the Dasārahas had a kettle drum called "the Summoner". Each time it began to split, they fixed another peg, until

the time came when the Summoner's original drum-head had vanished and only the framework of pegs remained.

'Even so', says the Buddha, 'there will come a time when bhikkhus will not heed the suttantas uttered by the Buddha which are full of meaning and which lead to the noble goal; but on the contrary, bhikkhus will listen to suttantas made by poets, which are mere poetry, mere collections of words without meaning, and they will learn these things voluntarily.'

Having warned the monks of this future possibility, the Buddha advises the monks to learn the suttantas preached by the Buddha, and try to understand them.

W. G. W.

ANĪTIKADHAMMA SUTTA, found in the second vagga of the *Asaṅkhata Saṃyutta* of the *Saṃyutta Nikāya* (IV, 371). The Buddha preaches on the state that is free from ill (i.e., Nibbāna) and the path leading thereto. This sutta in forty-five sections is a reiteration of the rest of the suttas of the vagga starting with *Asaṅkhata Sutta.* See ASAṄKHATA SUTTA.

L. R. G.

ANĪTIKA SUTTA, a very short discourse in the *Asaṅkhata Saṃyutta* of the *Saṃyutta Nikāya* (IV, 371) where the Buddha makes reference to freedom from ills and the path leading to it. *Anītika* means freedom from ills (*niddukkhattā anītikaṃ : SA*. III, 112).

H. R. P.

ANITTHIGANDHAKUMĀRA (1), a paccekabuddha. He was the son of the king of Bārāṇasī, and from the time of his birth he refused to go near women. Because of this, the king found it extremely difficult to persuade him to marry. Thereupon a minister was summoned by the king and he was given permission to take any step which would make the prince enjoy the company of women. The minister arranged a clever contrivance, which however, failed ultimately. After much persuasion the parents were able to make Anitthigandhakumāra agree to marry, provided they would find him a maiden resembling in beauty the golden image of a girl made by him. Emissaries who were sent out, found a girl of sixteen years of age, the daughter of king Maddava, from the city of Sāgala in the Madda kingdom. The marriage was arranged, and the prince, being informed of her beauty, demanded that she should be brought soon. The maiden, being very delicate, died on her way to Bārāṇasī, and the prince hearing the news, became very sad, but suppressed his sorrow by contemplation and became a paccekabuddha. The ministers saw him seated in a state of calmness, and thinking that he was worried tried to appease him saying that they would find a maiden even more beautiful than the daughter of the king of Sāgala. The prince, now a paccekabuddha, disclosed his attainments and declared that he was neither afflicted nor disheartened any more.

It is mentioned that this paccekabuddha had been a *samaṇa* for a period of twenty thousand years during the time of Kassapa Buddha (*ApA*. pp. 154–6 ; *SnA*. 67 ff.).

A stanza attributed to him appears in the *Ap.* (8, *v.* 10) and is included in the *Khaggavisāṇa Sutta* (*Sn. v.* 36) too.

R. A. G.

ANITTHIGANDHAKUMĀRA (2), a bodhisattva, born as the son of Brahmadatta, the king of Bārāṇasī. He abhorred the sight of women from his very birth until he was seduced by a dancing girl. When he came to know "the joy of love" he ran amuck, with his sword drawn, chasing people through the streets of the city, shouting that he alone should have the privilege of enjoying the pleasures of love. The king arrested him, and banished him from the city, together with the girl; after which they made a jungle-hut their residence. One day when the bodhisattva was away, an ascetic came in search of food and being allured by her beauty, his chastity gave way. On his return, the bodhisattva, realising what had taken place, sent away the woman and himself became an ascetic.

Since the prince hated women he was called Anitthigandhakumāra (*J.* Nos. 263 and 507).

R. A. G.

ANITTHIGANDHAKUMĀRA (3), son of a wealthy family in Sāvatthi, at the time of the Buddha. His story is very similar to that of the paccekabuddha Anitthigandhakumāra, which is given above. The youth, when he was informed of the death of his chosen bride, was overwhelmed with grief and pain. The Buddha seeing that he was ripe for conversion

(*upanissaya*), visited his home and delivered a sermon, at the end of which, Anitthigandhakumāra gained the fruit of entering the streams of holiness (*sotāpattiphala* : *DhpA*. III, 281–4).

R. A. G.

ANITYA, impermanency. See ANICCA.

ANITYĀRTHAPARIKATHĀ, a short Sanskrit text extant in its Tibetan version in the Mdo-ḥgrel (sūtra commentary) section of the Tengyur (Peking Ed. Tib. Trip., ed. D. T. Suzuki, Vol. 129, No. 5674, p. 217), under the title *Mi-rtag-paḥi don-gyi gtam*. The text contains a set of stanzas describing the impermanence of all worldly things such as form (*rūpa*), wealth and glory. The salutation at the beginning of the work is addressed to the Three Jewels (*tri-ratna*). According to the colophon Dgaḥ-baḥi dbaṅ-po (Rāmendra) was the author; Vināyaka, a paṇḍit of Kaśmir, and Grags-ḥbyor-śes-rab were the translators.

R. H.

ANITYATĀ SŪTRA, the title of two Sanskrit texts, the Tibetan versions of which occur in the Mdo (sūtra) section of the Kangyur (Peking Ed. Tib. Trip., ed. D. T. Suzuki, Vol. 39, Nos. 975, 976, p. 68) under the title *Mi-rtag-pa-ñid-kyi mdo*. According to the colophon of No. 975, the sūtra was translated and revised by Surendrabodhi and Ye-śes-sde. After the salutation, addressed to the Buddha and all bodhisattvas, the sūtra begins with the statement " Thus did I hear on one occasion " (Tib. *ḥdi skad bdag-gis thos-pa dus gcig na*). The venue of the preaching of the sūtra is given as the monastery of Anāthapiṇḍada in the grove of prince Jeta, at Śrāvastī. The sūtra contains an address of the Buddha in which he expounds four phenomena (*dharma*), viz. good health, youth, fortune and life, said to be pleasing, desirable and conducive to the joy or all beings in the world. The opposite conditions, disease, old age, misfortune and death, are described as displeasing, undesirable and conducive to misery. A stanza summing up this teaching, followed by the statement that the monks, delighted at heart, lauded the Buddha's speech ends the sūtra.

I-tsing of the T'ang dynasty (618–907 A.C.) translated this sūtra into Chinese under the title *Wu-ch'ang-ching* (無常經 *Nanjio*, No. 727; *Taishō*, No. 801).

The Tibetan version of the second *Anityatā Sūtra* (Suzuki, op. cit. No. 976) has no colophon stating the name of the author or translator. The preamble is the same as that of the preceding sūtra (No. 975). In this sūtra, the Buddha admonishes the monks to divert their minds from all component things (*saṃskāra*), as they are impermanent, not lasting, not to be relied on and are subject to decay. Classes of earthly beings, householders, brāhmans, kings and the like and categories of gods who are inevitably subject to death, are enumerated. Other perishable objects such as varieties of precious stones are listed. This is followed by the statement that the monks, delighted, lauded the sermon of the Buddha. According to *Nanjio*, No. 801, and *Taishō*, No. 758, Fa-t'ien of the later Sung dynasty (973–81 A.C.) translated the sūtra into Chinese under the title (*Fu-shuo-*) *Chu-hsing-yu-wei-ching* (諸行有爲經).

R. H.

ANIVARTANA-CARYĀ (' persevering career '), the fourth of the four stages in the career of bodhisattvas, on reaching which the bodhisattva is permanently set on the attainment of enlightenment without a possibility of falling or turning back (*Mhvu*. I, 63). See CARYĀ.

U. K.

ANIVARTIKABALA, name of a former Buddha, mentioned in a list of Buddhas (*Mhvu*. I, 138) under whom the Śākyamuni, while he was preparing himself for Buddhahood as a bodhisattva in the eighth stage (*bhūmi*), acquired much merit.

ANIVARTIN, one of the thousand sons of Māra. He was antagonistic towards the bodhisattva. Before setting out for war with the bodhisattva, Māra questioned his sons on the ways and means of conquering him. Replying, Anivartin said that there is no possibility whatsoever that he should not overpower the son of the Śākyans (*Lal*. 227).

C. W.

ANIVATTA BRAHMADATTA, a former king of Bārāṇasī. He was so named as he would never give up anything half-done (*ApA*. 189–90; *SnA*. 114). One day while going on a pleasure tour he saw a forest-fire spreading unobstructed at a

tremendous speed, and this reminded him of the elevenfold fire that keeps on continuously swallowing beings, and he pondered: "When shall I be able to proceed unobstructed on the path to emancipation, like the forest-fire, burning all defilements, with the fire of the knowledge of the noble path" (*ariya-magga-ñāṇa*). Going further he saw fishermen catching fish. A large fish that was caught in the net escaped by breaking through it; and the thought arose in him: "When shall I be able to break through the net of craving" (*taṇhā-jāla*). Later, he renounced the world as an ascetic and, practising meditation, realised the truth as a paccekabuddha.

A stanza attributed to him is included in the *Khaggavisāṇa Sutta* (*Sn.* v. 62).

W. G. W.

ANIVIDDHAVARṆA (Anāviddhavarṇa, according to Senart), name of a former Buddha, mentioned in a list (*Mhvu.* I, 140) of Buddhas, under whom Śākyamuni, while preparing himself for Buddhahood as a bodhisattva in the ninth stage (*bhūmi*), acquired much merit.

ANIYATA (*a*+*niyata*, not settled, uncertain, undetermined), the third division of the *Suttavibhaṅga* in the *Vinaya Piṭaka*.

There are two rules regarding undetermined matters (*aniyatā dhammā*): (1) If a bhikkhu occupies with a woman in a secret place a seat suitable for sexual intercourse, and if a trustworthy female lay-disciple sees it and charges him under one of the three offences, namely, the offence involving defeat (*pārājikā*), the offence entailing a formal meeting of the Order (*saṅghādisesa*) or the offence involving expiation (*pācittiya*), that particular bhikkhu should be punished accordingly, provided the bhikkhu admits the offence. (2) If a bhikkhu takes a seat with a woman in a secret place not suitable for sexual intercourse, but convenient for addressing her with wicked and obscene words, and if a trustworthy woman lay-disciple observes it, and charges him with one or the other of the two offences, namely, the offence entailing a formal meeting of the Order or the offence involving expiation, that particular bhikkhu should be punished accordingly, provided the bhikkhu admits the offence.

The first of the two rules regarding undetermined matters was set forth by the Buddha after an incident which took place at Sāvatthi in Anāthapiṇḍika's Park in the Jeta Grove. A bhikkhu named Udāyin used to visit many families in Sāvatthi. When a young girl belonging to one of those families was given in marriage, Udāyin went to where she was and sat together with her on a seat which was convenient for sexual intercourse in a secret and a solitary place. Visākhā, who had been invited to that family, saw Udāyin thus seated and said to him that it was not proper for him to behave thus. But, the bhikkhu did not listen to her. Then Visākhā brought the matter to the notice of the other bhikkhus and they informed the Buddha. Thereupon, the Buddha rebuked the bhikkhu for his misconduct and set forth the first rule.

The second rule was set forth by the Buddha on another occasion, but in the same place as before. Since by then the first rule had been passed, Udāyin sat together with the same young famale (on a seat not suitable for sexual intercourse) in a secret and a solitary place, conversing at the right time, discussing the Dhamma at the right time. Visākhā saw this particular incident and told Udāyin that it was not proper for him to be so seated. The bhikkhu did not take notice of it. Thereupon, Visākhā spoke of this matter to the other bhikkhus and they informed the Buddha. It was then that the Buddha set forth the second rule (*Vin.* I, 191–3).

I. K.

ANIYAVANTA, a son of king Kṛkī and a brother of Mālinī. He expressed his solemn wish, in the presence of the Buddha Kāśyapa, to have, in a future birth, a father like the Buddha and then to put an end to all suffering (*Mhvu.* I, 313).

C. W.

ANJA (行者), lay-servants in Zen monasteries in China and Japan. According to the *Shih-shih-yao-lan* (釋氏要覽 *Taishō*, No. 2127), the *Shan-chien-lü-p'i-p'o-sha*[1] (善見律毗婆沙) mentions that *paṇḍupalāsa* is the name of a man who wants to be a priest and who wants to stay in a temple as a lay-servant without receiving the robes and the bowl as a priest. It is the same with *anja* in China. In many sūtras a man who practises Buddhism is

1 This is said to be the abridged translation of the *Samantapāsādikā* written by Buddhaghosa.

called *anja*. *An* means practice, which is carried out in two ways. *Ja* is a man of temporary existence, with five constituent elements, who practises Buddhism. Generally, a man over sixteen years old only can be called *anja*, because only a full-grown man practises Buddhism with joy, devotion and patience. One loses one's first set of teeth at the age of eight years and becomes a full-grown man at the age of sixteen.

Since the Chin dynasty (317-420 A. C.), *anjas* have been in China, just as Pi-shê was *anja* under Hui-yüan in the Tung-lin temple (*Taishō*, Vol. 54, pp. 266-7).

The *Zenrin-shōki-sen* (禪林象器箋) quotes an old view on *anja*, "The *anja* in China is different from that in Japan. The Japanese *anja* shaves his beard and hair but his functions are the same as those of a layman. But in China, bhikṣus and śrāmaṇeras only shave their hair. So, an *anja* neither shaves his hair, nor wears a cap, but parts his hair into two and keeps it flowing on his back. And a Chinese *anja* takes the five precepts, prescribed for a layman, with a difference in the third precept, i.e., to lead a pure life of celibacy while for the layman the rule is not to commit adultery.

When the sixth patriarch of the Ch'an sect in China obtained clothes and a bowl from Huang-mei, he got them while he was an *anja*. It is possible to become a priest after being an *anja*, so some halls for *anjas* have the title 'Hsüan-s'êng-t'ang (選僧堂 the hall for selecting priests) on its tablet.

According to this work, the hair of an *anja* is shaved in Japan. But not all *anjas* shaved their hair, because, according to the *Shoshū-kaikyū* (諸宗階級), all *Katsujiki-anjas* keep their hair. Many *anjas*, both in China and in Japan, are married.

There are many kinds of *anjas* according to the nature of their services in temples. The *Zenrin-zōki-sen* gives twenty kinds of *anjas*.

The hall where *anjas* live is called Andō (行堂) or Anja-bō (行者房) or Zunan-dō (童行堂), and the chief of an Andō is called Andō-su (行堂主) or Dōsu.

K. TMR.

AÑJALI, a form of salutation, practised in India, China, Japan and in the southern Buddhist countries. In India and other southern countries, *añjali* is practised even today as a daily etiquette, by joining the fingers and thumbs of both hands tightly without leaving any space between the two palms. People express their reverence to other persons by holding up the folded palms to the height of their chests, or sometimes as high as their foreheads. *Añjali* on the chest means general respect and *añjali* up on the forehead implies a specially polite respect.

Among the ways of expressing respect, according to early Buddhist texts, the bhikkhu's way of expressing veneration to the Buddha in his presence was by slipping off his robes from the right shoulder and by bowing down at his feet, touching the ground with his forehead. When lay-supporters came before the Buddha, they expressed veneration by walking round him three times, keeping their right side turned to the Buddha after bowing to him. This is called *padakkhiṇa*. The *Mahāvagga* of the *Vinaya Piṭaka* records an account of king Bimbisāra, who visited the Buddha accompanied by the *brāhmaṇas* and *gahapatis* (householders) of Magadha. The king sat down after saluting the Buddha. Some of the brāhmans and lay-people followed the king ; some sat down after passing a few friendly and courteous words with the Buddha ; some joined their palms in the direction where the Buddha was ; some sat down only telling their names to the Buddha, while others took their seats without a word. It will be thus seen that *añjali* was the only polite manner of expressing one's veneration. Poem No. 32 in chapter ii of the *Saddharmapuṇḍarīka Sūtra* says that all the kings (*Mahīpati*) and great rulers (*cakravartin*) came from numerous countries and stood with respectful *añjali*. Likewise, poem No. 36 says that everybody should stand here with *añjali* and believe in the dharma. In this case, the object of *añjali* was always the Buddha and not ordinary people.

The theme of chapter 19 in the *Saddharma-puṇḍarīka Sūtra*, centres round Sadāparibhūta bodhisattva (i. e., the bodhisattva who never neglects) who was persecuted for appealing to every bhikkhu, bhikkhunī and lay-supporter saying, "I will never neglect you. That is because any one of you is a potential Buddha because of your daily deed as a bodhisattva." In that passage he is recorded as having addressed the people with the words "You shall never be neglected," however, there is no mention of his having performed *añjali*. Therefore, the custom of practising *añjali* only towards the Buddha seems to have become established in Mahāyāna Buddhism. All the other Mahāyāna texts have some prescription of *añjali* towards the Buddha. It is still unknown when the ordinary people began to express their mutual

respect by means of *añjali*. From ancient times to the present, *añjali* has been used in China and Japan, to show veneration chiefly to the divine beings or to the Buddha. However, with the introduction of Buddhism *añjali* seems to have been introduced into China, where people had been practising *kung-shou* (拱手, folding the arms and lifting them up). The *Kuan-yin-i-shu* (觀音義疏) written by a noted Buddhist philosopher, Chih-i, says as follows, "In our country *kung-shou* is regarded as the manner of expressing respect, whereas in foreign countries, *añjali* is the way of showing reverence. The joining of the two hands means singleness of mind which is unified and not scattered." According to him, *añjali* was used in India as a means of expressing mutual respect among ordinary people at the time when Buddhism was introduced into China in the first century A. C. The Chinese monk Hsüan-tsang who travelled throughout India during 629–44 A. C., points out in his travel book *Ta-t'ang-hsi-yü-chi* (大唐西域記), chapter ii, that Indians had nine kinds of ways of showing respect. They are: (1) speaking to a person, (2) expressing respect by bending one's head, (3) expressing respect by moving the lifted hands up and down, (4) joining the palms together, (5) bending the knees, (6) kneeling, (7) touching the ground with knees and hands, (8) touching the ground with head, both knees and both hands, and (9) prostrating one's body on the ground. Among the nine items listed above, the one which concerns us now is the fourth one, i. e., *añjali*. It is understood that already in the seventh century in India, *añjali* was not treated as a particularly courteous manner of salutation. In present day Japan, *añjali* is practised among Buddhists to express mutual respect, and it may probably have been introduced from southern Buddhist countries. However, Zen monks have practised *añjali* since fairly old times. This seems to be a logical consequence of Zen doctrine which emphasises the attitude of seeing Buddhahood at the root of a human life.

Although patterns of *añjali* are not strictly defined, yet *añjali* generally indicates the posture of the palms joined together and lifted up in front of the body. When the fingers are joined together with the palms apart, such *añjali* is rejected because it implies the scattered mind. The clasping of hands, similar to the way in which it is done by Christians when praying, also exists in the case of Buddhism as a special variety of *añjali*. It is called 'clasping inward' *nei-fu* (內縛) when the fingers are folded within the palms, and 'clasping outward' *wai-fu* (外縛) when the fingers of the two hands press each other. Either of these is used only by professional priests in case of a particular prayer in esoteric Buddhism and they are not called *añjali* but *ken* (拳). Of course, they are not practised by ordinary people.

Various implications are found in *añjali*. In the case of esoteric Buddhism, the right hand is compared to the supramundane (*dharmakāya*, innate world) and the left hand is compared to ordinary mortals (*manuṣya*, world of phenomena). The five fingers are compared respectively to the five great elements (*mahā-bhūta*): earth (*pṛthivī*), water (*āpo*), fire (*tejo*), wind (*vāyu*) and sky (*ākāśa*). The two hands, when they are joined, are supposed to indicate that aspect of attainment of enlightenment in which substance and appearance, or saints and ordinary men are unified. Likewise, *añjali* is also considered to be a form of unified intellect, the right hand being compared to wisdom (*prajñā*) and the left hand to law (*dharma*). In short, the right hand and the left hand, represent all the elements of opposing nature, and *añjali* is thought to be the expression of the state of unification of the terms of contradiction. The elements which have opposing natures are often listed as light and darkness; will and emotion; strength and weakness; male and female; good and evil; freedom and destiny; immortality and mortality; compassion (*maitrī*) and pity (*karuṇā*).

In India and the southern Buddhist countries, the right hand is generally regarded to be holy, and anything holy is done with this hand, whereas the left hand is considered unholy and is used for anything unclean. Therefore, *añjali* represents the state of unification of the holy and the unholy. Thus, the idea laid the foundation of the Buddhist view of human being, that is oneness of saints and ordinary mortals.

Esoteric Buddhism prescribes *añjali* in various kinds of *mudrā*, the basis of which is called *yin-mu* (印母), and it classifies them into twelve categories.

1. *Neviṇa*. The palms are joined tightly so as to leave no space in between; therefore the fingers of both hands tend to be apart a little.

2. *Sampuṭa*. similar to that of the preceding type; but, in addition, it requires tightly joined fingers. Therefore, there results a little space between the palms.

3. *Kumuda*. All fingers and thumbs are joined together as in *sampuṭa* and, moreover, the palms are formed like a lotus bud.

4. *Puṇḍra* can be formed from that of the preceding type. The thumbs and little fingers of both hands are joined with the other fingers remaining apart in the form of a blooming lotus.

5. *Uttānaka.* Both hands are laid parallel to each other with palms opened out.

6. *Ādhāra.* First of all, the palms of both hands are opened and put parallel to each other as in *uttānāñjali*. Then the tips of all fingers except the thumbs are joined together resulting in a form similar to hands scooping water.

7. *Praṇāma.* Both hands are joined, with all finger tips crossed. In this case, every finger tip of the right hand must touch the corresponding finger-tip of the left hand. It is also called *vajrāñjali*. Since it is used mostly in worship service, it is also named "Worship-service mudrā."

8. *Viparīta.* The backs of both hands are put together and the fingers are crossed, with finger tips of the right hand on those of the left hand.

9. *Viparyasta.* The palm of the right hand is turned upward and is laid upon the left hand whose palm is turned downward, thus resulting in the backs of both hands being joined together.

10. *Tirya.* The palms of both hands are turned upward, parallel. The tips of the middle fingers are joined together and set up vertically.

11. *Adhara.* The hands are laid parallel with palms downward and with the tips of middle fingers joined. The sides of both thumbs are put together.

12. *Adhara.* Palms are turned downward, with thumbs parallel and joined together. All the other fingers are directed outward.

Illustrations of these mudrās are given in *Moc.* p. 2326 together with the Japanese forms of the Sanskrit terms.

K. Ki.

AÑJALĪ, one of the six nuns who were endowed with the six supernatural faculties (*chaḷabhiññā*) and possessed great miraculous powers (*mahiddhikā*). They accompanied Saṅghamittā therī to Ceylon (*Dpv.* xviii, *v* 24), on the occasion when a sapling of the Bodhi-tree was brought to the island.

R. A. G.

AÑJALI-MĀLĀ DHĀRIN, name of a former Buddha, mentioned in a list of Buddhas (*Mhvu.* I, 140), under whom Śākyamuni acquired much merit, while he was preparing for Buddhahood as a bodhisattva in the ninth stage (*bhūmi*).

AÑJALIPRIYA (the lover of fingers), a yakṣa mentioned in the *Mahā-Māyūrī* ('Le catalogue géographique des yakṣa dans la *Mahā-Māyūrī*, by S. Lévi. *JAs.* XI, 1915, pp.1–138).

AÑJANA (1), a king of Bārāṇasī (*Mhvu.*III, 33). The text refers to him as a king of mighty power (*mahābala*). He was the father of prince Puṇyavanta, the leading character in the *Puṇyavanta Jātaka*.

R. A. G.

AÑJANA (2), son of prince Devadahasakka of Devadaha. His sister was Kaccānā, who became the first consort of Sīhahanu. Añjana's queen was Yasodharā, and they had two daughters, Māyā and Pajāpatī, and two sons, Daṇḍapāṇi and the Sākiya Suppabuddha (*Mhv.* ii, 17 ff.). Princess Māyā was the first consort of Suddhodana, who married Pajāpatī after the death of her older sister. In the *Gotamī Apadāna* (*Ap.* ii, 529 ff.) it is mentioned that Sulakkhaṇā was the queen of Añjana (ibid. v, 115; also *ThigA.* 152).

R. A. G.

AÑJANADEVĪ, the only daughter of Devagabbhā and Upasāgara. Her ten younger brothers, known as the Andhakaveṇhu-(dāsa-) puttā (q. v.) conquered the whole of Jambudīpa and while living at Dvāravatī they divided the kingdom into ten portions forgetting the sister. But the youngest of them, Aṅkura, offered her his portion and set himself up in business. Later on, all the brothers met their death by violence, leaving only Añjanadevī. Although Aṅkura's death is not expressly mentioned, it is said that Añjanadevī was left the sole survivor (*J.* IV, 80, 84, 88, 89). Añjanadevī is said to have released a certain slave from bondage (*Pvu.* 111-12).

L. R. G.

AÑJANA-PABBATA, Collyrium Mount, one of the six peaks of the Himālaye. It was in a forest area. Five great rivers and seven lakes are also mentioned (*J.* V, 415) as found in the

Himālaya region along with the Añjana-pabbata and the other five peaks. Pabbata, one of the seven chief disciples of the bodhisattva Jotipāla had his hermitage near the Añjana-pabbata (*J.* V, 133).

H. R. P.

AÑJANAVANA, a grove at Sāketa (Oudh), where the Buddha dwelt on many occasions. There was a vihāra for the Buddha in the grove and some of his monks, too, dwelt there. The grove was once the hunting ground of the kings of Kosala (*S.* III, 270). The *Nandiyamiga Jātaka* tells that the people of Kosala, who suffered because the king used to go about hunting, enclosed the Añjana Grove leaving only one gate, dug a well, grew grass and drove all the deer into the grove so that the king may hunt inside it without harassing the people. Other Pali works also refer to a deer park (*migadāya*) in the Añjana Grove. The river Sarabhū flowed near by (*Thag. v.* 38).

The *Theragāthā-aṭṭhakathā* (I, 137) referring to the meaning of the word *añjanavana* gives two views. The name may either have originated from the abundance of *añjana*-creepers that bore collyrium-coloured flowers, or it may be due to a kind of a spreading tree bearing that name.

Some of the discourses of the Buddha were preached here. One of them is the *Sāketa Jātaka* preached to the monks about an old brāhman who called the Buddha his son. This story is mentioned in the *Jātaka* (I, 308), the *Suttanipāta-aṭṭhakathā* (531) and the *Dhammapada-aṭṭhakathā* (III, 317). Another is the *Sāketa Sutta* (*S.* V, 219), a discourse by the Buddha on the five controlling faculties and the five powers. Another discourse to Kakudha, a deva, is the reply to Kakudha's question whether the Buddha was pleased or sad (*S.* I, 54). The discourse to Kuṇḍaliya, a paribbājaka, was in reply to his question about the benefit of Gotama's way of living (*S. V.* 73). A fifth discourse was in connection with Sujātā who, on her way back home through the grove, after playing in the park, had gone to the Buddha and listened to his discourse and later entered the Order (*Thīg. vv.* 145–50).

The Pali literature also gives evidence of the residence of some disciples of the Buddha in the grove. One of them was the thera Gavampati. The *Theragāthā* and its commentary (*Thag. v.* 38 : *ThagA.* I, 109) say that the Buddha visited him there with a retinue of monks. In the night the monks slept on the sand banks of the river Sarabhū around the monastery as the accommodation was insufficient. In the middle of the night the river rose and the novices in fear cried aloud. Gavampati, on the order of the Buddha, controlled the rising waters, which stood like a mountain peak away from the place where the monks slept.

Another thera, named Bhūta, is said to have spent some time in the grove, attended upon by his relatives after he became an arahant (*ThagA.* II, 217). The thera Añjanavaniya spent the rainy season there inside a hut made by himself, and in the very first month attained arahantship (*ThagA.* I, 136). Another thera Jambugāmiya-putta, too, stayed in the Añjana Grove after entering the Order (*ThagA.* I, 91). When Ānanda was dwelling there, a nun of the Jaṭila persuasion questioned him on the use of concentration (*A.* IV, 427–8).

H. R. P.

AÑJANAVANIYA, a thera, born to a noble family of the Vajjians at Vesāli. In his youth he faced the threefold panic, viz., of drought, disease and demons, which swooped the whole city of Vesāli. Intently listening to the Buddha, who subdued the panic by preaching the *Ratana Sutta*, he left the world and led a solitary life in the Añjanavana at Sāketa. During the rainy season he procured a worn-out couch and, covering it with grass, placed it on four stones, thus making for himself a shelter. Spending the season in contemplation, he became an arahant within the first month.

In the time of Padumuttara Buddha he was a garland-maker, Sudassana by name, and he established the seeds of merit (*kusala-bīja-ropana*) by offering jasmine flowers to that Buddha. In another previous birth, i.e., in the time of the Kassapa Buddha, he was a *samaṇa* (*ThagA.* 136).

In the *Ap.* (I, 142) there is a reference to a thera named Muṭṭhipupphiya, who, in a previous birth during the time of Padumuttara Buddha, was also a garland-maker. His name was Sudassana, too. He had also offered jasmine flowers to that Buddha, as the result of which he was born sixteen times as a world-ruler (*cakkavatti*), Devuttara by name.

Since the first verse of the *Muṭṭhipupphiya-therāpadāna* (loc. cit.) is cited in the *Thag A.* (136) referring to it as spoken by Añjanavaniya, the two theras, Añjanavaniya and Muṭṭhipupphiya, were probably one and the same person.

R. A. G.

AÑJANAVASABHA, the state-elephant of Dhanañjaya, king of the Kurus. It was credited with the power of bringing about rain. The *Kurudhamma Jātaka* (*J.* II, 368 f.) says that during a severe drought in Kāliṅga the brāhmans of Dantapura went to king Dhanañjaya and begged for the elephant. The king consented, adorned the elephant and handed it over to the brāhmans. Though the elephant was brought to Kāliṅga it was of no avail as the rain did not come. Hence it was returned to Dhanañjaya.

H. R. P.

AÑJASA, name of Upāli (q. v.) thera in a previous birth as a king.

ANJIN, (安心), tranquillisation of the mind by fixing it on Amida and his Paradise, in faith and self-surrender. Such is the special sense of the term accepted by the Jōdo sect and frequently met with also in the texts of other sects. But, while in other sects this concentration is of an intellectually contemplative type, in the Jōdo sect this mental tranquillity involves an exclusive and absolute devotion to Amida with perfect sincerity, with a profound conviction of one's own imperfection and of the power of Amida, and with the strong determination to be reborn in his realm (*Taishō*, No. 365).

H. G. A. v. Z.

ANJIN-KETSUJŌ-SHŌ (安心決定鈔), name of a work in two fascicles. It mentions the essential doctrine of the Seizan school of the Jōdo sect, a Pure Land sect in Japan.

The author of the work is not identified. The *Kana-shōgyō-mokuroku* (假名聖教目錄 a catalogue of the sacred books written in Japanese characters) by Erin, mentions that the author's name is not definitely identified from olden times. It is said to have been written by Kakunyo Shūsyō or by Zonkaku, or by Ryōgen, or by Seizan Zenne-bō.

But this is clearly a work of the Seizan school of the Jōdo sect. According to this work, though the vows of Amitāyur Buddha are forty-eight, the eighteenth vow is his real intention, and the others are to help in believing in this vow. Amitāyur Buddha attained the fulfilment of his vows, enlightenment and birth into the Pure Land simultaneously, when he attained enlightenment ten kalpas ago.

The doctrines contained here are peculiar to the Seizan school. Ekū states that all interpretations in this work are those of the Seizan school.

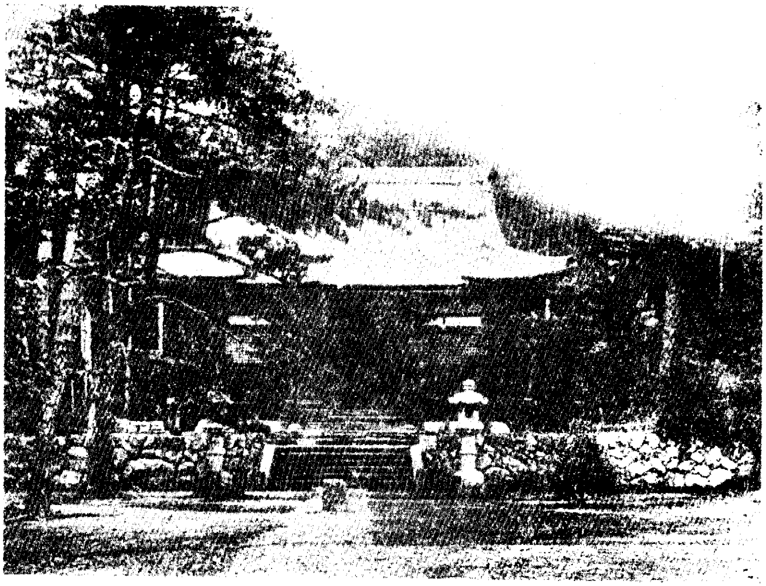
This work was held in esteem also by the Jōdo-shin sect (another Pure Land sect). It is one of the sacred texts which was given to Jōsen of the Tanba province by Kakunyo. According to the *Rennyo-shōnin-ichidai-kikigaki* (蓮如上人一代聞書 the memoirs of the 'saint' Rennyo) by Jitsngo, the abbot who lived before the predecessor of Rennyo said that he had read the *Anjin-ketsujō-shō* many times for over forty years, but he was never tired of reading it. He said also that reading this work was like digging out gold. And according to the same memoir, Rennyo said to his followers, "What I told the other day was a part of the *Anjin-ketsujō-shō*. So, for our sect the doctrine of the *Anjin-ketsujō-shō* is very important."

From the above facts it is clear that this work influenced the doctrine of the Jōdo-shin sect. The author of the *Kana-shōgyō-mokuroku* remarks on this work as follows, "Some predecessors of this sect were apt to be devoted to this work, although the author of this work remained unknown even then. This devotion was the outcome of Rennyo's teaching. There is a saying that a cow drinks water and changes it into milk, but a snake drinks water and changes it into poison. Rennyo changed this work into milk, but if people misunderstand this work and establish an incorrect doctrine, it would mean changing this work into poison."

K. Tmr.

ANJŌ-JI-RYŪ (安祥寺流), one of the One schools in the Shingon sect. Esoteric Buddhism was introduced into Japan from China. Kūkai (774–835 A. C.) founded the Shingon school of esoteric Buddhism in Japan. Mystic formulas are the characteristics of this sect; and, owing to the differences of the mystic formulas, the sect was divided into two schools in the later part of the 9th century A.C., namely, the Hirosawa school and the Ono school. Later, the Ono school was subdivided into six schools, one of which is the Anjō-ji-ryū. The Hirosawa school was also subdivided into six schools.

In August of the first year of the Kashō era (848 A.C.), the Anjō temple (Anjō-ji) was founded by Eun (798–871 A. C.), one of the eight priests who had been to China and introduced esoteric



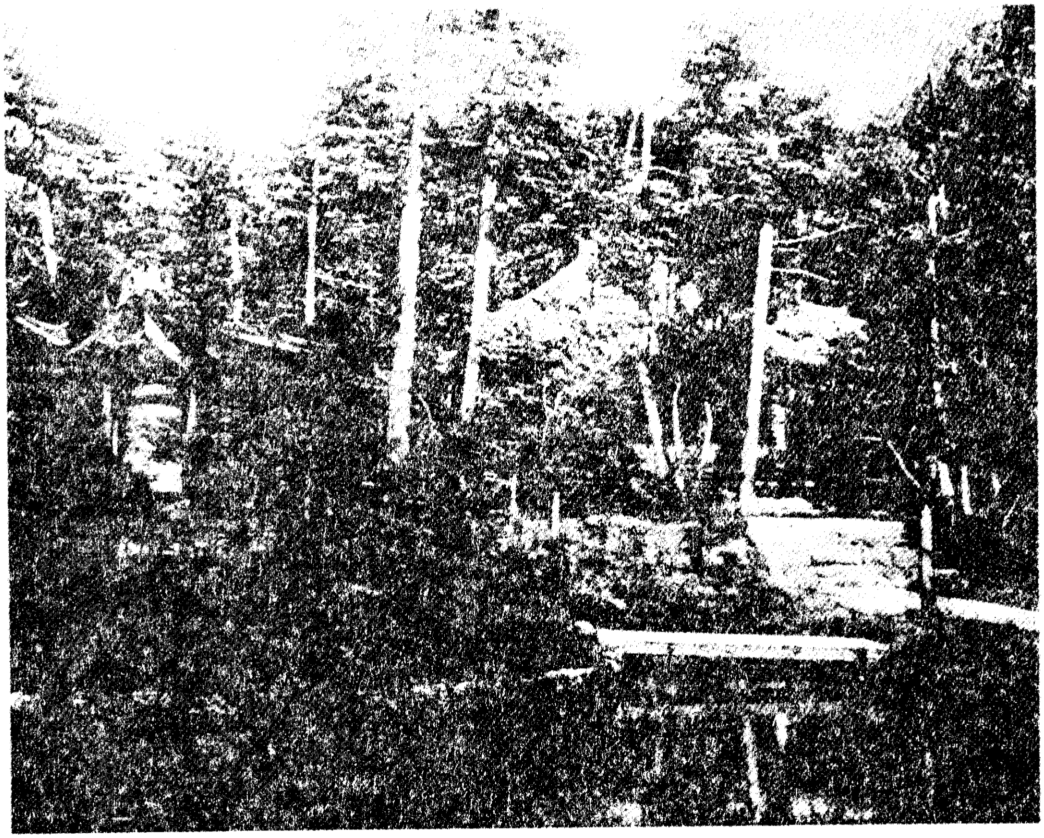
Main hall with statue of the eleven-faced Avalokiteśvara.

ANJŌ-JI, KYOTO, JAPAN

Kṣitigarbha hall with statue brought from China by Eun in 847 A.C.



PLATE LI



ANJŌ-JI, Kyoto, Japan. Founders' Hall with statues of Kukai, the founder of the Shingon sect in Japan, of Eun, the founder of this Anjo temple, and of five other monks. On the left of the photo can be seen the shrine dedicated to Sarasvatī.

Buddhism into Japan. After Eun, this temple was not prosperous for some time, but when Shūi stayed here, again this temple rose in fame.

Shūi was the son of Minamoto-no-Suemnue. In November of the first year of the Chōji era (1104 A.C.), he was given the inaugurating ceremony of the sprinkling of water (*abhiṣeka*) by his teacher Gonkaku at the Shōfuku-in of the Kanju temple. Around the Hōan era (1120–4 A. C.) he stayed at the Anjō temple which he restored and where he promulgated the mystic formulas.

His school was called the Anjō-ji-ryū (Anjō temple school). Later, Yūkai (1347–1416 A. C.) introduced this school to Kōyasan, the central place of the Shingon sect. Then this school became still more famous.

During the Genroku era (1688–1704 A. C.) Jōgon of the Reiun temple in Edo (now Tokyo) inherited this school and founded the new Anjō-ji-ryū. He is famous for his study of the theory of mystical formulas.

The chief temple of this sub-sect was transferred to its present location in Kyōto in 1613. It contains several beautiful halls and images of the bodhisattvas Avalokiteśvara and Kṣitigarbha, and of the founders of the Shingon sect and of the Anjō-ji. (See Pls. L & LI.)

K. Tmr.

ANKOKU-JI (安國寺), the name of several temples in Japan, meaning 'the temple to bring about peace in the country'.

In 1192 A.C., Minamoto-no-Yoritomo established in Kamakura 'Bakufu' or the government under the commander-in-chief. From this year, the Kamakura-Bakufu ruled Japan for about one hundred and forty years, while in Kyōto the emperor's government continued.

Towards the end of this period, many nobles wanted to overthrow the Kamakura-Bakufu and make the emperor their real ruler. So, the emperor Godaigo (1288–1339 A. C.) fought with the Kamakura-Bakufu and in 1333 A.C. he succeeded in overthrowing it with the aid of many warriors who were not satisfied with the military rule of the Kamakura-Bakufu.

But many other warriors and farmers were not satisfied with the aristocratic policy of the emperor Godaigo, against whom Ashikaga-Takauji stood up. To avoid the name 'the enemy of the throne', Ashikaga-Takauji had the order issued by Kōgon-in, the former emperor supported by the Kamakura-Bakufu, to overcome the emperor Godaigo. Later, Takauji made prince Toyohito become the emperor Kōmyō. Then there were two emperors, Godaigo in Yoshino and Kōmyō in Kyōto, who fought with each other for many years. This is called the 'Nan-bohu-chō period', namely, 'the period of the southern and the northern courts.

During the first year of the Rekiō era (1338 A.C.), many chieftains of the southern court died in battle, while Ashikaga-Takauji became a 'shogun' or a commander-in-chief and real ruler.

In this year, Ashikaga-Takauji and his younger brother Ashikaga-Tadayoshi planned to make a temple and a tower in every province to appease the souls of friends and enemies who had died in battle after the Genkō era (1331 A.C.). According to Tsuji[1], this plan seems to have been made mainly by Tadayoshi. But it is evident that Tadayoshi made it with the co-operation of Takauji and with the participation of Musō (Soseki), a priest of the Rinzai sect. Charles Eliot makes the following remarks on these temples in connection with the prosperity of Zen Buddhism in this period. "At the instigation of Soseki, Takauji had ordered that in addition to the imposing array of temples at Kyōto and Kamakura, a Zen monastery and pagoda to be styled Ankoku-ji should be built in every province, so that Zen came near to being the State Church. This, no doubt, was one of the motives which prompted Takauji and Soseki, but the former also desired to show his regret for the many deaths and misfortunes which he caused."[2]

The first reference to such a temple and its stūpa is found in a record of the Kumeta temple, stating that in the fifth year of the Kenmu era (1338 A.C.) Tadayoshi donated money to construct a stūpa as soon as possible in order to implement the order of constructing the sixty-six stūpas. After this, many references are found to the temple and the stūpa.

At first, no particular name was given to the temple and the stūpa, but on the sixth of February of the fourth year of the Kōei era (1345 A.C.) the temple was named Ankoku-ji (the temple to bring about peace in the country) and the tower Rishō-tō (利生塔 the stūpa to bring blessing to people[3]).

1 Zennosuke Tsuji, *Nippon Bukkyō-shi* (A History of Japanese Buddhism, in Japanese, Vol. IV, p. 100)
2 Charles Eliot, *Japanese Buddhism*, p. 296.
3 Shinshō Hanayama, *A History of Japanese Buddhism*, p. 91.

During the Kōei (1342–5 A. C.) and Jōwa (1345–50 A. C.) eras almost all of the Ankoku-ji were completed and most of the existing temples were renamed Ankoku-ji. In every Rishō-tō, two *śarīra* relics of the Buddha with Tadayoshi's votive letter, written by himself, were enshrined.

The Ankoku-ji and the Rishō-tō, or at least one of them, were made in fifty-eight out of the sixty-six provinces and on the two islands of Japan at that time. And it is believed that in two other provinces, too, these were established.

The main purpose for which these were built was mentioned above; but, of course, these were not built without political significance. According to Tsuji[1], "the Ankoku-ji and the Rishō-tō had similar significance as the Kokubun-ji (國分寺 the state temple) in the past. These temples and stūpas showed the thriving power of the Ashikaga clan and were used to gain more power. As the territory increased, it became necessary to utilise religious faith to appease the people after the war. At this point, the Ankoku-ji and the Rishō-tō would have been useful. Still more, a temple marks the dominion of a territory. So, the Ankoku-ji and the Rishō-tō helped to keep the territory, as they showed that the provinces were under the Ashikaga government. And sometimes these became military camps or military bases or strategic points."

Thus, from one point of view, the Ankoku-ji and the Rishō-tō showed the territory of the Ashikaga government. This was probably why the Ankoku-ji and the Rishō-tō were not built in Yamato, Kawachi, Musashi and other provinces.

K. TMR.

AṄKOLAKA, an arahant thera. In a previous birth, in the ninety-fourth kappa prior to the present, he had made an offering of an *aṅkola*-flower to Siddhattha Buddha. Thence in the fifty-eighth kappa he was born as a world-ruler (*cakkavatti*), named Devagajjita (*Ap*. I, 199).

R. A. G.

AṄKOLAKA-PUPPHIYA, an arahant thera. In a previous birth, thirty-one kappas ago, he offered an *aṅkola* flower to Paduma Buddha, at the Citta-kūṭa (*Ap*. I, 287). *ThagA*. (II,78) refers to a thera, Anūpama by name. who had offered *ākulī*-flowers to a paccekabuddha also known as Paduma, and since the *Ap*. verses of Aṅkolaka-pupphiya thera are attributed to Anūpama thera, they could be identified as one and the same person.

R. A. G.

AN-KUO-CH'AO (安國鈔), a Chinese work, which mentions the twenty-four kinds of happiness of the Pure Land: (1) the Pure Land is guarded by balustrades of gems; (2) it is surrounded by fine nets of gems; (3) the roads are in the shadow of gem trees; (4) the bathing ponds are made of seven kinds of gems; (5) they are full of clear, rippling water of eight good qualities; (6) golden sand is seen strewn at the bottom of the pond; (7) the stairs are brilliant with gems; (8) there are palaces towering aloft; (9) lotuses of four colours grow with fragrant smell; (10) the earth is of gold; (11) heavenly music is there always with eight kinds of sounds; (12) there are showers of mandārava-blooms, day and night; (13) the beings of the Pure Land work only in the serene morning; (14) the various flower vases are filled with wonderful blooms as offering; (15) these offerings are made to the Buddhas in other regions; (16) the beings of the Pure Land find recreation in their own spheres; (17) the birds of various kinds sing melodious tunes; (18) the inmates listen to the preaching of the truth all day long; (19) they meditate on the Buddha, the Dhamma and the Saṅgha; (20) there exists none of the three evil realms; (21) Amita Buddha manifests various kinds of works; (22) gentle breezes blow on the avenues of trees and on the fine nets of gems; (23) in thousand countries, the same voice is heard; (24) the śrāvakas fix their mind on the attainment of Buddhahood.

This work is lost, but the *Wan-shan-t'ung-kuei-chi* (萬善同歸集) quotes the twenty-four kinds of happiness of the Pure Land (*Taishō*, Vol. 48, p. 967). The author of this work is not identified. According to Mochizuki (*Moc*. I, p. 82), the author may be a priest who lived in the An-kuo temple during the T'ang dynasty (618–907 A.C.).

K. TMR.

AṄKURA, the tenth son of Devagabbhā and Upasāgara and the youngest of the Andhakaveṇhu-(dāsa-) puttā. When the ten brothers had conquered all India and divided the kingdom into

[1] Zennosuke Tsuji, op. cit., Vol. IV, p. 107.

ten, forgetting their sister Añjanadevī, Aṅkura offered her his share of the kingdom and took to trade (*J.* IV, 81, 84).

The *Petavatthu* commentary repeats this account and also gives details of his later career.

Once Aṅkura and a brāhman merchant set out from Dvāravatī to Kamboja on a difficult road, each with five hundred waggon-loads of goods. They lost their way and had reached the end of their stocks of food and water, when a powerful yakkha, who had in his previous life been helped by Aṅkura, came to their rescue. The yakkha showed Aṅkura the banyan tree in which he lived and asked him to set up his camp there. He next stretched out his right hand and supplied them with water and whatever else they wanted.

The ungrateful brāhman suggested to Aṅkura that they might entice the yakkha and take him home to Dvāravatī. But Aṅkura rebuked the brāhman for his ingratitude.

Aṅkura learned from the yakkha that his power of procuring things with his right hand was the result of his directing people in his previous life to a neighbour's alms-hall with his right hand.

On his return to Dvāravatī he held great alms-givings for the needy everyday. It is said that over a period of ten thousand years (*DhpA.* III, 221 ; IV, 80 ; *VinA.* I, 245) at Aṅkura's alms-hall, sixty thousand cartloads of food were distributed daily and several thousands of men and women worked at the preparation and distribution of alms.

After death, Aṅkura was born in the Tāvatiṃsa heaven. He was present in the assembly of devas at the preaching of the Abhidhamma by the Buddha in Tāvatiṃsa, but it is said that he occupied a place a great distance away from the Buddha (twelve leagues according to *PvuA.* 137 and *DhpA.* III, 219 ; ten leagues according to *Pvu.* 28), while Indaka who had offered a mere ladleful of alms to Anuruddha thera in his previous birth sat close to the Buddha. Aṅkura was told that the recipients of his alms had not been worthy. Even as seed, however abundant, sown on barren soil yields a poor harvest, so alms given to the unworthy yield little fruit. But even scanty seed sown on fertile soil yields abundant fruit. Therefore, says the Buddha, should gifts be given discriminately.

At the end of the sermon both Aṅkura and Indaka attained the first stage of sainthood (*sotāpanna: Pvu.* 23 ff. ; *PvuA.* 111 ff. ; *DhpA.* III, 219 ff. ; IV, 80).

(For the connection between Aṅkura and Akrūra of Sanskrit literature see Lüders, *ZDMG.* LVIII, 699 ff.).

L. R. G.

AṄKUŚA (1) name of a former Buddha, mentioned in a list (*Mhvu.* I, 141) of former Buddhas under whom Śākyamuni while he was a bodhisattva preparing for Buddhahood in the ninth bhūmi acquired much merit.

AṄKUŚA (5), (Pali, *aṅkusa* : Tibetan, *lcags-kyu* or *mchil-pa*), a hook to drive an elephant. The *Sakkapañha Suttanta* refers to this as follows :

" E'en as an elephant fretted by hook,
Dashes unheeding curb and goad aside,
So I, crazed by the beauty of thy form,
Know not the why and wherefore of my acts."

(*D.* II, 266 ; trsl. *SBB.* III, 301)

The *Wei-mo-ching* (維摩經 *Taishō*, No. 475 ; *Vimalakīrtinirdeśa*) states that a bodhisattva, disguising himself as a prostitute, attracts, at first, all sensual beings with the ' hook ' of passion, and then he lets them enter into the way of the Buddha (*Taishō*, Vol. 14, p. 550).

According to esoteric Buddhism, a hook means ' convocation ' or ' calling all beings '. So, the word is suffixed to the first of the four all-embracing bodhisattvas, namely, Vajrāṅkuśa, Vajrapāśa, Vajrasphoṭa and Vajrāreśa. And among the forty hands of the Sahasrabhiyo, the hand which keeps a hook is called the iron-hook-hand.

The *Ch'ien-shou-ch'ien-yen-kuan-shih-yin-p'u-sa-ta-pei-hsin-t'o-lo-ni* (千手千眼觀世音菩薩大悲心陀羅尼 *Taishō*, No. 1064) says that in order to ask good devas and nāgas for continuous safeguard, one should pray to them in the form of the ' iron-hook-hand ' (*Taishō*, Vol. 20, p. 118). And the *Kakuzen-shō* (覺禪抄) says, " The bending hook signifies convocation. If a practitioner of Buddhism makes a hook, puts it in front of the Buddha image, and by chanting dhāraṇīs calls all nāgas, devas and good gods to protect him always, not allowing him to suffer from disasters, then his prayer will be answered by them."

In the images of several venerable ones, many kinds of *aṅkuśas* are found, namely, Vajrāṅkuśa, the five-barbed hook, one-barbed hook, paired-hook and so on.

K. TMR.

AN-LIN (安廩), a Chinese priest, born in the Chiang-yin district of the Ch'ang-chou Prefecture of Chiang-su Province in the sixth year of the T'ien-chien era (507 A. C.). When he was twenty-five years old, he became a priest because of an imperial order. He then went to the Wei country where he studied many sūtras and śāstras under Jung of the Kuang-jung temple in Szŭ-chou. He also listened to the lectures on the *Shih-ti* (*Daśabhūmikasūtra-śāstra*) of Kuang of the Shao-lin temple in Sung-shan and mastered not only the profound meaning of the teaching of the Buddha, but also the methods of meditation. During his twelve years in the Wei country he lectured many times on the *Szŭ-fên-lü* (*Dharmagupta-vinaya*) and on many kinds of Mahāyāna sūtras and śāstras.

During the first year of the T'ai-ch'ing era (547 A. C.), he started with his disciples from Pang-p'ei to return to the Liang country. When he arrived at Yang-tu, the capital of the Liang dynasty, the emperor Wu-ti ordered him to stay at the T'ien-an; here he lectured on the *Hua-yen-ching* (*Avataṃsaka Sūtra*).

When the Ch'ên dynasty rose, according to the imperial mandate, he preached on the precepts at the imperial palace during the first year of the Yung-ting era (557 A. C.). He spread Buddhism by lecturing often at the Ch'i-shê temple. Later, according to the imperial mandate of Wên-ti, he preached on the *Ta-chi-ching* (大集經 *Mahāvaipulya-mahāsannipāta-sūtra*) at the Chao-tê hall; thereafter when Hsüan-ti was on the throne, he preached at Hua-lin-yüan.

He classified the doctrines of Buddhism into six sections (tung 宗): 1. Yin-yüan (因緣 direct and indirect causes); Sarvāstivāda, etc. 2. Chia-ming (假名 provisional names); Satyasiddhiśāstra, etc. 3. Pu-chên (不眞 unreal); many Mahāyāna schools that preach 'All phenomena are unreal'. 4. Chên (眞 real); schools that preach the ultimate truth of all phenomena. 5. Ch'ang (常 permanent); schools that preach that truth is permanent and has infinite merits. 6. Yüan (圓 complete); Avatamsaka, etc. that preach that the world of truth is that of absolute dependency and that it has immense merits.

He is one of the seven persons in the north of the Yang-tzŭ river who classified the doctrines of Buddhism originally.

He died at the age of seventy-seven, in January of the first year of the Chin-tê era (583 A.C.).

K. TMR.

AN-LO-CHI (安樂集), or *An Account of the Happy Land* (*Taishō*, No. 1958), in two fascicles, written by Tao-ch'o (562–645 A.C.) of the T'ang-dynasty. He was a native of Wên-shui in Ping-chou, i.e., modern Taiyuan in Shansi province. (He is also said to have been a native of Chin-yang in Ping-chou.) Originally he studied the teachings of the *Mahāparinirvāṇa Sūtra* and practised meditation. Later, he saw an inscription about the doings of T'an-luan (470–542 A.C.) in the Hsüan-chung monastery of Shih-pi-ku in his native place Wên-shui (in modern Chiaocheng district in Shansi province), and thus he began to have faith in the Pure Land, giving up what he had studied before and starting to propagate the doctrines of the Pure Land exclusively. He preached on the *Amitāyur-buddha-bhāvanā Sūtra* nearly two hundred times and wrote the *An-lo-chi* to propagate the tenets of this school. Hence this work has also been known as the Treatise on the Pure Land (*Ching-t'u-lun* 淨土論).

This work is divided into twelve parts, each consisting of one to nine sections, having a total number of thirty-eight sections. It advises people to cherish this faith to be born in the Pure Land on the evidences quoted from sūtras and commentaries. The works quoted in this book include forty-four sūtras, one book of the Vinaya, eight books of the Abhidharma and three commentaries, fifty-six books in all.

The first part, which consists of nine sections, chiefly elucidates the easiness of the practice and realisation of the doctrines of the Pure Land, which are suitable at all times and on all occasions, and it exhorts people to study and practise them. It further explains that in the *Amitāyur-buddha-bhāvanā Sūtra*, the *Buddha-bhāvanā-samādhi Sūtra*, etc., the principal teachings advocate the samādhi of meditating on Amita and the samādhi of thinking of his appearance; and the latter is the 'king' of all samādhis. It also explains that Amita is a Buddha of the 'reward body' (*sambhogakāya*) and his Land of Bliss, a land of reward; that the Pure Land of Amita is accessible to all, as anybody from a bodhisattva to an ordinary man may be born there; and that the dominion of the Pure Land is beyond the three realms (*triloka*).

The second part, comprising three sections, chiefly explains the fact that one who desires to be born in the Pure Land must first of all initiate the *bodhicitta* (q. v.), and it also criticises some of the Mahāyāna Buddhists who hold the biased view on formlessness (*nirābhāsa*) and who consider

that the doctrines of the Pure Land belong to the category of 'expedient' teachings of the Buddha to suit the requirement of special occasions.

The third part has four sections and it mainly contains an analytical study of the aspects or characteristics of Buddhism and explains the main thesis of the whole book. Firstly, it gives an explanation about the two ways of practice, the easy one and the difficult one, and about the two methods of salvation, of which one is to rely upon one's own effort, and the other is to depend on the power of others ; and it points out that the doctrines of the Pure Land school belong to the category of easy practice and reliance on the power of others. Secondly, it gives an account of the different lengths of kalpas. Thirdly, it classifies Mahāyāna Buddhism into the Holy Path Gate and the Pure Land Gate. Passages are quoted from the *Mahāsannipāta Sūtra*, the *Greater Sukhāvatī-vyūha*, the *Amitāyur-buddha-bhāvanā Sūtra* and the *Smaller Sukhāvatī-vyūha* to explain the reasons why there should have been two different methods, the easy one and the difficult one. Holy teachings are further quoted to prove the authenticity of the doctrines of the Pure Land school and to advise people to have faith in them and to pray to be born in the Pure Land. Separate expositions are given in the ensuing parts in accordance with the analytical studies contained in this part.

The fourth part, containing three sections, chiefly describes, by way of example, the method of the Pure Land school as practised by eminent monks of China, and explains that most of the sūtras advocate the samādhi of thinking of the appearance of Amita, by the practice of which diverse benefits can be obtained.

The fifth part, divided into four sections, mainly expounds, that it will require ten thousand kalpas to practise the difficult way, while by practising the method of the Pure Land school, one may reach the 'never-receding position' in this very life, whether it be long or short. In this world the practice of dhyāna depends solely upon one's own effort, and it is difficult to gain advance but easy to fall back, while in that land with the help of Amita's power, one may practise dhyāna and reach the 'never-receding position'.

The sixth part, with its three sections, mainly states that among all the Pure Lands in the ten directions, this Land of Bliss is the most excellent one, and it discusses the lengths of the three periods of the correct Law, the semblance of Law, and the finality of Śākyamuni Buddha. At the end of the last period all sūtras will disappear, except the *Amitāyur-buddha-bhāvanā Sūtra* which will survive for another hundred years. Therefore, it is urged that one should be resolute to be born in that Land.

The seventh part, comprising two sections, chiefly elucidates the bondages of this world and the liberation one enjoys in that Land, and makes a comparison between the ease and the difficulty of different methods of mental cultivation and between the true rewards in that Land and the false rewards in this world, and advises people to practise the doctrines of the Pure Land school.

The eighth part, with its three sections, mainly contains quotations from sūtras, making a comparison between Amita and Śākyamuni Buddhas, as well as between the Land of Bliss and this Sahā world, and admonishes people to abandon the latter in order to be born in that Land of Bliss.

The ninth part, consisting of two sections, states that in spite of the fact that there are rewards of both happiness and sorrow in this Sahā world, yet sorrow overbalances happiness, while in the Pure Land of Amita there is only goodness without evil and only happiness without sorrow. Furthermore, in this world human life does not exceed one hundred years, while in the Pure Land its duration is beyond imagination.

The tenth part consisting of two sections, proves with quotations from sūtras that the region of the Western Pure Land is beyond thought and words. It is slow and difficult for all beings in this world to carry out mental cultivation and so, out of great compassion, all the Buddhas admonish them to transfer all merits of their good deeds towards birth in the Pure Land, so that they may gain the great benefits.

The eleventh part, with two sections, advises all sentient beings to entrust themselves to good friends and cherish the intention of being born in the Western Land and it explains the extraordinary benefits of being born there.

The twelfth part, with only one section, advises people to aspire to be born in the Pure Land with quotations mainly from the *Shih-wang-shêng-ching* (十往生經) as evidence. It summarises the former points in a stanza and transfers the merit of composing this treatise to all sentient beings.

The chief object of composing this work is to refute mistaken views, in order to expose the truth of the doctrines of the Pure Land school. During the Sui and T'ang dynasties there were in general

two mistaken views regarding the Pure Land school. Firstly, some people considered that to repeat the name of Amita Buddha and to meditate on his image, as practised by the devotees of the Pure Land school, would make them fall into the error of regarding the phenomenal as the real. Secondly, some others held that the assertion that repeating Amita's name ten times could guarantee birth in the Pure Land, as described in the *Amitāyur-buddha-bhāvanā Sūtra*, was but an expedient teaching to suit the requirement on special occasions. Although the learned masters of the time, such as those of the Daśabhūmika, the Three-Treatises and the T'ien-t'ai schools, preached on the *Amitāyur-buddha-bhāvanā Sūtra* and wrote commentaries on it, they chiefly propagated the tenets of their own schools and taught the doctrine of the Pure Land school only as an auxiliary teaching. When they expounded the sūtras, they never went beyond the limit of the dogmas of their own schools. Ching-ying (523–92 A.C.) and Chia-hsiang (549–623 A.C.) for instance, advocated that Amita Buddha was of a metamorphosic body (*nirmāṇakāya*) and his Pure Land, a transformation realm. Besides, the teachers of the T'ien-t'ai school classified the Pure Lands into four groups, illustrating, in fact, the variations of the three bodies and the three lands of a Buddha, and they classified them simply according to the characteristics of the beings born in these lands. The author of this book regarded their elucidations as not coinciding with the tenets of the Pure Land school, and so he made separate expositions in the different sections of his work.

In the exposition of the theories of this school there are three prominent points of thought displayed in this work: (1) the representation of two methods, one pertaining to the Holy Path and the other pertaining to the Pure Land; (2) the achievement by reciting Amita's name ten times; and (3) the conception concerning the final or decadent period of a Buddhakalpa.

All Buddhist doctrines are classified in this work into the two categories, i.e., the Holy Path and the Pure Land, as explained in the third part, so as to advise people to have faith to be born in the Pure Land. The general idea is that all sentient beings possess the Buddha-nature, but as they do not have the supreme Dharma of the Holy Path or that of the Pure Land, they have been involved in the wheel of saṃsāra for many long kalpas, unable to release themselves from the rounds of existence. At the present time it is difficult for us to follow the Holy Path, as we are far from the time of the Buddha and as the teachings of the Holy Path are profound, subtle, and hard to practise and realise. During the last period of the Buddha-law the way of the Pure Land is the only convenient one for us to follow.

The next point is the achievement by reciting the Buddha's name ten times. This theory is derived from the *Amitāyur-buddha-bhāvanā Sūtra*, which records that the Buddha has said that even a man of ignorance who has committed serious sins may be born in the Pure Land, if he can have a good friend and succeed in reciting Amita's name ten times at the moment of his death. This theory was regarded by scholars of the time as an expedient teaching to suit the requirement on special occasions. According to their opinions, the repeating of the Buddha's name ten times at the moment of death is only a conducive cause of being born in the Pure Land and does not guarantee immediate effect. In the third section of the third part, the author stressed that one would certainly be born in the Pure Land, if one could repeat Amita's name continuously for ten times at the moment of death because it was Amita's original vow to receive those who would repeat his name. When one repeats his name, one's act is in harmony with his vow. In this way is explained the meaning of repeating Amita's name.

The last point is the conception concerning the period of finality of the Buddha-law. About five hundred years after the Buddha's Nirvāṇa, the Buddhists in central India suffered persecutions. With such a situation as the background, some of the Mahāyānists formed the idea that Buddhism was drawing to its last period of existence, and they placed their hope in the future. Thus the faith in the Western Pure Land of Bliss gradually gained prominence. The growth of the Pure Land school in China was similar to that in India. It was also developed during social upheavals and so the persecution of Buddhism constituted its background. After the persecution directed against Buddhism by emperor Wu of the Northern Chou period (561-78 A. C.), Buddhism suffered greatly. The practical Buddhists in the north were all the more sensible about the final or decadent period of Buddhism, and the faith of being born in the Pure Land through the power of Amita became popular among them. In the third part of this work, a passage is quoted from the *Mahāsannipāta Sūtra*, "During the final or decadent period of Buddhism millions of sentient

beings may start to cultivate the way of religon, but none of them will realise it. Now in this world of five evils the path leading to the Pure Land is the only way." This explains the close relationship between the faith of the Pure Land schools and the conception concerning the final period of Buddhism.

Although this work is not a commentary on the *Amitāyur-buddha-bhāvanā Sūtra*, its chief aim is to elucidate the meaning of the sūtra and so when Shan-tao (613-81 A.C.), a pupil of the author, later wrote his commentary on the *Amitāyur-buddha-bhāvanā Sūtra* in four parts (*Kuan-ching-szŭ-t'ieh-shu* 觀經四帖疏), he used this work as his basis.

During the middle of the T'ang dynasty (712-805 A. C.) this work was introduced into Japan. Afterwards, Honen, an eminent Japanese monk, (1133-1212 A. C.), propagated the tenets of the Pure Land school; and it was with this work as basis that he advocated that the Pure Land school should be an independent school of Buddhism. In Japan it is highly esteemed by both the Pure Land school and the Shin school as a sacred book, and a large number of commentaries have been written on it.

T. KU.

AÑÑĀ. The term *aññā* (from Skt. *a* and *jñā*, to know) is usually translated as knowledge, recognition, perfect knowledge, philosophic insight, knowledge *par excellence*, viz., arahantship, saving knowledge, gnosis.[1] In the early Buddhist texts the term is sometimes used synonymously with *paññā*,[2] *ñāṇa*,[3] *ñāṇadassana*,[4] etc. This synonymous use of the term, coupled with the richness of Buddhist philosophical nomenclature, had stood in the way of ascribing a definite meaning to the term *aññā*. The philological or etymological explanation would hardly give a clue to its philosophical importance. Such an analysis would not be of much practical value, since more important and significant is the meaning that it has acquired during the course of centuries of usage.

Definition: Buddhism, from the very outset, laid emphasis on the fact that consciousness is an unbroken continuum (*santati*)[5] which cannot, in reality, be broken up into various water-tight compartments. The division of consciousness into various parts such as perception (*saññā*), discriminative apprehension (*viññāṇa*), intuitive wisdom (*paññā*), highest knowledge (*aññā*), etc., is purely conceptual. This form of scientific analysis, though facilitating proper understanding, is quite arbitrary. In actuality, life, which comprehends psychological as well as corporeal data, is said to be a continued and unbroken process.[6] Psychological life cannot be analysed and shown to consist of separate parts; but it admits of being held apart, only in conception, for purpose of consideration; this or that phase being distinguished for practical purposes. In the *Mahā Vedalla Sutta*,[7] Mahā Koṭṭhita is represented as putting the question, very pertinently, to Sāriputta thus, "That which is intuitive wisdom (*paññā*), your reverence, and that which is discriminative consciousness (*viññāṇa*), are these states associated or dissociated? And is it possible to lay down a difference between these states having analysed them again and again?"[8] to which the latter replied in the negative. If there is to be any difference between these states of consciousnesss it is in the way in which they should be treated, in the attitude that would be adopted towards them. For instance, discriminative consciousness (*viññāṇa*) should be apprehended (*pariññeyya*) and intuitive wisdom (*paññā*) should be developed or cultivated (*bhāvetabba*).[9] The Buddha admits the possibility of consciousness being developed from the mundane level, from the initial stages of sensation, to supreme heights, to the profound or highest knowledge (*aññā*) by a process of gradual training, and denies the possibility of profound knowledge arising instantaneously (*na ādiken'eva aññārādhanaṃ*)[10]. Therefore, the consideration of the order in which these terms are used in the Buddhist texts, to signify the various states of the process of consciousness in its ascending order, would be of great value in determining the meanings attached to them in Buddhism.

Buddhaghosa, while commenting on the word *paññā*, says that perception, apprehension, wisdom, etc., are all modes of knowing, and tries to explain the difference by resorting to a very striking simile which he much fancied. He compares perception (*saññā*), discriminative apprehension (*viññāṇa*) and wisdom (*paññā*) to the different reactions provoked, at the sight of some silver coins, in a child, a villager and a metallurgical expert, respectively.

1 *PED.* See under *aññā*.
2 *S.* III, 161.
3 *D.* I, 84.
4 *M.* I, 167.
5 *Kvu.* 458.
6 *Vism.* 463.
7 *M.* I, 292.
8 loc. cit.
9 ibid. I 293.
10 ibid. I, 479.

The child sees in them coloured objects ; the villager knows that they are reckoned as valuable for human use and enjoyment, and the metallurgical expert is able to judge as to their origin and their fashioner. Similarly, perception (*saññā*) apprehends the mere mode of appearance of the object as blue and so on. Discriminative consciousness (*viññāṇa*) extends further, reaching to the penetration of characteristics, and wisdom (*paññā*) extends still further, reaching to the manifestation of the Path (*magga*).[11] Thus, *paññā* includes both *saññā* and *viññāṇa*, implying that it is a more developed state of consciousness. In the light of this later developed philosophic thought the original texts appear to be deficient in precision. In this sense, to the terms *paññā* and *ñāṇa*, which are frequently used synonymously, can be attributed the meaning of intuitive wisdom, for in the texts they are used more frequently to denote the insight that results from introspection. *Paññā* comprehends the fivefold higher knowledge (*abhiññā*). *Paññā* means higher knowledge (*abhiññā*), complete knowledge (*pariññā*), elimination (*pahāṇa*).[12] It is only a means to an end, a means to the attainment of enlightenment (*bodhi*)[13], to the destruction of cankers (*āsava*)[14], to the attainment of the highest knowledge (*aññā*)[15], and is not the goal of religious life[16], for it is said that, passing beyond this there are other states of a transcendental character (*uttarimanussadhamma*), excellent knowledge and vision befitting the noble (*alamariyañāṇadassana*), to be attained.[17] It is with the aid of *paññā* or intuitive wisdom or insight, that it is possible to see things as they really are (*yathābhūta*), after which the mind is set free. This state of release is called by various names such as *nibbāna*, *arahatta*, *vimokkha*, *vimutti*, etc.

On the attainment of this freedom from the cankers, from the intoxicants (*āsava*) that bind human beings on to the cycle of existence (*saṃsāra*), there dawns on him the consciousness of freedom, of release. It is to signify this state of consciousness that the texts, in the majority of cases, use the word *aññā*. Hence, it is the highest state of consciousness where one enjoys the fruits of **emancipation.**

Various uses of the Term : The aim of the compilers of the early Buddhist texts being not theory but practice, not definition but description of the path and the goal, a certain amount of imprecision in the use of terms, on the whole, pervades the earlier, non-scholastic, portion of the Pali canon, and distinguishes them from the evidently later, commentarial works. Though definite shades of meaning are sometimes clearly discernible, yet a number of important terms appears to be treated as more or less interchangeable. Sometimes the same word is used to denote different concepts. The same holds true with regard to the term *aññā* which is employed in the early texts to connote two different shades of meaning, viz., (1) Nibbāna, and (2) the expression of internal purity and release.

1. Very significant is the use of the term *aññā* to denote the goal of religious endeavour. It is significant in that it describes the state of perfection, of release, of Nibbāna, in positive terminology. Mahā-Kassapa is represented as saying that for seven days he, not being liberated (*sāṇo*), literally, not being free from debt ate the country's alms-food, but on the eighth day there arose in him *aññā*,[18] which the commentary explains as the attainment of the fruit of arahantship (*arahatta-phala*).[19] Once, a request was made by some monks to the Buddha to teach them some method of training so that the Order of monks may be established in *aññā*,[20] which, too, is explained by the commentator[21] in the aforesaid manner. The advantage accruing to a person who cultivates and develops the sevenfold factors of enlightenment (*sattabojjhaṅga*) are given, as the attainment of, or establishment in, *aññā* in this very life, (*diṭṭhe'va dhamme paṭikacca*) before or at the moment of death (*maraṇakāle*).[22] Again, it is said that as a result of the cultivation and development of the idea of a skeleton (*aṭṭhikasaññā*)[23], of the idea of cessation (*nirodha-saññā*)[24], of the faculties of faith (*saddhā*), energy (*viriya*), mindfulness (*sati*), concentration (*samādhi*) and insight (*paññā*)[25], etc., one of two fruits may be looked for, to wit, *aññā* in this very life, or if there is any substrate left (*sati vā upādisese*) the state of non-returner (*anāgāmitā*). The above treatment of the state of *aññā*, as transcending the state of non-return (*anāgāmitā*), brings out clearly the sense in which it was used by the Buddhists.

11 *Vism.* 369–70.
12 *M.* I, 293.
13 *S.* V. 231; G. C. Pande, *Studies in the Origins of Buddhism*, p. 461.
14 *M.* I, 175, 477.
15 *S.* V, 223.
16 *M.* I, 175, 196; *A.* III, 192.
17 *M.* I, 209.

18 *S.* II, 221.
19 *SA.* II, 199.
20 *S.* V 321.
21 *SA.* III, 269.
22 *S.* V, 69.
23 ibid. 133.
24 loc. cit.
25 ibid., 224

Aññā in this context denotes the crown of the religious life. It is the subjective synonym, as it were, of Nibbāna, the advent of which takes place in a psychical sphere, on the highest conceivable supramundane level of consciousness, in the most intensified state of mental concentration, in the most sublime mental culture (*vipassanā-bhāvanā*).

2. The majority of references to the term *aññā* is found in connection with the acknowledgement of the attainment of arahantship. The Buddha testifies to his having realised it under the bodhi-tree,[26] but it is the less specialised term *ñāṇa* that is used.

It has been said earlier that *paññā* or intuitive wisdom is only a means to the attainment of release and that it is not an end in itself.[27] *Paññā*, comprehending the fivefold higher knowledge (*abhiññā*), is said to have been acquired by the earlier contemplatives of India.[28] Rising up higher and higher in the jhānic process, from one level of consciousness to another, accompanied by introspection, one is able to acquire the magical powers (*iddhi-vidha*): the divine ear (*dibbasota*); what is called *cetopariyañāṇa*, signifying, as it does, the power of instantaneously or immediately entering into the mind, thought, motive or purpose, of others; the divine eye (*dibbacakkhu*), by means of which one is able to see the appearance and disappearance of beings conditioned by their actions (*kamma*); and, lastly, the knowledge of the reminiscence of past births (*pubbe nivāsānussati-ñāṇa*) on the development of which the whole past history of oneself presents itself, as a cinematographic sequence. Though there was yet more to be done to reach perfection, the contemplatives of India prior to the Buddha, owing to these special attainments which are regarded as of trifling value in Buddhism came to a halt midway in their career (*antarāvosānaṃ āpannā*).[29] Their knowledge belongs to the mundane (*lokiya*) sphere. One who is possessed of this knowledge should be able to make the best use of it. Just as a man who had been walking about aiming at the pith, seeking the pith, looking about for the pith of a great, strong, pithy tree, having cut out the pith itself, goes away taking it with him, knowing it to be the pith, in order to make the best use of it,[30] even so should one make the best use of the knowledge thus acquired to put an end to the cankers that bind oneself to the cycle of repeated existence.

Further exertion results in the attainment of the knowledge of the destruction of cankers (*āsavakkhaya*).[31] This supramundane knowledge (*lokuttara-ñāṇa*) enables him to see things as they really are, the causality of ill and the escape therefrom. When he comes to know and see in this manner (*evaṃ jānaṃ evaṃ passaṃ*) his mind becomes released.[32] Let Nibbāna be whatever it is; but psychologically viewed it is but a perfectly free state of consciousness (*cetovimutti, cetaso vimokkho*). This, in turn, is followed by a consciousness of being freed. The feeling arises that the burden of evil is gone and a sense of release is felt in the consciousness, testified to by many of the theras and therīs of yore.[33] It is this inner conviction gained through this experience as to the truth and the nature of reality, as well as the freedom and internal purity that lead to self-expression in the following words: "Destroyed is birth, brought to a close the holy life, done is what was to be done, there is no more of future birth." This expression of one's own attainments, of one's own purity and sense of freedom is nothing but the declaration of one's own new personality. It is in connection with this form of declaration of highest knowledge that the term *aññā* is found to occur in the Pali canon, and even more so in the commentaries.[34]

As is evident from the texts,[35] a mere declaration is no guarantee of right (*sammā*) gnosis, for, it might be made through mental illusion, evil designs, frenzy, or even conceit. But a case has been recorded, where the Buddha testifies to the fact that some monks declared gnosis rightly (*sammad'eva*).[36]

The conception of *aññā*, as discussed earlier, is very important. The accusation that the Buddha was a nihilist, teaching a doctrine which leads to the destruction of beings, came not only from his contemporaries[37] but it is also made by some of our modern scholars.[38] The nihilistic interpretation

26 *M*. I, 167.
27 Ibid. 204.
28 *Vism*. 411.
29 *A*. V, 157.

30 *M*. I, 204.
31 *D*. I, 83–4.
32 *M*. I, 175.
33 See *Thera* and *Therī-gāthā*.
34 See *Therīgāthā aṭṭhakathā*
35 *A*. III, 119.
36 Ibid. 359.
37 *M*. I, 175.
38 L. de la Vallée Poussin, ***The Way to Nirvāna*** (1917), p. 124. The opinion of Rhys Davids as expressed in his *American Lectures* (p. 164) seems to resemble this. See also ***East and West*** (*Ismeo*), Vol. VII, No 4, p. 306.

given to the term Nibbāna on etymological grounds prevented not only modern scholars,[39] but even early Buddhist philosophers from using the term to denote the highest state attained by the aspirant. They reserved it to denote the state attained by the arahant after the dissolution of the material body. The philosophical importance of the term *aññā* is evident from the fact that it helped the early Buddhists to describe, in positive terminology, the state of release and perfection attained by the aspirant, not after the dissolution of the material body, but at the end of the course of training (*sikkhā*) even before death (*diṭṭh'eva dhamme paṭihacca*).[40]

D. J. K.

ANNABHĀRA (1), a previous birth of Anuruddha thera. See ANURUDDHA (4).

ANNABHĀRA (2), a paribbājaka who resided in the wanderers' park on the banks of the Sappinī river near Rājagaha. See ANUGĀRA.

AÑÑĀ-KOṆḌAÑÑA (Sanskrit: Ājñāta Kauṇḍinya[1]), son of a rich brāhman family of Doṇavatthu near Kapilavatthu. He was born before the bodhisatta and was known by his family name Koṇḍañña[2]. At a very early age he mastered the three Vedas and came to excel in the science of physiognomy (*lakkhaṇa-manta*). He was among the one hundred and eight brāhmans invited by Suddhodana to his palace on the day of naming his baby son. Though the youngest of the eight brāhmans selected to prognosticate and give a suitable name to the prince, he alone declared with certainty that the child would one day become a Buddha. Following the renunciation of the bodhisatta, Koṇḍañña, too, left the world as an ascetic with four other brāhman youths who came to be known as the Pañcavaggiya (the Group of Five). Sanskrit works call them Pañcakā Bhadravargīyā (the Group of Five Fortunate Ones).[3] Koṇḍañña and his four companions joined the bodhisatta at Uruvelā and for six years of his austerities attended upon him in expectation of his enlightenment. But at last when the bodhisatta gave up self-mortification, they left him and went to Isipatana near Bārāṇasī. After his enlightenment the Buddha visited them at Isipatana with the intention of preaching to them his first discourse. Seeing him coming from afar they decided not to show him any respect due to a guest, except to give him a seat. But the *Lalitavistara* (*Lal.* p. 298) says that Ājñāna Kauṇḍinya did not agree to this in mind nor reject it in words. Afterwards, when the Buddha preached the *Dhammacakkappavattana Sutta*, Koṇḍañña was the first among the humans to realise the truth.[4] It is said that eighteen crores of Brahmas, too, realised the truth on this occasion. The Master praised Koṇḍañña who had realised the truth, twice saying: *aññāsi vata bho Koṇḍañño* (you have realised, Koṇḍañña) and thenceforth he came to be known as Aññā-Koṇḍañña. Five days later, on hearing the *Anatta-lakkhaṇa Sutta* he became an arahant. According to the *Mahāvastu* (III, p. 338) on listening to another discourse shortly afterwards he acquired the mastery of the powers (*bala*). On his first realisation of the truth Koṇḍañña requested the Buddha for permission to retire from the world which was granted with the formula *ehi bhikkhu*. Thus the Order of monks was created and Aññā-Koṇḍañña was the first to be received. Later, in a large assembly of monks at Jetavana, Aññā-Koṇḍañña was declared to be the foremost among the disciples of long standing[5] and best among those who had first realised the Dhamma.

After some time he retired to the Himālayan forests where he lived for twelve years until his death. There were two reasons that compelled him to take this step. On the one hand, he considered himself to be a cause of inconvenience to the two chief disciples. As the seniormost member of the Saṅgha he led the monks on their alms-round, but in the preaching hall the two chief disciples sat on either side of the Buddha and he sat behind them. Owing to the great regard and respect they had for their elder comrade, the two chief disciples were not happy sitting in front of him. Thus, Koṇḍañña, out of compassion for them, thought it would be better for him to leave their presence. On the other hand, frequent visits from people became a cause of inconvenience

39 Mrs. Rhys Davids, *Sākya and Buddhist Origins*, 112–14.

40 *S.* V, 69.

1 Also known as Aññāta Koṇḍañña. In the Burmese Mss. Aññāsi Koṇḍañña. *Lal.* p. 1, calls him Jñāna Kauṇḍinya and *Lal.* p. 298, Ājñāna Kauṇḍinya.

2 Except where otherwise referred to the details are from *AA.* I, 136 f.; *ApA.* 295 f.; *SA.* I, 28 f.; *Vin.* I, 8 f.; *UdA.* p. 371.

3 *Mhvu.* III, pp. 322–3; 328–9; *Lal.* p. 298.

4 *Mhvu.* III, 333–4.

5 *A.* I, p. 19.

to him, because he desired seclusion. However, before taking his leave, he went to Doṇavatthu, ordained his sister's son, named Puṇṇa, and made him live near the Teacher.

On the banks of the Mandākinī Lake in the Chaddanta forest, the abode of paccekabuddhas, he lived in retirement. It is said that the eight thousand elephants who inhabited the forest each took a turn in looking after the needs of the thera. When he saw that his lifespan was almost coming to a close he visited the Buddha to bid him farewell. There, as he lay at the Master's feet, kissing them and stroking them with his hands, Vaṅgīsa extolled his virtues in three beautiful verses (*S.* I, p. 193). Bidding the Master farewell and consoling his weeping followers, he returned to the Chaddanta forest, where he passed away the following dawn. All Himālaya wept at his death. The elephants and gods attended to the last rites, the body being cremated on a sandalwood pyre, to which the gods contributed each a four inch long piece of sandalwood. Present on the occasion were five hundred monks headed by Anuruddha. The ashes were taken in a vessel to Veḷuvana and handed over to the Buddha who enshrined them in a silver stūpa that appeared from the earth. Buddhaghosa says that it existed even in his own day.

Attributed to Koṇḍañña is a poem of sixteen verses found in the *Theragāthā* (*vv.* 673–88). The first of these is said to have been sung by Sakka in Koṇḍañña's praise, when he preached to Sakka a discourse on the Four Truths. In the other verses while admonishing some monks who had fallen into wrong ways, he declared his own knowledge and deliverance from the bonds of Māra. In the *Udāna* is another verse sung in his praise by the Buddha, seeing him seated not far from him, contemplating his deliverance through the destruction of craving (*Ud.* pp. 76–7).

According to Pali sources, Koṇḍañña first wished to attain his present position in the time of the Buddha Padumuttara. Son of a rich householder at Haṃsavatī, he saw one day a monk being declared the foremost among the disciples of long standing and of those who had realised the Dhamma first. Then for seven days he bestowed alms on the Buddha and the Saṅgha and wished for himself a similar rank. Looking into the future the Buddha Padumuttara prophesied the fulfilment of his wish, a hundred thousand aeons thence, in the dispensation of the Buddha Gotama. After the demise of that Buddha he made a jewelled chamber inside the cetiya in which the Buddha's relics were enshrined and also made an offering of a thousand jewel festoons at the cetiya. The *Apadāna* story is slightly different. There he was the first person to offier a meal to the Buddha Padumuttara and we are told that he was then a deva in the Tusita world (*Ap.* I, pp. 48 f.). During the time of the Buddha Vipassī, Koṇḍañña was a householder, named Mahākāla, who offered the Buddha the first fruits of his field in nine stages of their produce.

The *Mahāvastu* (III, pp. 345 f.) gives quite a different story regarding the first wish made by Koṇḍañña to attain his present position. Once he was a potter at Rājagṛha. A certain pratyekabuddha suffering from biliousness sought shelter in his hut and was cured by him. One day when several other pratyekabuddhas, who used to attend upon their sick colleague, visited the hut to inquire after his health, the potter asked which of them had realised the Dhamma first. The one who had been cured by him replied that it was he among them who first realised the Dhamma. Thereupon the potter made this vow : " By the merit I have acquired by doing this service of attending on you, may I be the first of all to realise the Dhamma when proclaimed by an Exalted One. May I not crave for gain and honour. May I wish only for a solitary bed and seat, and be content with any kind of begging-bowl. May I lay aside my body among the cascades and forest glades, dying all alone. " Only his wish to be the first to realise the Dhamma preached by a Buddha is given in Pali sources. But the other parts of this vow also seem to agree with the account of his life and death as given in the Pali books.

In another birth (*Mhvu.* III, 349 f.) Koṇḍañña was a seafaring merchant. Once, shipwrecked in midocean and with all his wealth lost in the sea, he came in search of the king of Kośala reputed for his compassion and philanthropy. He met the king on the way but unfortunately he was not in a position to give any help. For, being moved by the great loss of human life caused by the repeated attacks made by the king of Kāsi on his kingdom, he had gone into exile leaving his throne to be occupied by the enemy. At the bidding of the king of Kośala the merchant took him, with his hands tied, to the Kāsi king who had made a proclamation that he would greatly reward him who would bring the head of the Kośala monarch. But when the Kāsi king heard the story he restored the throne to its due owner and returned home, while the Kośala king bestowed much wealth on the merchant. This story the Buddha related to show

how he had conferred happiness on Koṇḍañña even in an earlier birth, for at that time the Kośala king was the bodhisattva himself.

In yet another birth (*Mhvu*. III, pp. 354 f.) Koṇḍañña was a member of a group of five seafaring merchants. The bodhisattva was their leader, who, sacrificing his own life, saved his four companions from a watery grave. The other four merchants were the four companions of Koṇḍañña in this life.

The *Divyāvadāna* gives two other former births of Koṇḍañña (pp. 480 ff.). In one of them he was a bird named Uccaṅgama. In the other he was a tigress and the bodhisattva sacrificed his own life to save her cubs from the jaws of their own hungry mother.

C. W.

ANNALES DU MUSÉE GUIMET (*AMG*.) appeared first in 1880, edited by Ernest Leroux, Paris, with a report by Mr. Emile Guimet to the Minister of Education and Art on his mission to the Far East in 1876. As a result of this cultural mission to Japan, China, India and Ceylon it was proposed to establish in Lyon a museum of religious objects for those countries and Egypt also, together with a library and a college for Oriental studies with special reference to philosophy and philology. It is this Musée Guimet which has given the name to the *Annales*.

The most noteworthy contributions from the Buddhist view-point are the following. Extracts from the *Pūjāvaliya* and the *Sarvajña-guṇālaṅkāraya* concerning visits of Buddha to the island of Laṅkā (Ceylon) in Vol. I, pp. 117–38. A French translation of the Chinese version (*A-mi-to-ching*) of the *Sukhāvatīvyūha-sūtra* by Kumārajīva (*AMG*. II, pp. 39–44) with the Sanskrit text (pp. 45–64). An analysis of the *Kangyur* and the *Tengyur* by Alexander Csoma de Körös (*AMG*. II, pp. 131–573). Buddhism in Tibet (III, pp. 1-218), by Emile de Schlagintweit.

Fragments, translated from the *Kangyur* (*AMG*. V, pp. 1–552), containing part of the history of Śāriputra and Maudgalyāna as found in the *Dulva* (I, 39–44); history of the life of the Buddha from the moment of his decision to preach his doctrine till the moment of his departure from Bārāṇasī (*Dulva*, IV, 58–79), the return of Śākyamuni (ibid. 93–118); the death of Prasenajit, the attack of Virūdhaka on the Śākyas and the death of Virūdhaka (ibid, X, 141–50 and 160); the final instructions of Śākyamuni to his disciple Ānanda regarding the compilation of the doctrine (*Mdo*, VI, 181–3); the events after the Parinirvāṇa, the introduction of Buddhism into Kashmir and the succession of the first leaders of the Buddhist brotherhood (*Dulva*, XI, 684–90).

A new and complete translation of the *Lalitavistara* (*AMG*. VI, i–xxiii and 3–398) with notes (ibid. XIX, pp. 1-210) by P. E. Foucaux. The *Dāṭhāvaṃsa* or the history of the sacred tooth-relic of Gotama, the Buddha, translated by L. de Milloué from the Pali epic poem by Dhammakitti (*AMG*. VII, 309–94) and a *Mémoire* on the history of the tooth-relic of Ceylon with an introductory essay on the life and teaching of the Buddha by J. Gerson da Cunha (ibid. pp. 399–482). The *Avadāna-śataka* or 100 Buddhist legends translated from the Sanskrit text by Léon Feer (ibid. XVIII, pp. i–xxxviii and 1–436).

The feast of the Buddha-image-baptism, as celebrated in Amoy (French; Émoui) by the Chinese Buddhists on the eight day of the fourth month, is described by J. J. M. de Groot (ibid. XI, pp. 307–12), with a general article on Buddhism by the same author in Volume XII, pp. 706–48.

Ancient Siam (Thailand) is the subject of Volume XXVII, archaeologically, epigraphically and geographically, dealing with the ancient civilisations of Indo-China. The ruins of Sajjanālaya and Sukhodaya in the vicinity of Bangkok with Khmer inscriptions find special treatment (ibid. pp. 155–314). This study is continued by Lucien Fournereau in the second part of volume XXXI (1908), pp. 1–138 and 48 plates.

Concurrently with this series was started in 1892 the *Annales du Musée Guimet* (*Bibliothèque d'études*) which opened its first volume with a study on the Ṛg Veda and its sources.

The mystic gestures of the officiating priest during the ceremonies of the Tendai and Shingon sects, translated from the Japanese *Si-do-in-tzū* with commentary of Hōriou Toki (vol. VIII, publ. 1899) are profusely illustrated with 390 mudrās and 18 plates of the principal Buddhas and bodhisattvas, invoked during this ritual.

H. Kern's History of Buddhism in India (translated from Dutch into French) appears in this series in 2 volumes (Nos. X and XI, 1901–3).

Volume XII (1906) deals with Bod-yul or Tibet, the paradise of monks, by the curator (conservateur) of the Musée Guimet, L. de Milloué, discussing the country, its people, its history and religion, pantheon, religious institutions, culture and monuments (pp. 1–296).

A study of the history of the kingdom of Nepal by Sylvain Lévi in three volumes (Nos. XVII–XIX, 1905–8) is, of course, a concurrent study of its religion and culture, the third volume being devoted to inscriptions. The cult of Svayambhū Nātha and the primordial Ādi-Buddha and his incarnation as a fish, Matsyendra Nātha, are all dealt with.

The *Sacred Books of Cambodia* are the objects of study and translation by Adhémard Leclère in volume XX (1906): Life of the Buddha, Life of Devadatta, and the Mahā-Jinaka, Nima-rāja and Dimi Jātakas (*Chéadak*).

The legend of emperor Aśoka, as found in the *Aśokāvadāna*, is critically studied by J. Przyluski in volume XXXII (1923).

Th. Stcherbatsky's *Theory of Knowledge and Logic in early Buddhism*, translated from the original Russian edition by I. de Manziarly and P. Masson-Oursel, appears in volume XXXVI (1926). Volume XXXVII (1928) gives us the Grammar of classical Tibetan of Thonmi Sambhoṭa of the 7th century.

The History of the Far East in two volumes (Nos. XXXIX and XL, 1929) by René Grousset deals with India, pre-Buddhist China, Mongolia and China under the Ming and Manchu dynasties.

Although not Buddhistic we wish to mention also Volume XLIX where Olivier Lacombe discusses the concept of the absolute according to the Vedānta, of the Brahman and the Atman in the systems of Śaṅkara and Rāmānuja.

The *Dharma-samuccaya* in Sanskrit with its Tibetan and Chinese versions and a French translation by Lin Li-kuang (chapters 1-5) is found in volume LIII (1946), while volume LIV (published in 1949) gives the fruits of research by the same author on *Saddharma-smṛtyupasthāna Sūtra*.

Symbolism of the throne in ancient India is discussed by Jeannine Auboyer in Vol. LV, published in 1949.

Volume LVII (1948) is an introduction to the study of Avalokiteśvara by Marie-Thérèse de Mallmann.

Tree-worship in ancient India according to Brāhmanic and Buddhist texts and monuments is dealt with in Vol. LIX (1954) by Odette Viennot.

The first Buddhist Councils by André Bareau are discussed in full detail according to the various sources (Vol. LX, 1955).

Another series, also published under the *Annales du Musée Guimet*, was started in 1889 under the title *Bibliothèque de Vulgarisation*.

Volume VI (1893), dealing with the *Cult of the Dead* in China and Annam, has a chapter on the eschatological doctrines of Buddhist origin (pp. 61-73) and the possible influence of Buddhism on funeral rites (pp. 75–79), under the joint authorship of Bouinais and A. Paulus.

The place of women in ancient India is the subject of two lectures delivered by L. de Milloué, on 19 November and 24 December, 1899, from a religious and legal point of view and in literature and drama.

The secular power of the Dalai-lamas is the subject of another lecture by the same scholar on 21 Jan. 1900, and astrology and different forms of divination in India, China and Tibet were discussed in conference on 27 Jan. 1901. All these are found in volume XIV (1903) of this series.

Volume XIX, published in 1906, presents us with a lecture of Sylvain Lévi on the *Jātakas* (pp. 1–60).

A. Foucher (in Vol. XXX, pp. 97–148) discusses representations from the Jātakas on the bas-reliefs of the Bārhut stūpa. And the same Volume (pp. 149-76) presents us with some resemblances between Buddhism and Christianity, a lecture by L. de Milloué (publ. 1908).

The same author, L. de Milloué, discusses the *Svastika* (Vol. XXXI, 1909, pp. 83–103), which is followed by Sylvain Lévi's essay on the sacred texts of Buddhism (pp. 105–29).

The east gateway of the stūpa of Sāñcī is discussed in full detail by A. Foucher in Volume XXXIV (1910, pp. 153–230) with 8 photos.

The second archaeological expedition in Turfan (East Turkistan) is described by LeCoq in Volume XXXV (1910, pp. 267–89).

The Greek origin of the Buddha statue is discussed by A. Foucher in Volume XXXVIII (1912, pp. 231-72) with 12 plates.

Buddhist paintings in India by V. Goloubew (Vol. XL, 1913, pp. 1–34, with 14 plates) deals exclusively with Ajaṇṭā.

Volume XLIII of this series (1921) gives us some pages of the religious history of Japan by Masaharu Anesaki, in which he deals with prince Shōtoku, the pioneer of Japanese civilisation (pp. 7–27), Dengyō and Kōbō, the founders of the Buddhist hierarchy (pp. 29–57), Hōnen, the pious saint (pp. 59–85), Nichiren, the prophet (pp. 87–111), the introduction of Zen Buddhism and its effect on Japanese civilisation (pp 113–41), and a phase of religious development in modern Japan (pp. 143–72).

H. G. A. v. Z.

ANNALS OF THE BHANDARKAR ORIENTAL RESEARCH INSTITUTE (*ABORI.*). The Oriental Research Institute which took its name after Sir Ramkrishna Gopal Bhandarkar, M.A., Ph.D., LL.D., K.C.I.E., was initiated on the 6th of July, 1915, in Poona, and the first volume of its *Annals* for 1918–20 opens with the text of the inaugural address delivered on the 15th of December, 1918, by Sir R. G. Bhandarkar, who passed away on 25 August, 1925. Mainly concentrating on studies of Sanskrit texts, the Annals do not overlook other oriental literary work.

From a Buddhist viewpoint the following contributions are of interest : ' The different strata in the literary material of the Dīgha Nikāya ', by P. V. Bapat in volume VIII (April, 1926, part i, pp. 1–16). ' Magadha and Rājagṛha in the Pāli literature ', by B. C. Law (ibid. pp. 159–71). ' Ājīvika—What it means ', by B. M. Barua (ibid. pp. 183–8). ' Gateways of Barhut Stūpa ', by B. M. Barua (ibid. pp. 189–96). The ' Earnest Wish ' in Buddhism, at the hour of death, by Franklin Edgerton (ibid. pp. 231–6). ' A Peep into the Later Buddhism ', by B. Bhattacharya (Vol. X, April, 1929, pp. 1–24). ' The Place of the Ārya-satyas and Pratītyasamutpāda in Hīnayāna and Mahāyāna, by N. Dutt (Vol. XI, Jan., 1930, pp. 101–27). ' Buddhist Logic ', by Durgacharan Chatterji (Vol. XIII, October, 1931, pp. 77–85). ' Non-canonical Pali Literature ', by B. C. Law (ibid. Jan., 1932, pp. 97–143). ' Pali Chronicles ', by B. C. Law (ibid. April, 1932, pp. 250–99). ' The Philosophical Aspect on Ahiṃsā ' by Betty Heimann (ibid. pp. 331–4). ' Nirvāṇa and Buddhist Laymen', by B. C. Law (Vol. XIV, Oct., 1932, pp. 80–88). ' Geographical Data from Sanskrit Buddhist Literature ', by B. C. Law (Vol. XV, October, 1933, pp. 1–38). ' Unidentified sources of the Vimuttimagga ', by P. V. Bapat (ibid. April, 1934, pp. 207–11). ' A few Parallells in Jain and Buddhist Works', by A. M. Ghatage (Vol. XVII, July, 1936, pp. 340–50). ' The Pañcaskandhaka by Vasubandhu and its Commentary by Sthiramati ', by V. V. Gokhale (ibid. June, 1937, pp. 276–86). ' The Nāgas ', by A. Banerji-Sastri (ibid. Oct., 1937, pp. 338–50). ' Mind in the Dhammapada ', by B. C. Law (Vol. XIX, 1938, pp. 90–2). ' Side-lights on Aśoka the Great ', by H. C. Seth (Vol. XX, Jan., 1939, pp. 177–87). ' Laṅkāvatāra Sūtra on non-vegetarian diet ', by P. C. Divanji (ibid. April, 1939, pp. 317–22). ' Identification of Udayana of Kauśāmbi with Udayin of Magadha ', by H. C. Seth (Vol. XXI, Oct., 1939, pp. 97–9). ' The Buddhist Conception of Dharma ', by P. T. Raju (ibid. April, 1940, pp. 192–202). ' The Chinese Tripiṭaka ' by V. V. Gokhale (Vol. XXI, July, 1941, pp. ?20–35). ' Saṅkha-likhita Brahmacariya ', its Pali interpretation confirmed in Chinese texts, by P. V. Bapat (Vol. XXII, Silver Jubilee Volume, 1942, pp. 61–6). ' Sūkara-maddava and the Buddha's Death ', by Fa Chow (ibid. pp. 127–33). ' The supposed Identification of Udayana of Kauśambi with Udayin of Magadha ', by Liladhar B. Keny (Vol. XXIV, Jan., 1943, pp. 60–66). 'Buddhist Studies 1918–1943' (substantially the same as the presidential address of the Pali and Buddhism section at the 12th session of the All-India Oriental Conference, Benares, 1943–4), by P. V. Bapat (Vol. XXV, Jan., 1944, pp. 1–35). ' Aśvaghoṣa's Philosophy ', by B. C. Law (Vol. XXVIII, July, 1947, pp. 289–93). ' Another valuable collection of Buddhist Sanskrit Manuscripts, containing among others the Śrāmaṇyaphala Sūtra ', by P. V. Bapat (Vol. XXX, 1949, pp. 241–53). ' The Buddhist Manu or the Propagation of Hindu Law in Hinayanist Indochina ', by R. Lingat (ibid. pp. 284–97), being a translation of a French paper read at the twenty-first International Congress of Orientalists in Paris, 1948. ' Date of Kaniṣka, 1356 B. C. ' by D. S. Triveda (ibid. pp. 316–25). ' Dates of Lord Buddha ', by Vidya Devi (ibid. p. 346). ' Brahma-Nirvāṇa in the Bhagavadgītā', by A. P. Karmarkar (Vol. XXXI, 1950, pp. 305–6). ' The Sanskrit Equivalents of two Pali words ' (*sammāpāsa, vassakāra*) by D. D. Kosambi (Vol. XXXII, 1951, pp. 53–60). ' The Sautrāntika Theory of Knowledge ', by D. N. Shastri (Vol. XXXII, 1951, pp. 122–9). ' Studies in the Inscriptions of Aśoka ', by C. D. Chatterjee (Vol. XXXIII, 1952, pp. 57–82 ; XXXIV, 1953, pp. 30–50 ; XXXVII, 1956, pp. 208–33). ' A Pali Manuscript in an Indian Script ' (Vinaya Pāli Bhāṣā), by P. V. Bapat (Vol. XXXIII, 1952, pp.

197–210). 'King Parākramabāhu I of Ceylon', by B. C. Law (Vol. XXXV, 1954, pp. 1–9). 'A short note on King Parākramabāhu I of Ceylon', by Bimbalacharan Deb (Vol. XXXVI, 1955, pp. 366–9) and B. C. Law (Vol. XXXVII, 1956, pp. 290–1). 'The Concept of Ākāśa in Indian Philosophy', by Indukala H. Jhaveri (Vol. XXXVII, 1956, pp. 300–7). 'Pratītya Samutpāda' by Heramba Chatterjee (ibid. pp. 313–18). 'Buddhism Recast', a philosophic analysis by H. Vedantasastri (Vol. XXXIX, 1958, pp. 110–4). 'Aśoka and the Taxilā Inscription', by Radhakrishna Choudhary (ibid. pp. 127–32). In a review of *Religions of Ancient India*, a collection of six lectures by Louis Renou, the reviewer, V. M. Bedekar, notes the conspicuous absence of Buddhism, which he rightly expected to be included in this series of two lectures on Vedism, three on Hinduism and one on Jainism (Vol. XLI, 1960, p. 195).

H. G. A. v. Z.

ANNAM, the southern part of the territory lying on the eastern coast of the Indo-Chinese peninsula, now called Viet-Nam. It formerly included also the separate states of Tonkin and Cochin-China established under French influence. The ancient name is Campā (pronounced Champā). The history and culture of Buddhism in those regions will be found under CAMPĀ.

AÑÑAMAÑÑA-PACCAYA, mutuality-condition or relation by way of reciprocity, in some respects similar to relation by way of co-existence (*sahajāta-paccaya*). The important feature to be noted in this relation is that both terms of the relation are mutually relating and related. They function as the relating subject (*paccaya*) and also as the related object (*paccayuppanna*). Hence, it is called the mutuality-condition or *aññamañña-paccaya* (*Tikap.* I, 36).

The example of the three sticks (*tidaṇḍa*) is usually quoted to illustrate this relation (*Abhidhammattha-vibhāvinī*, ed. by D. Paññāsāra and P. Vimaladhamma, p. 138). When three sticks are set upright leaning against one another at their upper ends, each of them depends on, and is depended on by, the other two. Hence, each stick serves as the *paccaya* as well as the *paccayuppanna*. If one of them falls, the rest will also fall at the same time. The relation of reciprocity or mutuality should be understood in a similar way.

The *Tikapaṭṭhāna* (I, 3) says that the relation of reciprocity is threefold. Firstly, the four immaterial aggregates (*cattāro arūpino khandhā*) are mutually related. The mental properties, according to the *Abhidhammattha-vibhāvinī* (p. 40), cannot arise in the absence of consciousness. They arise in consciousness and depend on consciousness for their existence (*cetasi bhavaṃ tadāyattavuttikaṃ*). On the other hand, consciousness is not able to arise without the correlated mental properties. The knowledge of the existence of consciousness can be had only when the mental properties are manifest. It is because they are concomitant factors of consciousness.

Secondly, the four great elements (*cattāro mahābhūtā*) are interdependent and mutually related. The element of extension (*paṭhavī*), of cohesion (*āpo*), of heat (*tejo*) and of motion (*vāyo*) are all related, each contributing its share to form the material body.

Lastly, at the birth of a being (*okkantikkhaṇe*), the psychological data (*nāma*) and the corporeal data (*rūpa*), which go to constitute it, are mutually related.

The relation existing between the doctrine of dependent origination (*paṭiccasamuppāda*) of the early Buddhist philosophers and the later developed doctrine of relations (*paccaya*) is best illustrated by a comparison of the relation existing between the third and the fourth factors of the *paṭiccasamuppāda* with the mutuality-condition (*aññamañña-paccaya*) of the doctrine of relations. While expounding the doctrine of dependent origination (*paṭiccasamuppāda*) the *Dīgha Nikāya* (II, 56) says that 'name and form' (*nāma-rūpa*), i.e., the being in its embryonic stage, has consciousness (*viññāṇa*) as the cause, and consciousness (*viññāṇa*) on the other hand has 'name and form' (*nāma-rūpa*) as the cause (*viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayā viññāṇaṃ*), thus emphasising the relation of mutuality. The doctrine of relations (*paccaya*), as indicated by this, is only a further development of the doctrine of dependent origination (*paṭiccasamuppāda*).

D. J. K.

AÑÑĀṆĀ SUTTA occurs in the *Vacchagotta Saṃyutta*, of the *Saṃyutta Nikāya* (III, 259). The discussion is the same as that in the *Anabhisamaya Sutta*, the only difference being that the word *aññāṇā* (not understanding) is used in places where *anabhisamaya* (not comprehending) occurs.

W. G. W.

ANNASAMSĀVAKA, an arahant, who, in a previous birth, ninety-four kappas ago, offered a meal to Siddhattha Buddha (*Ap.* I, 78).

There is another arahant of the same name (*Ap.* I, 261), who also offered a meal to Siddhattha Buddha at the same period. Since the *Apadāna* verses of this thera are identical with the verses of the thera mentioned above, both could be assumed to be one and the same.

R. A. G.

ANNA SUTTA (1). Once, when the Buddha was residing in Jetavana at Sāvatthi, a devatā visited him and asked whether there is anyone who would not enjoy the pleasure of consuming victuals, which all beings desire.

The Buddha said that if one were to offer food to those who are in need, the results of that offering would follow him in this world as well as in the next; one should therefore, eradicate covetousness and make offerings of charity, which would surely yield results in a future birth (*S.* I, 32).

The same question was asked by Seri devaputta, who was a king named Seri in a previous birth. The Buddha had answered him with the same discourse (*S.* I, 57) as is included in the *Anna Sutta*.

R. A. G.

ANNA SUTTA (2). The Buddha explains the four categories of individuals (*puggala*), viz., the unshaken recluse (*samaṇamacala*), the white-lotus recluse (*samaṇapuṇḍarīka*), the red-lotus recluse (*samaṇapaduma*) and the recluse exquisite among recluses (*samaṇesu samaṇasukhumāla* : *A.* II, 86).

Samaṇamacala is the monk who is a pupil (*sekha*) embarked upon the Path (*paṭipadā*), aspiring for serenity and freedom from bondage (*yogakkhemaṃ patthāyamāna*). *Samaṇapuṇḍarīka* is the monk who has demolished the mental intoxicants (*āsava*), but not experienced in himself the eight deliverances (*aṭṭha-vimokkha*) : *D.* II, 70; II, 111; III, 262; *A.* I, 40; IV, 306; cp. 349; *Vbh.* 342; *Ps.* II, 38–40 etc.). *Samaṇapaduma* is the monk who has demolished the *āsava* and experienced the eight deliverances himself. *Samaṇesu samaṇasukhumāla* is the monk who is devoid of all afflictions and bondages pertaining to mind and body. Moreover, he has destroyed the intoxications of mind and reached its release therefrom in this very life.

In connection with the four categories of individuals mentioned above (A. II, 86), it should be stated that the same quartet of individuals is repeatedly mentioned in the next three suttas, named *Saññojana*, *Diṭṭhi* and *Khandha Sutta* (*A.* II, pp. 88–91), respectively; but different explanations are given there. Dealing with the second sutta of this group, viz., *Saññojana Sutta*, its commentator states that the particular quartet of individuals refers to the winners of the four individual Fruits, viz., *sotāpanna*, *sakadāgāmi*, *anāgāmi*, and *khīṇāsava* or *arahant*, respectively (*AA.* III, 115).

Special attention should be drawn to the title *Anna*. It is the *uddāna* of the *Macala Vagga* (*A.* II, 91), which calls the sutta *Anno*, a title, with which neither the sutta nor its subject matter has any connection whatsoever.

R. A. G.

AÑÑA SUTTA occurs in the *Satipaṭṭhāna Saṃyutta* of the *Saṃyutta Nikāya* (V, 181). ***Aññā***, i.e., highest knowledge or knowledge pertaining to the attainment of arahantship, is described as one of the two fruits that one may attain as a result of cultivating the four stations of mindfulness (*cattāro satipaṭṭhānā*). The other alternative attainment is the state of non-returner (***anāgāmī***). An arahant is one in whom both bonds of sensuality (*kāmayoga*) and existence (*bhavayoga*) are absent and hence such a person is fully emancipated. An anāgāmin still has in him the bond of existence, though the bond of sensuality is absent in him. Such a being attains complete emancipation in the next existence, being born among the higher gods (*suddhāvāsa-bhava*) without being born again in the sphere of sensuality.

W. G. W.

AÑÑĀTA-KOṆḌAÑÑA, one of the Pañcavaggiya theras. See AÑÑĀ-KOṆḌAÑÑA.

AÑÑATARA-BHIKKHU SUTTA (1). Once, when the Buddha was residing at Jetavana in Sāvatthi, a monk (*aññataro bhikkhu*) visited him and questioned him about the holy life (*brahmacariya*) and its final goal.

The Buddha said that the holy life is the Noble Eightfold Path, and if one demolishes all thoughts of lust, hatred and delusion, it would be the final goal of the holy life (*S.* V, 7).

R. A. G.

AÑÑATARA-BHIKKHU SUTTA (2). Once, when the Buddha was residing at Jetavana in Sāvatthi, a monk visited him and questioned him about the implication of the restraint (*vinaya*) of lust, of hatred and of delusion. The Buddha said that it implied the realm of Nibbāna (*nibbāna-dhātu*), which means 'the destruction of the mental intoxicants'. The monk, having grasped the meaning of Nibbāna as deathless (*amata*) questioned the Buddha again about the path to the deathless. Finally, the Buddha said that it was the same Noble Eightfold Path that leads to the deathless (*S.* V, 8).

R. A. G.

AÑÑATARA-BRAHMA SUTTA occurs in the *Pathama Vagga* of the *Brahma Saṃyutta* in the *Saṃyutta Nikāya* (I, 144–6). The sutta shows the miraculous powers possessed by the Buddha and his disciples. It is said that a Brahmā harboured the wrong notion that no *samaṇa* or *brāhmaṇa* could make his appearance in his heavenly abode.

The Buddha, coming to know the Brahmā's thoughts, disappeared immediately from Jetavana and appeared in the Brahmaloka ; and likewise the great disciples, Mahāmoggallāna, Mahākassapa, Mahākappina and Anuruddha, followed the Buddha and, appearing in the Brahmaloka, sat cross-legged above the Brahmā, in the air, performing various miracles. Then, to a question by the Brahmā as to whether there were other *samaṇas* capable of performing such miracles, Mahāmoggallāna said that there were many possessed of the threefold knowledge, and possessing miraculous powers who could read what was going on in others' minds, who were arahants in whom all mental intoxicants (*āsava*) were extinct.

W. G. W.

AÑÑATARA SUTTA, preached at Sāvatthi (*S.* II, 75) to a brāhman who questioned the Buddha as to who enjoys the fruits of the actions wrought by a man, whether it is the doer himself or somebody else. According to the Buddha there are two extreme (*anta*) views on this matter. The first is the belief in an unchanging soul, amounting to the eternalist theory (*sassatavāda*), and the second erases all moral responsibility because it amounts to the annihilationist theory (*ucchedavāda* : *S.* II, 20). The Buddha rejects both these views and follows the middle path, in explaining the process as being causally conditioned.

D. J. K.

AÑÑATITTHIYA SUTTA (1), the eighth sutta of the *Mahāvagga* of the *Tika-nipāta* of the *Aṅguttara Nikāya* (*A.* I, 199-201). It deals with the difference between lust (*rāga*), malice (*dosa*), and delusion (*moha*), the factors that encourage their growth and development, and the factors that lead to their destruction.

The differences between the three are that lust is slightly harmful but is slow to change, malice is quite harmful but is quick to change, while delusion is very harmful and slow to change.

The causes for the origin and growth of lust, hatred and delusion are unsystematic attention (*ayoniso manasikāra*) to the alluring feature of things (*subhanimitta*), to the repulsive feature of things (*paṭighanimitta*) and distracted attention itself (*ayoniso manasikāra*), respectively.

The factors that arrest the emergence and growth of lust, hatred and delusion are systematic attention (*yoniso manasikāra*) to the repulsive feature of things (*asubhanimitta*), to heart's release by compassion (*mettā cetovimutti*) and proper attention itself (*yoniso manasikāra*), respectively.

This sutta is not named in the text. In the absence of the *uddāna*, it has been named *Aññatitthiya* from this word occurring in the sutta. The Buddha prepares the monks as to how they should answer questions on lust, malice and delusion, should they be questioned by wandering ascetics holding heretical views (*aññatitthiyā paribbājakā*).

L. R. G.

AÑÑATITTHIYA SUTTA (2) occurs in the *Nidāna Saṃyutta* of the *Saṃyutta Nikāya* (II, 32 ff.). It records a discussion on suffering that took place between Sāriputta and some wandering ascetics at Rājagaha. The wandering ascetics put forward four views on suffering, current among various recluses and brāhmans, viz., that suffering is self-made (*sayaṃkata*), is made by others (*paraṃkata*), is both self-made and made by others, is neither self-made nor made by others but a chance occurrence (*adhicca-samuppanna*). Requested by them to give the Buddha's views on the subject, Sāriputta says that suffering arises through a cause (*paṭicca-samuppanna*) and that it is, conditioned by contact (*phassa*). He goes on to say that the suffering of even the holders of those four views is conditioned by contact and even in their case it is not possible to show that feeling can be experienced without contact.

Ānanda reports this incident to the Buddha who approves of Sāriputta's words and relates another incident in which he himself explained the matter in the same manner. Thereupon Ānanda elaborates the views put forward by Sāriputta.

C. W.

AÑÑATITTHIYA VAGGA, the fifth *vagga* in the *Magga Saṃyutta* of the *Saṃyutta Nikāya* (V, 27-9). Eight suttas are treated in this *chapter* which is so named because in all eight suttas the subject matter discussed relates to how the other teachers (*aññatitthiya*) should be answered when they ask about the purpose for which the monks practise the holy life under the Buddha. Eight answers that should be given are mentioned and each answer is discussed in a separate sutta.

W. G. W.

AÑÑATRA SUTTA. Few are those beings that are reborn among men, more numerous those beings that are reborn in realms other than (*aññatra*) that of men (*S.* V, 465-6). The Buddha illustrates this by taking a little dust on the tip of his finger-nail which he compares to the number of beings that are reborn among men, while those that obtain birth among beings other than men are compared to the dust in this mighty earth.

Lack of understanding of the Four Noble Truths is given as the reason for this. Concluding the sutta, the Buddha exhorts men to make an effort to realise the Four Noble Truths. The value of human life as affording an opportunity to work out one's salvation is emphasised.

D. J. K.

ANNE (安慧) a Japanese Buddhist monk, who was born in the Kōchi Prefecture (presently Ōsaka) in the thirteenth year of the Eenryaku period (794 A. C.). In this year the capital of Japan was transferred from Nara to Kyōto, marking the beginning of a new Japanese Buddhist era which flourished in Kyōto for more than a thousand years thereafter.

First he became a disciple of Kōchi of the Onodera, a temple in his native place, but soon afterwards, when he was thirteen years of age, he accepted the tutorship of Saichō, who was one of the greatest monks of eighth-century Japan, and by whom the Tendai-shū (sect) was introduced from China.

After receiving his initiation into the secrets of the sect, he became a pupil of Ennin. In the fourth year of the Tenchō period (827 A. C.) he passed the examination of *Dainichi-kyō* (大日經 or *Mahāvairocana Sūtra*), and for ten years after that, he taught the secret doctrines, such as the three kinds of *smṛti* and the four kinds of *samādhi* and so on, in Kyōto. In 844 A. C. he was appointed to the post of *Kōshi* (lit. lecturer) of Dewa Prefecture (presently Yamagata Prefecture), where he was engaged in developing the sect. When emperor Ninmyo founded the Tōshin-in (temple) and wanted to appoint ten *zenjis* (or excellent teachers of *dhyāna* practice) to the temple, Anne selected and appointed them on behalf of the emperor.

Again, in the sixth year of the Tōkan period (864 A. C.), he was appointed to the post of Head (or *Zasu*) of the Tendai-shū (sect) as a successor to Ennin. The next year (866 A. C.) he prayed successfully for rain, and as a reward for it his sect was given by the Government twelve endowments for officially recognised and appointed monks, together with other privileges. He passed away in that same year at the age of seventy-four.

S. K.

ANNEN (安然), a Japanese scholar and priest of the Tendai-shū (sect) of the ninth century.

He is called *Godai-in no Annen* or Annen of the Godai-in, also called *Godai-in no Ajari* (or Ācārya of the Godai-in), *Godai-in no Sentoku* (the eminent teacher of the Godai-in), *Akaku Daishi* (the eminent priest of *Akaku* or he who realises the true meaning of the letter *A*) and *Himitsu Daishi* (the eminent priest of esotericism).

He was born in 841 A.C. His secular name is not known. But according to his own book *Kyōjijōron* (敎時諍論 a thesis on the times of the Buddha's teaching) and the famous history book *Genkōshakusho* (元亨釋書), he was a descendant of the family of Saichō, the founder of the Tendai-shū (sect) and so it might be assumed that he was born of the Saichō family. In his infancy he became a disciple of Ennin (or *Jikaku Daishi*) who was the greatest disciple and successor of Saichō.

After deep study of more than ten years he received *Bosatsu-daikai* (菩薩大戒 or the bodhisattva's great precepts) in his nineteenth year under the ācāryaship of Ennin. After Ennin's passing away he became a pupil of Henjō, under whom he learnt the secret of both esoteric and exoteric Buddhism.

In the first year of the Genkei period (877 A.C.) he completed his study and received the title of *Dentō-manni* (entitled for the successor of esoteric light).

It is certain that in the nineteenth year of the Teikwan period (877 A.C.) he was appointed to be one of the delegates from Japan to China, but whether he actually went to China or not is not certain. According to the 195th fascicle of the *Asaba-shō* (阿娑縛抄), Annen was appointed together with Saisen, Genshō and others. Just before starting the journey on a Chinese ship, every one, including Genshō and other members of the delegation, hesitated to start on the sea journey and changed their plan. Only Saisen went on and was robbed and killed by a burglar. According to this description Annen does not appear actually to have gone to China.

Previously, the majority of scholars on the history of Japanese Buddhism believed the statement in his own book *Taizōkaitaijuki* (胎藏界對受記 Study on Garbhadhātu teaching), that Annen had an opportunity of going to China in the eighteenth year of the Teikwan period (876 A.C.). But, according to the statement above referred to, and to another objection, raised by Kakusen in his *Jizaikongōshū* (自在金剛集), that, if Annen had actually gone to China, from whom then did he receive the secret of esoteric dharma, it should be conjectured that he did not really go to China.

In fact he received his dharma (*juhō*) not from a Chinese ācārya, but from a Japanese. He received the initiation of the Genpō-ji school (*Genpōji-hōzen-wajō-ryōkwangiki* (玄法寺法全和上兩卷儀軌) from Dōkai, the initiation of Zenupādyāya (*Zen-wajō-ryōkwan-giki* 全和上兩卷儀軌) from Chōi, and others from Tankei.

He learnt and completed the study of Siddham symbolism under Chōi in the nineteenth year of the Teikwan period (877 A.C.), which saw the origin of Ennin's system. After that he was given permission to lecture on Siddham under the leadership of Tankei and Saisen.

In the sixth year of the Genkei period (882 A.C.), again he received an initiation of the Garbhadhātu teaching (*Taizōhō* 胎藏法) from Henjō of the Genkei-ji (temple). Two years thereafter (884 A.C.) he passed the abhiṣeka of succession to ācāryahood (*jushikikanjō* 授職灌頂) together with Ishu. At the same time he received the initiations of both Susiddhi practice (*Soshijjihō* 蘇悉地法) and Vajradhātu teaching (*Kongōkaijushiki-kanjō* 金剛界授職灌頂). For completing these two practices, he received two secret names (*guhyanāma* or *mitsugō*), Fukujukongō (or *Puṇyāyus-vajra*) and Shinnyokongō (or Tathatāvajra). Thus, he completed the three initiations of esoteric practices and an initiation of Siddham studies, whereby he became a 'Completed Esoteric Ācārya' (*Sanbu-tohō-denpō-daiajari* 三部都法傳法大阿闍梨). This was in his forty-fourth year, viz, 884 A.C.

Previously, he wrote many books on the practice of Tendai esotericism (or Taimitsu). Among the earlier works, the most important are *Kyōjijōron* (教時諍論 an argument on the times of the Buddha's teaching), *Siddhan-zō* (悉曇藏 Treasury of Siddham studies), *Hakkehiroku* (八家秘錄 the Esoteric Lineage), and *Bodaishingishō* (菩提心義抄 Summary of the Bodhicitta Doctrine). But most of his works which comprise more than one hundred volumes appear to have been written after obtaining the title of 'Completed Esoteric Ācārya'.

The exact date and place of his death are not known. We only know with certainty that it was some time during the Kwanpei period (889-98 A.C.).

Notwithstanding his undoubtably great contribution to Japanese esoteric Buddhism which brought to completion various tendencies of esotericism in India and China, unfortunately his career is not well known. One reason is that there were several priests of similar name in this period, which resulted in a serious confusion in their biographies.

S. K.

ANNIHILATION. The problem of annihilation is closely linked with the problems of existence and creation. In natural history or the science of the earth and its productions there are no absolutely new beginnings or creations and hence no absolute cessations or annihilations. There is an incessant alternation of succeeding states and conditions in a process of change which at times is so slow as to give the impression of entity, of substance, of essence, of existence. Especially in the natural process of reproduction, where a new being evolves from the parent body and continues thereafter on an independent course without apparent detriment to its source, the concept of the creation of a new existence will present itself easily to a superficial mind. And, once an independent existence is granted, there is no reason why such existence should not continue indefinitely. Hence, theories about everlasting life, the indestructibility of substances or souls, the infinity of the cause of existence, have been upheld by a great

variety of idealistic schools, only to be vehemently opposed and denied by as many materialistic schools of thought.

A midway doctrine which teaches complete destruction of the wicked or unregenerate and is opposed to their eternal punishment in the world to come is unfortunately biased in favour of the survival of the good only; hence it lacks consistency, even though its arguments are attractive to some extent. It has never been formally incorporated in any creed, but only taught by various individual theologians, e.g., Henry Dodwell of Oxford University (1706), Edward White in 1846 and E. Pétavel of Switzerland, towards the end of the 19th century. These views are usually referred to as Conditional Immortality and imply the view that man's life is not inherently immortal, and that immortality is a gift bestowed on the righteous as a reward for their good lives. We need not delay ourselves with their argument that, if the wicked would live for ever in punishment, the element of evil would be also eternal and creation never reach perfection; for the fact of creation itself is here presupposed in a first cause, and perfection is accepted as a final attainment. But, the interesting point of this view is that it is based on the essential destructibility of whatever has come into existence. The fault in this system lies in the fact that exceptions are allowed arbitrarily, (*a*) as a reward for good behaviour, and (*b*) for the originator of this world system himself.

The Buddhist viewpoint also accepts as one of its most essential tenets the destructibility of whatever has come into existence. But the terms 'destructibility' and 'existence' have to be duly qualified as in *sabbe saṅkhārā aniccā*: whatever is of a composite nature is not permanent. First of all, 'existence' is never accepted in the sense of substance, substratum, essence, entity. The entire system of Buddhist philosophy, as it is found in the earliest suttas and in the later developed Abhidhamma, is entirely analytic (*vibhajjavāda*, q.v.). The individual *puggala* is found to be a psychophysical (*nāma-rūpa*) process in which the psyche is an aggregation of sensations, perceptions, ideations and thoughts, as transitory as the changing nature of the physical body. All these mental and material phenomena arise and cease in dependence on conditions.[1] Apart from this process there is no being, no soul, no entity, no substance. This analytical view has been further developed in the Mahāyāna doctrines of Buddhism. Without individual existence of a soul (*pudgala-nairātmya*) and without existence of individual substances in material things (*dharma-nairātmya*), everything appears empty (*śūnya*) and without reality. It was especially Nāgārjuna, the great teacher and scholar of the 2nd century A.C., who developed this doctrine of emptiness (*śūnyavāda*) in his *Mahāprajñā-pāramitā-śāstra* and *Mādhyamika-kārikā* with persistent logic: there is no fire but an appearance, a process of combustion, dependent on fuel[2]; 'being' exists only as the opposite of 'non-being'[3]; there is nothing with an isolated and independent existence. When something is stripped of all its relative qualities, it is not only empty, but it is non-existent as an entity, although it is 'becoming' (*bhava*) and 'ceasing' (*nirodha*) as a process.

When the Buddha, therefore, is accused by a brāhman of Verañjā of being an annihilationist (*uccheda-vādin*), he accepts the qualification only in respect of annihilating lust, hate and delusion, which had been fully cut off by him.[4]

Similarly, the general Sīha, a disciple of the Jains, wished to visit the Buddha, but was dissuaded at first from doing so by the leader of the Nigaṇṭhas, Nātaputta, on the ground that the recluse Gotama was a teacher of inaction (*akiriya-vāda*). But in the end, general Sīha's desire became too strong and, paying a visit to the Buddha near Vesālī, he asked him about his teaching and training of disciples. Then the Buddha admitted that he taught the inaction (*akiriya*) of deeds which ought not to be done, the annihilation (*uccheda*) of lust, hate and delusion; but also he asserted that he taught action (*kiriya*), namely, good conduct in deed, speech and thought.[5]

The Buddha does not deny the sum-total of experience, commonly known as existence or saṃsāra, which is certainly not purely imaginary, although conditional. The object on which the eye is focussed is not denied an existence independent of the eye, but all knowledge gathered through sight (and that applies to all other sense-organs) is surmised (*parikappa*[6]), is not real, but actual.[7] The object in itself, apart from its becoming an object of sensation, does not constitute an entity

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1 Cp. *paṭicca-samuppāda*: dependent origination.

2 *Mādhyamika-Kārikā*, p. 10.
3 ibid. 15.
4 *A.* IV, viii, sutta 11; *Vin.* III (*Suttavibhaṅga*) pp. 2–5.
5 *Vin.* I, (*Mahāvagga*) p. 235.
6 *DhsA.* 308.
7 Cp. ACTUALITY (*Ency. Bm.* I, pp. 186–8).

of complete or absolute independence, for its real nature, apart from its activity on reactionary sense-organs, is a process of dependent origination and cessation in its own material sphere. Upholding existence as a process, the Buddha disavows for his teaching the label of annihilationism (*uccheda-vāda*), even though he denies the existence of personality as an entity, a substance or a soul (*anatta-vāda*).

It was, and still is, a difficult point to understand for one unacquainted with the finer shades of meaning of Buddhist terminology; and for that reason many a time a noble silence (*ariya-tuṇhī-bhāva*) was maintained when an answer was sought for contradictory questions, where an explicit denial of one would have led to the affirmation of the opposite of the so-called undecided questions (*avyākata*). Khemā, the nun, was asked one day by the king of Kosala, Pasenadi, whether the Tathāgata exists after death, or whether he does not exist after death. And in either case her reply was that that had not been revealed by the Exalted One.[8] A positive reply to the first question would have been construed as eternalism (*sassata-vāda*), and a negation of the same question would have been understood as annihilationism (*uccheda-vāda*). Thus even the Buddha's silence to such a question proves indirectly that his teaching was not one of total extinction.

But there is still a deeper significance to this noble silence. For, the Buddha's refusal to be committed either way brings to light also his characteristic view about individuality which is not an entity and hence cannot be said to continue, but which is a process of active becoming and, hence, cannot be said to have existence; for, a process of becoming is a process of continuous change. An entity which does not exist cannot be annihilated; a process of change which is always beginning afresh at every moment cannot have any characteristics of an abiding nature.

The individual is then a process of becoming (*bhava*) which is always renewed through craving (*taṇhā*) and which can only cease to become (*bhava-nirodha*) in the cessation of craving, which is Nibbāna. And thus, it is not the annihilation of existence, but the annihilation of the roots of evil as the prime movers of the continuous round of birth and death, which is the aim of the Buddha's teachings.

8 *S.* IV, xliv, p. 374.

The heresy of annihilation (*uccheda-diṭṭhi*), as well as its opposite heresy of eternalism (*sassata-diṭṭhi*), appear to have been burning centres of speculation and controversy during the life-time of the Buddha, for they are frequently mentioned in the most authentic texts of the Pali canon. It was the Buddha's refusal to side with either view that caused him to remain silent when questioned by Vacchagotta, the ascetic, about the existence of the self. Only after the departure of the wandering ascetic did the Buddha explain his silence to his disciple Ananda.[9] But to each of the many questions of Kassapa, a naked ascetic, about the nature of suffering, whether it was caused by oneself or by another, or by both, or by chance, the Buddha's reply is a negation, and this was explained by him saying that the view of suffering being caused by oneself is the heresy of eternalism, and the view that suffering is caused by someone else is annihilationism.[10]

The annihilationist's view is a composite tendency (*yā kho pana sā bhikkhave ucchedadiṭṭhi saṅkhāro so*). It is born from craving and nourished by a feeling arisen in ignorance.[11] The craving is for escape from conflict, either in a continued existence of perfect happiness or in a state of total destruction, both of which are based on ignorance, on a mistaken view of self. This total destruction was the evil heresy which had arisen in the mind of the bhikkhu Yamaka, who had misunderstood the doctrine of the Buddha, in so far as he held the view that when a bhikkhu has destroyed the mental intoxicants, he himself is annihilated and destroyed at the breaking up of the body, without existence after death (*yathā khīṇāsavo bhikkhu kāyassabhedā ucchijjati vinassati na hoti param maraṇā 'ti*[12]). But Sāriputta was able to convince him that he had misunderstood the doctrine of the Buddha. Neither the body, nor the mind in its various compositions can be said to be permanent. An individual cannot be identified either with the body or with any of the mental states of development, nor can an individual be regarded as having an existence separate from those states. Thus an individual, whether Tathāgata, the Buddha, or any other being (*satto*), cannot in truth and reality be said to exist (*saccato thetato anupalabbhiyamāno*[13]) and hence it is not proper to assert annihilation and destruction at the breaking up of the body.

9 *S.* IV, p. 401.
10 *S.* II, p. 18.
11 *S.* III, p. 99, §27.
12 *S.* III, p. 109, §2.
13 Ibid. p. 112, §34.

The *Brahmajāla Sutta* refutes all contemporary dogmas and speculations (*diṭṭhi*). Here[14] seven types of Annihilationists are mentioned. Some believe in a material soul composed of material elements, the offspring of father and mother, which is destroyed at the dissolution of the body. Without denying the existence and annihilation of such a material soul, there are others who believe in the existence of a further soul belonging to the sensuous plane; but this soul, too, is annihilated on the dissolution of the body. Others, again, believe in a soul which is made of mind, yet, having form, exists complete in every organ; this, too, is destroyed at death. Then, there are those who believe in a further soul which passes beyond the ideas of form and which reaches up to the sphere of infinite space; yet, on the dissolution of the body it is completely annihilated. This, however, is denied by others who maintain that beyond this there is a soul reaching out into infinite consciousness; but, even that does not continue after death. Still finer and subtler is the idea of the soul which reaches the spheres of no obstruction, but when death of the body occurs even this is annihilated. The final stage is reached by the soul to which there occur no ideas even, although ideas are not absent either, in the simple realisation of 'this is good, this is excellent'. This, too, vanishes on the dissolution of the body. And, thus, however refined and immaterial these concepts of the soul may be, they all accept annihilation at death. Such opinion is based on personal sensations, on the worry and agitation resulting therefrom, all different forms of craving rooted in ignorance.

Ajita, an ascetic wearing a garment of hair, expounded his own theory of annihilation more from a utilitarian viewpoint, for if after death everything is cut off for fools and wise alike, then this talk of generosity is indeed a doctrine of fools, an empty lie, mere idle talk without any profit.[15]

Already, in his very first discourse, which the Buddha spoke to the five ascetics, his erstwhile companions, when he set arolling the wheel of righteousness (*Dhammacakkappavattana Sutta*), the Buddha referred to this heresy of annihilationism, when he explained the noble truth concerning the origin of suffering (*dukkha-samudaya*), although the terminology slightly differs. There, the heresy of eternalism (*sassata-diṭṭhi*) is spoken of as a craving for future existence (*bhava-taṇhā*), while the heresy of annihilation (*uccheda-diṭṭhi*) is identified with a craving for non-existence (*vibhava-taṇhā*). In the *Saṅgīti Suttanta*[16] the two terms are combined as the heresy of existence (*bhava-diṭṭhi*) and the heresy of non-existence (*vibhava-diṭṭhi*). Also, in the *Mahāniddesa*[17], the heresy of no-more-becoming in the sense of non-existence (*vibhava-diṭṭhi*) is identified with the heresy of annihilation (*uccheda-diṭṭhi*).

In the Abhidhamma, however, we do not find this identification, although the flimsy distinction appears to be based on derivation only. Thus *vibhava-diṭṭhi* is explained as "neither the self nor the world will come to be" (*na bhavissati attā ca loko ca*) and *uccheda-diṭṭhi* as "both the self and the world are destroyed" (*ucchijjissati attā ca loko ca*[18]).

Sometimes the heresy of eternalism (*sassata-diṭṭhi*) is referred to as the heresy of everlasting soul (*atta-diṭṭhi*[19]), but its opposite heresy of annihilation (*uccheda-diṭṭhi*), in that case, is not referred to as the heresy of no-soul (*anatta*), for the teaching of soullessness is the most essential doctrine of the Buddha. Hence in opposition to *atta-diṭṭhi* we find the term *niratta-diṭṭhi*, the heresy of non-existence (*SnA.* on *vv.* 787, 858, 919). Superficial translators might easily become confused here.

That annihilation could become an object of desire is also brought out by its opposition to the desire for continued existence (*bhava-taṇhā*); for, the desire for annihilation (*vibhava-taṇhā*) is an inordinate "love of the present life, under the notion that existence will cease therewith, and that there is to be no future state."[20] Both heretical views are listed with several others, totalling sixty-two, as useless theses on the path of discussion, to be foresaken by the strenuous bhikkhu who takes seriously his effort to progress.[21] Instead, he should investigate the real nature of the components of individuality and thereby overcome all lust, hate and delusion. The various references in other post-canonical works such as the *Nettippakaraṇa*[22] do not throw any new light on the subject. The *Kathā-vatthu*[23] refers to "the Suttanta" when speaking of three kinds of teachers,

14 *D.* I, 1, p. 34.
15 *D.* I, 2, p. 55: *Sāmañña-phala Sutta.*

16 *D.* III, p. 212.
17 *Nd.* I, (I), p. 245.
18 *Dhs.* §§ 1314 and 1316, p. 227.
19 *Nd.* I, (I) p. 248.
20 Spence Hardy, *Manual of Buddhism*, p. 496.
21 *Miln.* 413.
22 pp. 40, 95, 112, 127, 160.
23 *Kvu.* I, 1, 67.

the Eternalist, declaring that there is a permanent soul, the Annihilationist, maintaining that there is a soul in the present life which, however, does not survive death, and the Buddha, who denies the reality of a soul both in this and in the next life. This appears in an argument on personal entity in the sense of a real and ultimate fact, which view was supported by the Puggalavādins, i.e., the Vajjiputtakas and the Sammitīyas, two schools of thought in the Buddha-sāsana, and by many other teachers besides. The relevant passage from the suttanta as quoted by the Theravādin, however, has not been traced. But, that the heresy was considered to be a very ancient one appears from the fact that belief in annihilation at death is included in the five heresies professed by five councillors at the royal court of Bārāṇasī during the time, in some previous existence, when the Buddha was only a bodhisatta by the name of Bodhikumara. The believer in annihilation taught that no one passes hence to another world, and that this world is annihilated. But he was refuted by the bodhisatta's argument that if all mortals suffer annihilation here and no one goes to a future world, there cannot be any stain of guilt resulting from an immoral action.[24]

Still another name is found for this heresy of annihilationism in the *Āmagandha Sutta*[25], viz., the nihilistic view (*natthika-diṭṭhi*), where it is compared with the verminous odour of a rotting corpse. As nihilists or deniers of reality are named the people of Ukkali, who, although upholding such extremist views as denying all cause, all action, all reality, still upheld the distinctions of past, present and future.[26]

Apart from philosophical distinctions it is even the common sense of the intelligent man which will reject the annihilistic view on two grounds: if there is a life beyond this world, then the annihilationist (*natthikavādo*) will find himself after death in a bad way, while in this life he stands condemned by others for his bad morals and false views; and even if there is no life beyond, still he has to bear in this life the condemnation of intelligent people. Thus, he is in two ways losing his throw at dice (*ubhayattha kaliggaho*[27]), or faring badly in both worlds.

The Nihilists are grouped together with those who deny the conditionality of things (*ahetuka-vāda*) and who deny the efficacy of action (*akiriya-vāda*). These views are called 'fixed in their consequences' (*niyata*[28]), giving results without intervening time. "The person who has adopted and maintains such views, even a hundred or a thousand Buddhas would not be able to enlighten."[29]

Speculative opinion is, therefore, rightly called an intoxicant (*diṭṭhāsava*[30]), pervading and corrupting all action, leading to pride and infatuation and blocking the way to the Path[31], for it is put away only on entering the stream of sainthood (*sotāpatti magga*[32]).

H. G. A. v. Z.

24 *J.* V, p. 239, *Mahābodhi Jātaka.*
25 *Sn.* II, 2, *v.* 243.
26 *S.* III, 73.
27 *M.* I. p. 403, *Apaṇṇaka Sutta*, N 0.

28 *Dhs.* § 1028.
29 *DhsA.* p. 358.
30 *Dhs.* § 1099.
31 *DhsA.* p. 354.
32 ibid. p. 372.

ANNI-IN (Chinese: *an-wei-yin* 安慰印), or 'the mudrā of conciliation', is the gesture (*mudrā*) of Kṣitigarbha bodhisattva according to the *Pa-ta-p'u-sa-man-t'u-lo-ching* (八大菩薩曼荼羅經 *Nanjio*: No. 981; *Taishō*, No. 1167; *Aṣṭa-mahā-bodhisattva-maṇḍala Sūtra*). Both hands have to play an equally important role in forming this *mudrā*. The left hand is placed on the lap with a bowl on its palm; the right hand is pendant showing the 'gesture of conferring boons' (or the *varada-mudrā*) with its palm stretched out, excepting its thumb and the first finger which latter is slightly bent towards the former in a gentle touch. It is said that this *mudrā* symbolises the granting of comfort to all sentient beings.

According to the *Taima-mandala-sōgensho* (當麻曼荼羅捜玄疏, fasc. 7), Amitābha Buddha sometimes displays the anni-mudrā. In the text mentioned above, viz., *Taima-mandala-sōgensho*, it is stated, that when the palm of the right hand is stretched out with its first finger touching the right side of the thumb, it results in depicting the *anni-in* (*Moc.* 78*a*).

R. A. G.

ANNYŌ-IN (安養院), an euphonically changed form of An-yō-in. It is a temple which is located at Nagoshi village, Kamakura city, Kanagawa Prefecture. Its full name is Gionzan Chōraku-ji Annyō-in.

Traditionally, the origin of the temple is explained as follows: the founder of the temple was Gwangyō, the chief disciple of Ryūkwan. When he was wandering all over Japan for his training, one

night he dreamed of the late Shōgun, a military ruler, Yoritomo, whose ghost came to ask him to arrange for certain rites for his happiness. Gwangyō went to the widow of the Shōgun, and suggested that she build a temple to the memory of her late husband. The temple was thus founded in the 13th century both by the spiritual effort of this famous Pure-Land Buddhist and by the financial support of this female ruler of Japan. There is, however, some confusion caused by another story, which runs as follows: In the second year of the Gennin period (1225 A.C.) the temple was founded at Sasamegaya, Kamakura. But, the temple at Sasamegaya was actually called Chōraku-ji, and was founded by Chikyō, who was also a disciple of Ryūkwan. This Chōraku-ji (temple) was burnt in the second year of the Shōgen period (1260) and after that the Annyō-in (temple) was moved here from its former place (Inasegawa). Thus, the full name of the Annyō-in (temple) became Gionzan Chōraku-ji Annyō-in. The confusion with regard to the origin of these two temples was caused by their being combined into one, later.

After that, in the third year of the Enkei period (1310 A.C.) the temple was destroyed by a fire in the Kwanto district, and was burnt down again in the third year of Genkō period (1338 A.C.). At that time, the temple was once more transferred from its former place to the present place, where previously Sonkwan's Zendō-ji (temple) was located, and at the same time the temple was converted to the Jōdo sect (or Pure Land sect) from its original Ritsu-shū (or Vinaya sect).

Later, the temple became very prosperous. In the sixteenth year of the Tenmon period (1547 A.C.) Hōjō Ujinawo, the ruler of this district, contributed a vast park to the temple; in the twenty-second year of the same period it was exempted from municipal property tax; and in the nineteenth year of the Tenshō period (1591 A.C.) a vast stretch of paddy land was donated by the head of its Prefecture.

The final disaster to this temple occurred in the eighth year of the Empō period (1680 A.C.). Almost all the buildings, which had been constructed by the effort of many priests of the temple and many followers of high and low classes, disappeared in flames in one single night. But, after that, the temple was reconstructed gradually. Now it has a main-hall, the Kwannon-dō (shrine for Avalokiteśvara), the Jizō-dō (shrine for Kṣitigarbha), the Chinju-sha (Shintoist shrine for the guardian of this temple), the bell-tower and so on. Among them, the Kwannon-dō is the most famous. Previously, as this was located in Tashiro village, Kamakura city, it was called Tashiro-dō, and was famous on account of its gorgeous image of Senju-kwannon (Sahasrabhuja-avalokiteśvara). Now this Kwannon-dō is classified as the third of 'the thirty-three famous Kwannon temples in Eastern Japan' (*Bandō-san jūsansho* 坂東三十三所).

S. K.

ANNYŌ-JI (1), 安養寺, located at Maruyama, Higashiyama-hu, Kyōto city, Japan. Traditionally it is said that the temple was established by Saichō, the founder of the Tendai-shū (sect), in the Enryaku period (782-906 A. C.), but there is no positive proof of this. The temple records mention the Kenkyū period (1119-99 A.C.), when the temple was restored by Jiyen (1147-1225 A.C.) and was called Yoshimizu-bō. After this restoration it was under the Shōren-in branch of the Tendai-shū (sect), to which Jiyen belonged.

In the Shitoku period (1384-87 A.C.) the temple was converted from the Tendai-shū (sect) to the Ji-shū (sect). According to Kakua's biography, Kōei, who was in charge of the temple, became a devout believer in Kokua and went over from the Tendai-shū to the Ji-shū, offering to Kokua three temples, including this one.

Afterwards, there was a blind priest named Genshō, well versed in playing the *biwa* or Japanese mandolin. He was very anxious to have an opportunity of playing the *biwa* in the presence of the emperor. He prayed before the main image of this temple and succeeded in gaining this wish. He received the favour of the emperor Gokomatsu and was given the purple robe by him, which is the first instance of a blind priest being thus honoured. Genshō contributed a large building as the main hall of the temple.

The temple was burnt down during the war in the first year of the Ōnin period (1467). But after that the family of Toyotomi, the ruler of Japan at that time, endowed it with large paddy fields of more than forty-six imperial bushels. But in the sixth year of the Empō period (1678 A.C.) the temple was compelled to share its campus with the Chion-in (temple), where its bell-tower is situated now. This is the beginning of the decay of the temple. The fourth fascicle of the *Yōshūfushi* (雍州府志) states that after its

conversion to the Ji-shū (sect) the campus became a place of pleasure, where every kind of liquor was sold and prostitutes in the guise of nuns were waiting for their customers.

Presently, it is popular because of its *hishiozuke*, a kind of rice-cake. Its six subsidiary temples, viz., Ya-ami, Sa-ami, Ren-ami, Shō-ami, Gen-ami and Hata-no-ryō, are presently known not as temples, but as restaurants.

In the campus only the main hall remains.

S. K.

ANNYŌ-JI (2), 安養寺, a Japanese temple, located at Shin-kyōgoku, Takoyakushi-minami, Nakagyō-ku, Kyōto. It belongs to the Seizan branch of the Jōdo-shū. The temple was founded by Genshin in the second year of the Kanwa period (986 A.C.). It was then located not at the present site but at Taima-village of Yamato Province (presently Nara Prefecture). At that time, the temple was known as Kedai-in. After Annyō moved to this temple, its name was changed to Annyō-ji. Annyō was a nun and a younger sister of Genshin. During the Ten-ei period (1110-13 A.C.) Ryūsen transferred the temple to Higuchi (presently Manju-dōri), Kyōto. After that it was again moved to Shijō nishi-no-tōin, Kyōto.

During the Hōji period (1247-9 A.C.), the emperor Gofukakusa made the temple an imperial oratory. During the Kenchō period (1249-56), Shōbutsu, the disciple of Kankyō, restored the temple and declared the teaching of Tōzan-gi (q. v.), a doctrine of Pure Land Buddhism. It is said that Kankyō originated Amida-in and declared Tōzan-gi. But in the *Nijūichi-honji-den* (二十一本寺傳 history of twenty-one main temples) the names of Amida-in and Annyō-ji appear alternatively. It is, therefore, difficult to decide whether these two temples were the same or different, or were later merged into one.

The main image is a statue of Amitābha Buddha, six feet and three inches in height. Its seat represents a lotus flower, face downwards. In Buddhist texts the human heart is explained as having the shape of a lotus flower, and especially that of woman is said to be placed upside down. Therefore, this inverted lotus-seat means the wish for emancipation of women by Amitābha Buddha. That is why the temple is called Sakarenge-ji (or inverted-lotus temple) and is popular among women.

During the Tenshō period (1573-92 A.C.) the temple was transferred to the present place by order of Toyotomi Hideyoshi, the ruler of that day. Formerly, it had a painted ceiling drawn by Genshin, which was damaged during a fire in the eighth year of the Tenmei period (1788).

S. K.

ANNYŌ-SHŪ (安養集), a Japanese work in ten fascicles by Minamoto-no-Takakuni. This is a collection of important quotations from many sūtras, śāstras and commentaries concerning birth in the Pure Land.

The work consists of seven chapters, viz., 1. Aversion to the corrupt world. 2. Wish for the Pure Land. 3. Practice of the means. 4. Attainment of the result. 5. Environment as the result. 6. Beings as the result, and 7. Exposition. The author's quotations are taken from fifty-one works which are in more than two hundred fascicles.

The author was born as second son of Toshikata, Gon-Dainagon or the Vice-councillor of State, and became the Lord Steward to the Empress. Later, he was appointed to be Vice-councillor of State in the third year of the Jiryaku era (1067 A.C.). But, owing to sickness, he renounced the world in the first year of the Jyōrejaku era (1077 A.C.) and died in the same year. As he stayed in his villa in Uji every summer, he was called 'Uji-no-Dainagon'. He is believed to be the author also of the *Konjaku-monogatari-shū* (今昔物語集).

About the compilation of this work, he wrote in the preface as follows: "Dozens of persons, including priests and laymen, anxious to be born in the Pure Land, worked together sincerely to select the most important quotations, that describe the merits of Amitāyur-Buddha, from more than two hundred fascicles of sūtras, śāstras and commentaries of exoteric and of esoteric Buddhism, written in India, China and Japan. ....We arranged the quotations in ten fascicles, which are entitled *Annyō-shū*. This was done with the aspiration that we would be born in the Pure Land. In the past, Hui-Yüan of the eastern Tsin dynasty, with two hundred and twenty-three persons, including Hsien-ling-yün, performed at Lu-shan the deeds needed to be born in the Pure Land. So, when Hui-yüan was dying, sacred beings appeared to welcome him to the Pure Land. Thinking of this splendid evidence, we also hope to have the same merit."

It is said that this work was sent to Jōjin who was in China and was well accepted by the Chinese.

The Saikyō-ji at Sakamoto in the Shiga Prefecture preserves an ancient copy of this work which was written in the second year of the Meireki era (1656 A.C.).

K. TMR.

ANŌ-DERA (穴太寺), a Japanese temple belonging to the Tendai sect, situated at Anō, Sogabe-mura, Kyōto.

This temple was founded by Ōtomo-no-Komaro during the second year of the Keiun era (705 A.C.). The image of Bhaiṣajya-guru, installed as the main object of worship, is said to have worked great wonders when prayers were offered for the discontinuance of prevailing diseases.

During the second year of the Ōwa era (962 A. C.), according to the imperial mandate of Gomurakami, Sogabe Miyashige restored the temple and placed in it the image of Avalokiteśvara. Then, this temple was made the twenty-first of the thirty-three Fudasho or 'ticket' places.

On the Fudasho, Charles Eliot writes as follows: "Even at the present day a pilgrimage to the thirty-three shrines of Kwannon in Kyōto and the neighbouring provinces is still a most popular form of religion. They are sometimes called Fudasho, or ticket places, because they each issue to every pilgrim a stamped ticket attesting his visit. The pilgrimage is said to have been first made by the abbot Tokudo in the eighth century................ The practice, however, fell into disuse but was revived by the emperor Kwazan, who, overcome with grief at the death of his empress, abdicated in 986 at the age of eighteen and devoted the remainder of his life to religious observances" (Charles Eliot, *Japanese Buddhism*, p. 350).

Now, there are a main hall, a two-storied stūpa, a hall for chanting the holy name of the Buddha, and a gate with the two images of celestial guardians. The images of Bhaiṣajya-guru and Avalokiteśvara are placed in the main hall.

K. TMR.

ANODHI SUTTA. Three suttas on the development of unlimited reflection on the aggregates (*A*. III, 443-4).

The first describes the advantages, on seeing which a person should, without reserve (*anodhiṃ karitvā*) reflect on the aggregates (*saṅkhāra*) as impermanent (*anicca*). They are the appearance of all phenomena as lacking in fixity, absence of delight in any world, raising of the mind above every world, inclining of the thoughts towards Nibbāna, destruction of the fetters and following the course of right recluseship.

The second deals with the advantages accruing to a person on the development of unlimited reflection on the unsatisfactoriness (*dukkha*) of all aggregates. He sees perfect peace in Nibbāna (*nibbāne santadassāvī*).

The last of the suttas speaks of the advantages gained by a person on the development of unbounded reflection on the non-substantiality (*anatta*) of aggregates. Such a person is said to overcome the thoughts of 'I' and 'mine'. Destroying all egoistic conceptions he sees things as they truly are and how things are causally conditioned.

D. J. K.

ANOINTMENT, incorrect translation of *abhiṣeka* (q. v.), or the head-sprinkling ceremony during which no ointment is used, but purified and scented water.

ANOJĀ (1) wife of Vidhurapaṇḍita. See ANUJJĀ.

ANOJĀ (2), wife of Mahākappina, when he was king before entering the Order (*AA*. I, 323). She was so called because her complexion was of the colour of *anojā* flowers. In her previous births, too, she had been born as his wife and had helped him in his good works.

In this birth she heard from some merchants that her husband had gone in search of the Buddha along with his ministers to enter the Order, and she followed him with the wives of the ministers in a thousand chariots. On her way she had to cross many rivers which she did by an act of truth (*saccakiriyā*). At the end of the journey she saw the Buddha.

The Buddha foreseeing that Anojā and the other women would not be able to comprehend the doctrine if they saw their husbands, owing to their love for them, wished that one party should not see the other (*SA*. II, 178).

Anojā, not seeing her husband. inquired about him from the Buddha. "Would you rather seek the king or the self" asked the Buddha, to which she

gave the answer "The self".[1] Then the Buddha preached the doctrine to Anojā and the other women, at the conclusion of which they all became stream-attainers (*sotāpanna*).

Later Anojā and the other women were ordained by Uppalavaṇṇā.

H. R. P.

ANOKU-KANNON (阿耨觀音 or A-nou Kuanyin), one of the thirty-three forms of Avalokiteśvara. The authority for the thirty-three forms is not clear; but it is said that they are based on the thirty-three bodies of Avalokiteśvara mentioned in the *Saddharmapuṇḍarīka Sūtra*.

Almost all the names of the thirty-three forms of Avalokiteśvara were established in China after the T'ang dynasty (618–906 A.C.), and some names are believed to have originated in Japan.

The Anoku-kannon is the twentieth of the thirty-three forms and his figure is that of one watching the sea while sitting on a rock. To it is allotted the sentence, "when someone drifting about the ocean is beset with danger of dragons, fishes or many devils, pray for the power of Avalokiteśvara. Then, even the waves will not be able to make him sink" (*Saddharmapuṇḍarīka Sūtra*. *Taishō*, Vol.9, p. 57).

K. Tmr.

ANOMA (1), one of the two chief disciples of Anomadassi Buddha (*AA*. I, 149; *DhpA*. I, 88 ff.; *BuvA*. 176; *J*. I, 36). He delivered a sermon to Sarada-tāpasa, when the latter made up his mind to become an *aggasāvaka* himself (*AA*. I, 152). The *Buv*. (30, *v*. 22) refers to him as Asoka.

R. A. G.

ANOMA (2), the personal attendant (*upaṭṭhāyaka*) of Sobhita Buddha (*BuvA*. 170; *J*. I, 35). The *Buv*. (28, *v*. 21) refers to him as Anuma.

ANOMA (3), name of Bakkula (q. v.) thera in a previous birth as a king of Jambudīpa.

ANOMA (4), an ascetic of great power, who lived one-thousand eight hundred kappas prior to the present kappa, in the time of Piyadassī Buddha. Piyadassī Buddha visited him twice and it was during the second visit that the ascetic came to know who he was. Thereupon, the ascetic offered the Buddha a golden seat, created by him miraculously. He also offered a jambu fruit as a meal to the Buddha. In the present kappa, during the time of the Buddha, he became Hemaka thera (*Ap*. II, 351).

R. A. G.

ANOMA (5), an ājīvaka who offered eight handfuls of grass to Anomadassī Buddha for his seat (*BuvA*. 172).

ANOMA (6), a small town (*nigqma*) in the time of Sumana Buddha, the residence of Anupama seṭṭhi, whose daughter Anupamā offered a meal of milk-rice to Sumana Buddha (*BuvA*. 153). The *Jātaka* (I, 39) refers to a city of the same name, as the place of birth of Piyadassī Buddha. But the *Buddhavaṃsa* (42, *v*. 15) calls the city Sudhañña.

R. A. G.

ANOMA (7), the pleasure garden (*uyyāna*) in which Atthadassī Buddha delivered his first sermon (*Buv*. 44, *v*. 18). The commentary says that it was the park where Tissa Buddha was born. It was situated in the city of Khema (*BuvA*. 227).

R. A. G.

ANOMA (8), a mountain near Himavā where Upasīva thera of the present age resided in a previous birth, during the time of Padumuttara Buddha, one hundred thousand kappas ago (*Ap*. II, 345).

R. A. G.

ANOMĀ (1), mother of Buddha Nārada (*Buv*. x, 18; *J*. I, 37; *ApA*. 40; *BuvA*. 188). She was the chief queen of king Sudeva of Dhaññavatī (*BuvA*. 182). The king's name appears as Sumedha in *J*. and *ApA*.

L. R. G.

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1 The conversation on the 'self' seems to have been borrowed from *Vin*. I, 23 as has been pointed out by Malalasekera (*DPPN*. 96), for, it is mentioned only in the *Visuddhimagga* (p. 331). The *Vinaya* I, 23 is a reference to 'self' in connection with the thirty *Bhaddavaggiya* friends.

ANOMĀ (2), a river in north-east India, famous in Buddhist literature as the scene of prince Siddhārtha's renunciation, e.g., *Jātaka* (I, 64, 65), *Suttanipātaṭṭhakathā* (382), *Vimānavatthuaṭṭhakathā* (314), *Saṃyutta* (I, 33), *Saṃyuttaṭṭhakathā* (I, 67), *Buddhavaṃsaṭṭhakathā* (p. 5), *Dhammapadaṭṭhakathā* (I, 85), and the *Lalitavistara* (pp. 153, 157). The *Mahāvastu* (II, 164) does not refer to the river, but mentions a place Anomiya connected with the incident. The river is identified with the present Aumi in the Gorakhpur district. According to B. C. Law, Carlleyle identifies it with the Kudawa nadī in the Basti district of Oudh (*Historical Geography of Ancient India*, p. 65).

The Pali works say that the river was thirty yojanas (leagues) to the east of Kapilavatthu, whereas the *Mahāvastu* says it was only twelve yojanas and the *Lalitavistara* only six. Malalasekera (*DPPN*. 102) seems to accept the distance as thirty yojanas, while Cunningham in his *Ancient Geography of India* (p. 485) agrees with the *Lalitavistara*. A *yojana*, according to Cunningham, is only seven miles, whereas Turnour and Hardy take it as sixteen miles. Hence, the distance from Kapilavatthu to the Anomā, according to Cunningham is only 42 miles though Turnour and Hardy say it is 480 miles.

Pali works say that it took one night for the horse Kanthaka to carry the prince and his charioteer from Kapilavatthu to the Anomā. The river was eight *usabhas* or 800 cubits in breath according to Hardy's *Manual of Buddhism* (p. 161), but Kanthaka carried them across in a single leap.

There were in the Buddha's day three kingdoms between Kapilavatthu and the Anomā, namely, the countries of the Sakiyas, Koliyas and Mallas. The mango grove Anupiya was in the neighbourhood of the river and here the recluse Gotama is said to have spent one week after renouncing household life. From the Anomā to Rājagaha was a distance of thirty leagues which Gotama is said to have walked in seven days.

The identification of the river Anomā with the modern Aumi seems to be correct, for, as Cunningham points out, three significant places connected with the renunciation of the prince are identified with three villages, found a few miles away from the spot where the prince is believed to have crossed the river. They are Channanivartana, Chuḍagaha and Kāsāyagraha referred to in the Pali and Sanskrit works. Of them, the first is associated with the return of Channa to Kapilavatthu after Gotama had become a recluse; the second is associated with the thūpa enshrining the lock of hair of the prince, cut off on the bank of the river, and the third is associated with the thūpa enshrining the garments the prince discarded when he became a recluse. Cunningham identifies these three places with the three modern villages of Chandoli, Chureya and Kaseyar, respectively.

The name Anomā has been differently translated by various scholars. Turnour translates it as 'inferior' and Hardy, Bigandet and many others as 'illustrious' and 'honourable'.

Buddhist texts say that on reaching the river prince Siddhattha asked his charioteer what river it was and when the charioteer said that it was the Anomā, the prince is said to have taken it as a good augury and said "My renunciation also shall be *anomā*, illustrious."

Now, the old name of the river Anomā and the present name Aumi, and Turnour's translation as inferior are striking. On this point Cunningham's views are noteworthy. He says that at least in Turnour's copy the name of the river must have had been Aumi, meaning 'inferior'. Cunningham suggests that the original name was Oma or Auma and that the bodhisatta replied saying "My renunciation shall be *anauma* or superior." He further says that the name Aumi meaning inferior could have been the original name of the river for it is only an inferior or a subordinate tributary of the river Rapti. Later, it could have been arbitrarily changed by the Buddhists to Anauma (Anomā) and the return to the original name Aumi is only a natural consequence of the decline of Buddhism in India.

But Malalasekera does not agree with Cunningham. He says that according to the tradition quoted in the *Jātaka* commentary and elsewhere the name of the river was taken as a 'good augury' for the accomplishment of Gotama's desires, and hence it could not have been any word that meant inferior.

E. J. Thomas suggests in his *Life of the Buddha* (p. 61) that a river called Anomā may not have really existed. In fact the *Mahāvastu* refers only to a place by the name Anomiya and not to a river. The *Lalitavistara* refers to a district called the Anuvaineya and Pali works refer to a mango grove called Anupiya. Thomas is of opinion that such names as Anomā, Anomiya, Anuvaineya and Anunaniya could only be corruptions of Anupiya in the popular dialects of the neighbourhood.

H. R. P.

ANOMADASSĪ (1), the seventh Buddha in the traditional succession of twenty-four Buddhas of Theravāda Buddhism.

He had practised the perfections (*pāramitā*) for sixteen incalculable periods of hundred thousand kappas, after which he was born in the realm of Tusita. There he passed away and was born in the park of Sunanda at Candāvatī, as the son of king Yasavā and his queen Yasodharā. It is said that at his birth seven kinds of jewels fell from the sky; and since he had seen those precious objects he was named Anomadassī (*BuvA*. 172). He resided in three palaces: Siri, Upasiri, and Vaḍḍha (*BuvA*. refers to Vaḍḍha as Sirivaḍḍha). His spouse was Sirimā, and they had a son Upavana by name (ibid. 176 states that he was known as Upavaraṇa). Anomadassī led the life of a householder till he was ten-thousand years old, and then renounced the world.

For a period of ten months he practised austerities, after which, on the full moon day of Visākha, he went to the brāhmaṇa village of Anupama to beg for alms. There, he received a meal of milk-rice from the daughter of Anupama-seṭṭhi, and on his return Anoma, an ājīvika, offered him grass for his seat at the foot of an *ajjuna* tree, where he sat in contemplation and gained supreme enlightenment.

His first sermon was delivered in the Sudassana park in the city of Subhāvatī; and the *yamaka-pāṭihāriya* (the twin-miracle) was performed at the foot of an *asana* tree, which stood at the entrance to the city of Osadhi.

He delivered sermons to three congregations, as a result of which king Isidatta from Soreyya, king Madhurindharassa from Rādhavatī, and king Soreyya also from Soreyya entered the Order.

His chief disciples were Nisabha and Asoka (Anoma according to *BuvA*. 176) among the monks; and Sundarī and Sumanā among the nuns. His constant attendant was Varuṇa. Nandivaḍḍha and Sirivaḍḍha were his foremost supporters among laymen; and Uppalā and Padumā among laywomen. His royal patron was king Dhammaka.

He lived for a span of one hundred thousand years and passed away at Dhammārāma, his chief residence.

During the time of Anomadassī Buddha the bodhisatta was born as a powerful yakkha-chief, and had offered food to the Buddha. Anomadassī declared that the yakkha-chief would be born as the Buddha Gotama in the future (*Buv*. 29 ff.; *BuvA*. pp. 171–7).

When Anoma, one of the two chief disciples of Anomadassī Buddha, declared that Saradatāpasa would become one of the two chief disciples of the Buddha (Gotama), Sirivaḍḍha offered alms to Anomadassī Buddha and wished to be the other chief disciple of the Buddha; and Anomadassī Buddha declared that his wish would be fulfilled (*AA*. I, 169).

R. A. G.

ANOMADASSĪ (2), an ascetic (*tāpasa*) who gave eight handfuls of grass to Sikhī Buddha for his seat (*BuvA*. 243).

ANOMADASSĪ (3), a monk of Burma, contemporary of the great commentator Buddhaghosa. He was the chief monk of Burma at that time and was a direct descendant of the line of the thera Soṇa, who with Uttara went to Burma after the third Council to propagate the religion. When the thera Anomadassī was in charge of the religion in Burma, monks from the neighbouring regions went there to study the Tipiṭaka and the commentaries which were transmitted only by word of mouth (*The Glass Palace Chronicle of the Kings of Burma*, 48).

H. R. P.

ANOMADASSĪ (4). Of the two best known theras of Ceylon who bore this name, the earlier lived in the eighth (or ninth) century. It was he who requested a pupil of Ānanda Vanaratana thera to write a commentary on the four Bhāṇavāras of the *Tipiṭaka*. It was entitled *Sārattha-samuccaya*.

The other Anomadassī lived in the thirteenth century. At his request was written the *Hatthavanagalla-vihāra-vaṃsa* which is the chronicle of Attanagalla, a shrine connected by tradition with a king who began his reign in 247 A.C. For him, it is generally said, the royal minister Devapatirāja had an impressive temple built in Attanagalla. He wrote in the Sinhalese language a work on astrology entitled *Daivajña-kāmadhenu*.

D.T.D.

ANOMIYA SUTTA. Once, a devatā visited the Buddha in Jetavana at Sāvatthi and recited a verse in praise of him, describing him as peerless, possessing the ability to grasp the subtlest meaning,

conferring insight, free from all sense-desires, all-knowing, intelligent and the "great seer" who is well embarked upon the Noble Path (*S.* I, 33).

The same verses referred to as *Anomiya Sutta* (*S.* I., 33), mentioned above, appear also in the *Suttanipāta* (pp. 153 and 177).

R. A. G.

ANOPAMA, the birth-place of Vessabhū Buddha and capital of his father, king Suppatīta. See ANUPPAMA (4).

ANOPAMĀ, daughter of the banker Majjha of Sāketa. She was called 'peerless' because of her beauty. When she grew up, various people sought her hand with valuable presents, but she refused to marry. She came to the Buddha Gotama and having heard his doctrine attained the third fruit of the Path (*anāgāmi-phala*). Then she entered the Order of nuns, and, seven days later, attained arahantship, expressing her joy in six stanzas (*Thig. vv.* 151–6; *Thig A.* 138).

H. R. P.

ANŌ-RYŪ (穴太流) one of the thirteen schools of Taimitsu, or the esoteric Tendai-shū. Its founder was Daijibō Shōshō, who lived at Anō on Mt. Hiei where the main temple of that sect was situated and from which this school derived its name.

It pertains to the original school, Tani-ryū of Jikaku. The real founder of Tani-ryū is Sōgonbō Raishō, Kōkei's leading disciple. Raishō had two distinguished disciples, Bucchōbō Jyōgon and Chisenbō Kakuhan. Shōshō was a disciple of Jyōgon and received the Bucchō-ryū initiation from him. Again he received the Chisen-ryū initiation from Inshō, who was one of the chief disciples of Kakuhan. Thus he was initiated in both important esoteric methods of the two schools and made them into one, giving it the name Anō-ryū.

The orthodox lineage of this school was inherited by the following ācaryas: Jōjakubō Keichū, Daikyōbō Chūkai, by whom Ogawa-ryū was founded, and Shōchō, who was the author of *A-sa-ba Shō* (阿娑縛抄) and who founded the Seizan-ryū.

Another sub-school is Kurotani-ryū, which was founded by Echin Kōshū. Yōjō-ryū is also counted as one of its sub-schools.

S. K.

ANOTAPTAGĀTRA name of two former Buddhas, mentioned in a list (*Mhvu.* I, 141) of former Buddhas, under whom the Śākyamuni, while still a bodhisattva, acquired much merit preparing himself for Buddhahood in the ninth sphere (*bhūmi*).

ANOTATTA one of the seven Himālayan lakes mentioned in Buddhist texts, the others being Kaṇṇamuṇḍa, Rathakāra, Chaddanta, Kuṇāla, Mandākini and Sīhappapāta.[1] In the *Sattaka Nipāta* of the *Aṅguttara Nikāya* where apparently we meet with the earliest reference to the lakes in canonical literature, these seven are mentioned as the joint source of the five great rivers Gaṅgā, Yamunā, Aciravatī, Sarabhū and Mahī.[2]

In the commentaries, however, Anotatta alone has been singled out as the source of these rivers that are said to fork out like fingers from the palm[3] from a great trunk-line of water originating from an opening, shaped like an animal's mouth on the southern side of this lake.

According to these commentaries Anotatta is a great natural lake (*mahā jātassara*), fifty *yojanas* in length, breadth and depth, respectively, and girdled by five mountains, each of which rises to a height of two hundred *yojanas*, thus concealing the lake from view. These mountains have been named after their peaks as Sudassana, Citta, Kāḷa, Gandhamādana and Kelāsa. The lake is fed by rains produced by the power of devas and nāgas and by the streams that flow into it. Its

1 The *Aṅguttara Nikāya* (IV, 101) gives the names of the takes in the following order: Anotatta, Sīhapapāta, Rathakāra, Kaṇṇamuṇḍa, Kuṇāla, Chaddanta, Mandākini; and the order in the *Jātaka* is as follows: Kaṇṇamuṇḍaka Rathakāra, Sīhappapāta, Chaddanta, Tiyaggala, Anotatta, and Kuṇāla. This inconsistency was not confined only to the order in which these names occurred but concerned the very names as well. Thus in *Jātaka* (V,415), Tiyaggala appears instead of Mandākini and this in turn has been substituted by Haṃsapātana in the, *Visuddhimagga* (ch. xiii, §38, p. 351). In the Sinhalese *Dharmapradīpikā*, however, Haṃsapātana appears instead of Sīhappapāta.

2 *A.* IV, p. 101.

3 *SnA.* II p. 439.

waters are never directly exposed to the light of the sun or the moon. Such light as falls on it, falls obliquely through gaps between the mountains and even so, only when the sun and the moon happen to be journeying in their northern or southern courses. The lake, therefore, never gets heated, hence its name.[4]

This commentarial explanation of the name was probably suggested by a literal translation of the word Anotatta subsequent to its mention in the *Aṅguttara Nikāya*. Moreover, the *Suttanipāta* commentary expressly states that all the seven great lakes are perpetually cool because they are unaffected by the heat of the fire or the sun.[5] This statement does not indicate that Anotatta was the most important of the lakes, though that is exactly what has been stated elsewhere in the same commentary, and almost all other commentaries describe it as the source of the five great rivers.

Whatever the true meaning of its name, lake Anotatta is said to have four outlets (*cattāri mukhāni*)—that of the lion, the elephant, the horse and the bull located on its four sides, and now generally accepted as having faced the north, east, south and west, respectively.[6] Four streams of water emerge from these mouths, each flowing round the lake clockwise three times without overlapping. After three such circumventions each of these streams follows its own course, keeping, however, to the direction of its origin. Three such streams, which ultimately reach the ocean through uninhabited regions of the Himālayas, are of no consequence. But not so is the southern stream, which alone irrigates the populated parts of India. After the three preliminary windings round the lake, it turns south, and enters on a wild romantic course that is partly terrestrial and partly aerial, subject to this difference that the terrestrial course is partly subterranean also, until at last it forces its way through the Vindhya mountain and divides as the five great rivers of India.[7]

Moreover, Anotatta is as sacred as it is fascinating. Its sanctity it owes to its waters, which were believed to have the power of making one divine. This is indicated by certain incidents in the narrative of the dream of Māyā, the mother of the Buddha. It is related that at one stage the consorts of the four guardian gods removed her to the Anotatta lake where they bathed her in order to remove human stains (*manussamalaharanatthāya*)[8]. According to the *Pūjāvaliya*, a mediaeval Sinhalese work, they took her to a ford of this lake to which goddesses went for their water-sports, and there they first purified her from human scent and afterwards bathed her.[9] It was only subsequently that they clad her in divine clothes and adorned her with divine flowers. And when she had thus been endowed with divinity the bodhisatta left Tusita heaven to seek conception in her womb in the auspicious guise of a white baby-elephant.

Among mortals who had the good fortune to enjoy the water, fetched directly from the lake, mention must be made of the great emperor Asoka. The *Mahāvamsa* states that eight pingo-loads of water were daily brought to him by the gods. And out of these the emperor daily bestowed four on the monks, one to sixty theras who knew the Tipiṭaka, and one to his queen Asandhimittā; two the emperor kept for his own use.[10] The capacity to enjoy this water was traditionally regarded as a *rājiddhi*, a prerogative enjoyed by only a few very fortunate rulers.

The water of Anotatta was used also in anointing kings, though for that purpose it was actually fetched from the Ganges which was regarded as a branch of the southern stream of water that originated from the lake. Asoka sent such water to Tissa of Ceylon for the purpose of a second anointing[11] and this water was again used for the consecration of the bodhi-sapling before it was sent to Ceylon.[12] Such anointing must have strengthened the belief regarding the divinity of kingship to which Asoka and Tissa both gave currency by the use of the epithet *Devānampiya* meaning, Beloved of the Gods.

But, whereas it may have pleased mortals to acquire divinity by the use of this water, it is certainly unlikely that the Buddha, or any of his worthy disciples should have visited this lake for the same purpose. Moreover, it is said that those visits were made by virtue of their psychic powers. And almost all the visitors, except those whom the Buddha sometimes miraculously transported through

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4 *AA*. IV. pp. 107–8.
5 *SnA*. II, p. 407.
6 S. Paranavitana, ***The Stupa in Ceylon***, p. 55.
7 *AA*. IV, pp. 109–10. According to the *Shui-ching-chu* four rivers issued from this lake. The Ganges to the east, the Indus to the south, the Oxus (Vakṣu) to the west and the Tarim (Sītā) to the north.

8 *Buddhist Birth-Stories* (Broadway trsl.) p. 149; ***ApA***. p. 55.
9 *Pūjāvaliya* (revised edition by Walāne Dhammānanda) viii, p. 112.
10 *Mhv*. *vv*. 84–5.
11 ibid. xi, 30.
12 ***Mahābodhivaṃsa*** p. 155.

the sky to show to them the glory of the Himālayas, had gained mastery over the five kinds of higher knowledge (*pañca abhiññā*) and the eight states of rapt meditation (*aṭṭha samāpatti*). As such, the lake was easily accessible to them. It is significant, that the visits of the Buddha were very often just prior to, or in the course of some important event or period in his life.

This lake has already been mentioned in connection with the Buddha's conception. Again, in the seventh week following his enlightenment, before he took his first meal in seven weeks, the Buddha is said to have rinsed his mouth with the water of this lake which Sakka the king of the gods brought to him.[13] The *Vinaya* commentary, too, says that Sakka offered water to the Buddha but does not specify from where that water was obtained. The tradition recorded in the *Pūjāvaliya* goes much further; there it is said that the Buddha actually visited the lake and rinsed his mouth at a ford named Sugat (Pali, Sugata) which had been specially set apart for him.[14]

The *Vinaya* also mentions one occasion when the Buddha visited this lake.[15] That was when he set out from Uruvelā on the eve of a great sacrifice that had been planned by Kassapa, the Jaṭila, whose guest he then was. To relieve his host of any embarrassment that his presence there may cause, the Buddha is said to have first left for Uttarakuru where he collected alms and then to Anotatta, on the banks of which he partook of his meal. And we learn from the *Mahāvaṃsa* that he left Anotatta that same evening at the full moon of Phussa, in a journey that brought him for the first time to Laṅkā.[16]

Next, when the Buddha spent three months in Tusita heaven, preaching the Abhidhamma to the gods, he is said to have found time regularly to visit this lake. And on its banks, he daily enjoyed his alms that he collected from Uttarakuru. Here too, for a short time after his meal, he daily repeated to Sāriputta the Abhidhamma he had preached to the gods, and which his disciple later taught to mortals on earth.[17] Never afterwards was the Buddha so intimately associated with this lake, as during those three months.

Subsequently, he again visited it on the day he performed the celebrated 'twin miracle' (*yamaka pāṭihāriya*).[18] His visit appears to have been a few hours prior to the performance of the miracle. We also hear of an occasion when he expressed a desire to wash his feet with the water of this lake.[19] Actually, he was merely creating an opportunity to announce publicly the proficiency that a young disciple, who had still not passed his childhood, had gained in psychic powers. Perhaps, the last, though not the least interesting, association of the Buddha with this lake was when he declared at an assembly of monks convened in its neighbourhood, not only the misdeeds he had committed over many lives but even the suffering that he had consequently endured.[20]

Apart from the Buddha and his disciples, the lake was frequented by other visitors that included paccekabuddhas and ascetics outside the pale of Buddhism. The references to such visitors are indeed numerous, and very often we hear that they made use of the water for washing or bathing at fords that were set apart according to the category of each one's spiritual status.[21] And this water in addition to being cool and blissful[22] was as pure as crystal and free from fish and turtles.[23] The vicinity of the lake provided also an ideal site for meditation. And according to a Chinese source there was found here "that wonderful incense the burning of which yielded a wide spreading perfume which released all the world from the consequences of sins."[24] The *Divyāvadāna* informs us that disciples of the Buddha, or to be more exact, 'sons of the Conqueror', bent on contemplation had made the neighbourhood of this lake their abode.[25] The cool atmosphere there probably helped the pursuit of their meditations. The water of this lake was known also for its curative powers. An instance has been recorded when this water was fetched to cure a stomach disorder.[26] The water may have been rich in chemical substances so invaluable for the curing of diseases, which the Citta mountain flanking the lake was believed to possess in great abundance among its mineral deposits.[27] But the lake was popular among devas and yakkhas also, who frequented it mainly for their water-sports.[28]

13 *Ap* p. 85.
14 *Pūjāvaliya* (op. cit.), xiii, p. 183.
15 *SBE*. XIII, p. 124.
16 *Mhv*. I, *vv*. 18–19.
17 *Vism* xi §73, p. 329.

18 *DhpA*. III, p. 222.
19 ibid. IV, p 134.
20 *Ap*. I, pp. 299 ff.
21 *SnA*. II p. 438. *UdA*. p. 301.
22 *PvuA*. p. 134.
23 *SnA*. II, p. 438. *UdA*. p. 301.
24 Watters, *On Yuan Chwang's Travels in India*, p. 35.
25 *Divy*. p. 399. Cp. also *DPPN*. p. 99.
26 *DhpA*. IV, p. 129.
27 *ApA*. § 478, p. 487.
28 *SnA*. II, p. 438. *UdA*. p. 301.

The water of Anotatta also features in a ritual of purification associated with a flank of the Gandhamādana mountain, the abode of paccekabuddhas. On the eve of an assembly of paccekabuddhas the whole place is not only miraculously swept and cleaned but even the lake water is sprinkled with a sprinkling wind (*siñcanaka vāta*).[29]

The lake is again mentioned in connection with certain classes of devas and nāgas. The *Divyāvadāna* refers to a class of gods called Anavataptakāyikā devatā who dwell in the neighbourhood of the lake. They are mentioned in connection with a recluse named Cunda who came to the lake to wash his *paṃsukūla* robes. His robes were washed for him by the gods who even sprinkled the soiled water on their bodies.[30] Vessavaṇa, the guardian god of the northern quarter, also had the water of this lake fetched by his yakkhinīs, who carried it in relays in pots on their heads (*sīsaparamparāya*), a task which they performed for four or five months even at the expense of their lives.[31] Of the nāgas mention must be made of Anavatapta-nāgarāja whose very name shows his association with this lake. This nāga king is said to enjoy immunity from the garuḍas, who are the avowed enemies of the nāgas, by the fact that he has in his possession a fragment of the Buddha's robe. It is perhaps not wrong to identify him with the bodhisattva named Ta-ti (sometimes called Pa-ti), who according to Chinese sources became a nāga king by the force of his vow.[32] And this bodhisattva is believed to reside in the depths of this lake and send pure cold water for Jambudvīpa. Incidentally, this tradition is reminiscent of the belief that prevailed at Néak Péan at Angkor in connection with a tank dedicated to the worship of the bodhisattva Lokeśvara "who causes the water of the sacred lake to flow downward for the relief of souls in hell."[33] In Ceylon, though it is not suggested that a similar form of worship prevailed, there was however, a tank by the name of Anotatta built by king Parākramabāhu I.[34]

The name Anavatapta-nāgarāja is foreign to Pali literature which, however, knows of a different nāgarāja, by name Paṇṇaka. This nāgarāja, according to a story related in the *Dhammapada* commentary, so zealously guarded the waters of the lake that he refused permission to a seven-year-old novice who came there by his psychic powers to fetch water for his preceptor. When the nāgarāja saw the novice come through the air as he was about to sport himself in the water, he felt humiliated by the thought that the dust of the novice's feet might fall on his head. So he refused him permission. But when the novice told him that he was sent by his preceptor who had claimed to know him, it was too late for the nāgarāja to go back on his word. Thinking that the novice was no match for him, he challenged him to remove any water if he could. The novice accepted the challenge, and rising into the air, assumed the guise of an enormous garuḍa and swooped down on the hood of the nāgarāja who had covered the lake with it as with a lid; the head got submerged and from the jet of water that gushed up the novice filled his bowl and returned to his preceptor.[35]

Due, probably, to the popularity of the lake, Anotatta has often been employed as a simile or metaphor in figures of speech. To emphasise, for instance, the certainty with which a bodhisattva in his last life progresses towards omniscience, the *Milindapañha* states, that as the water of Anotatta, having ultimately entered the ocean through the Ganges, would never turn back, so the bodhisatta, in his last birth, would never turn back from his purpose of becoming a Buddha.[36] The *Lalitavistara* has described the Buddha as being always serene, like the lake Anavatapta.[37] In the commentary to the *Aṅguttara Nikāya*, the joy and elation of a person who had just taken upon himself the practice of the *garudhammas* is compared to the cool contentment of one who had bathed his head with a hundred pots of water from Anotatta.[38] In the *Daśabhūmika Sūtra*, which contains the most elaborate of all such comparisons, reference is made in a single passage to "the firm resolve rooted in skill, which springs from the very thought of enlightenment and which develops with increased intensity through the four kinds of seemly reception for the common benefit of all beings." Also, the firm resolve is compared to the waters of the lake, the thought of enlightenment to the lake itself, in the sense that it is the source, and the four types of seemly reception to the four streams of water that originate from it.[39] Then, in the commentary to the *Petavatthu*, Anotatta is mentioned in regard to the extent of time required for the passage of one *mahākappa*, which is said to be equal to the time required to empty the Anotatta lake by dipping

29 *ApA*. p. 154.
30 *Divy*. p. 153.
31 *DhpA*. I, p. 49.
32 Watters, op. cit. p 32.
33 Rowland, *The Art and Architecture of India*, p.258,n.12.
34 *Mhv*. lxxix, v 50

35 *DhpA*. IV. pp. 130 ff.
36 *Miln*. pp. 286–7.
37 *Lal*. 242.
38 *AA*. IV, p. 136.
39 *Dbhg*. p. 95.

into it a blade of *kusa* grass and shaking from it one drop of water once in every hundred years. [40]

The lake seems to have also fired the imagination of artists, both ancient and modern. The *Mahā-ummagga Jātaka* says, for instance, that on either side of the tunnel built by Mahosadha were all manner of paintings which included also lake Anotatta. [41] And a more modern painting of this lake adorns the front wall of the larger cave at the historic temple of Aluvihāra in Ceylon. (See Pl. XLIX) The composition features amongst other things also scenes from various hells, and therefore fits into a scheme that illustrates many items of Buddhist cosmography. The painting basically fits the textual description except for the fact that each of the rivers has been depicted as flowing round the lake twice only and in an anti-clockwise direction. Another interesting fact is the position accorded in the painting to each of the outlets. These appear in an order which is the reverse of that in which they would probably have been represented nowadays according to the western method of indicating the directions. Thus the elephant mouth, which represents the east, is depicted in a corner that we would now regard as the west, and the horse-mouth, which represents the south, is indicated at the top corner that would ordinarily be regarded as the north. The two other animal-mouths have similarly been transposed though without prejudice to their proper positions.

Anotatta is also reckoned as an auspicious sign and is said to have been formed on the soles of the Buddha along with a multitude of similar signs. [42] These signs appear in full in pictures of the *Buddha-pāda* or foot-print of the Buddha that are nowadays sold in Ceylon.

The lake is also indicated in a limestone sculpture from Amarāvatī of the second century A.C., in a scene illustrating the bath given to Māyā by the consorts of the four guardian gods. [43]

The great fascination that this lake has exercised on the imagination of writers has prompted many a scholar to identify it with some known lake in the Himālayas. Accordingly, Anotatta has been identified either with lake Mānasa which is more popularly known as Mānasarovar, or with lake Rawanhrad (also called Langa, Rakas-tal or Udaya). [44] A third view regards it as an altogether imaginary lake. [45]

The suggested identity of Anotatta with Mānasarovar seems untenable. This is especially so if we compare their rivers, their outlets and the manner in which these rivers originate. In the case of Mānasarovar, the Sutlej, the Indus, the Brahmaputra and the Karnali are supposed to flow out from four outlets which are respectively those of the elephant, the horse, the lion and the peacock. [46] But in the case of Anotatta, which in the first place has no peacock-mouth, five totally different rivers are supposed to stem from one stream of water. It may, however, be contended that the variations in the descriptions are due to the differences in the mythology of the Buddhist and Hindu religions and that the same lake which was called Anotatta in one became known as Mānasa or Mānasarovar in the other. Further, it may be argued, that the variations hardly matter, because there has been no consistency in the Buddhist traditions either, as may be seen from the Pali and Chinese accounts of the lake. But, whereas in the case of Anotatta it is clear from the names employed that the Pali and Chinese versions, despite their variations, refer to one and the same lake, it is not so in the case of Mānasarovar. Even if we were to forget the differences, Mānasarovar cannot still be identified with Anotatta, owing to a tradition recorded in Pali of considering these lakes separately.

The author of the *Niddesa* commentary has given a citation from the *Niddesa* where the name Mānasa has been employed slightly differently as Mānasaka, but no doubt in reference to a lake. [47] And in the original passage of the *Niddesa*, this name and also that of lake Anotatta both appear together—a circumstance which obviously indicates that at least by the time when the *Niddesa* was compiled, these two lakes were considered separately.

40 *PvuA*. p. 254.
41 *J*. VI, p. 432.
42 *Pūjāvaliya* (op. cit.) x, p. 125.
43 See illustration in the *Way of the Buddha* (published by Government of India), p. 82.

44 Law, *Geography of Early Buddhism*, p. 54
45 Hardy, *Legends and Theories of the Buddhists*, p. 129. Cp also Watters, op. cit. p. 35.
46 Sven Hedin *Trans Himalaya* II, p. 182.
47 *Mahā Niddesa Aṭṭhakathā* III, § 1134, p. 90. The citation reads *Mānasakaṃ vā dahaṃ*, and is explained as a lake prepared after it has been thought out by the mind, or one having that name. But there is an anomaly in that the citation as it appears in the commentary does not agree with the reading as found in the Niddesa which has *Māhu-akatamvā saraṃ* instead. In spite of the seeming inconsistency in the respective texts of these two editions, it is nevertheless clear that *Mānasakaṃ vā dahaṃ* would have been the reading contained in the copy of the *Niddesa* consulted by the author of the *Niddesa* commentary who commentated it.

Far less tenable is the second identification of Anotatta with lake Rawanhrad. Sven Hedin, the trans-himālayan explorer, has noted that even as a source of rivers, only the ' Horse river ' which the Tibetans call Langchen kamba may be said to originate from this lake. [48] Rawanhrad is believed to be the abode of demons, unlike Mānasarovar which is the abode of gods, and this belief had been attested even in the legends about the lake. [49] It is also inconsistent with the Buddhist tradition which associates Anotatta chiefly with devas and nāgas. Sven Hedin also noted that in lake Rawanhrad there was an island which finds no mention in any description of Anotatta. [50]

One important landmark with which Anotatta has been associated is Mount Kailāśa (Pali, Kelāsa). We know that this was one of the mountains that obscured the lake from view. This mountain, situated to the north-west and north, respectively, of Mānasarovar and Rawanhrad, figured as the main landmark by which attempts were made to identify Anotatta with one or other of these lakes. Unfortunately, not one of our sources has stated how exactly this mountain was situated in relation to Anotatta, although the relative positions of two other mountains, named Sudassana and Kāla, appear to have been to its east and west, respectively. [51] Nor could the exact position of Mount Citta be fixed, but that of Gandhamādana is known, thanks to Hsüan-tsang who places it to the north of the lake still. [52] Thus, while the relative positions of two important mountains in regard to Anotatta loom large, and others that could be fixed have not yet been properly identified, the location of this lake remains as vague as when it was described in the *jātaka* as being situated along with the other lakes and mountains in a pleasant tract of the Himālayas. [53] Our inability to identify Anotatta should not, however, hasten us to the conclusion that the lake is imaginary or unreal. It will have to be identified among the mountain systems known to Jambudīpa and not of Uttarakuru, as one scholar thought. [54] Perhaps it has not yet been discovered by explorers; for even Sven Hedin claims to have explored only the regions to the west of the holy lake Teri-nam-tso. [55] But to the east of this lake there is said to be a vast unexplored region. He also mentions another holy lake named Dungra-yum-tso, said to be in the eastern region that he did not visit, and about which we know nothing. Of such unknown lakes there may be others besides, and the possibility that Anotatta may be one of them cannot be altogether eliminated.

Whatever its identity, Anotatta does not endure for ever, but is subject like all conditioned things to the law of impermanence so often reiterated in Buddhism. And, indeed, the *Aṅguttara Nikāya* refers to this lake merely to state that, at the end of a long period when a fourth sun appears in this world, all the great lakes including Anotatta will fully dry up. See also ANAVATAPTA (2).

H. S. C.

48 Sven Hedin, op. cit. II, p. 182.
49 loc. cit.
50 loc. cit.
51 *J.* V, p. 415.
52 Watters, op. cit. p. 32.
53 *J* V, p. 415.
54 Geiger *The Cūlavaṃsa* II, p 121, n. 1.
55 Sven Hedin, op. cit. II, p. 332.

ANOTTĀPĪ SUTTA, the second sutta of the *Kassapa Saṃyutta* of the *Nidāna Vagga* of the *Saṃyutta Nikāya* (II, 195 ff.). It records a conversation between Mahā-Kassapa and Sāriputta at Isipatana in Bārāṇasī, in which Mahā-Kassapa explains that a person who does not arouse ardour (*anātāpī*) and who uses no care (*anottāpī*) regarding the four right endeavours (*cattāro sammappadhānā: SA.* II, 165) is incapable of enlightenment and incapable of Nibbāna ; the four right endeavours are the effort to avoid evil and unwholesome states that have not yet arisen, to overcome such states as have already arisen, to develop wholesome states that have not yet arisen and to maintain and preserve such states as have already arisen.

L. R. G.

ANOTTAPPA, one of the unprofitable or unskilful mental factors (*akusala cetasika*). It involves carelessness of blame and recklessness as to the consequences of an evil deed. No evil thought would arise in the absence of *anottappa*. Hence it is found among the general unskilful mental factors (*sabb' ākusala sādhāraṇa cetasika*), combined with the lack of internal shame (*ahirika*), mental agitation (*uddhacca*) and delusion (*moha*) in which it is firmly rooted. In its recklessness of consequences it is fearlessness of disapprobation and has the appearance of straightforwardness. Thereby it

becomes all the more dangerous, because it presents itself as an accuser of hypocrisy or moral cowardice, of narrow-mindedness of all who are still restrained in word and action. Thus, disregarding public opinion, it does not shrink from doing evil, which thereby results as from an external cause, an objective recklessness of consequences, which is always combined with and supplemented by a subjective and intrinsic unscrupulousness (*ahirika*).

Thus, all evil feels itself free from shame (*ahirika*) and free from blame (*anottappa*), without discerning in its delusion (*moha*) the danger in evil. See also AHIRIKA.

H. G. A. v. Z.

ANOTTAPPAMŪLAKA SUTTA. There are three suttas under this title in the *Dhātu saṃyutta* of the *Saṃyutta Nikāya* (II, 163). In these suttas it is said that through an element (*dhātu*) beings get together.

The first of these suttas says further, "the indiscreet (*anottappa*) get together with the indiscreet; the untaught with the untaught, the unwise with the unwise. In like manner their opposites, too, meet."

In the second sutta, the indolent (*kusīta*) and their opposites are introduced in place of the untaught and their opposites. In the third group the indolent and their opposites are replaced by the forgetful ones (*muṭṭhasati*) and their opposites, respectively.

All three suttas are named *Anottappamūlaka Sutta* as all three groups of characteristics have *anottappa* as its first.

W. G. W.

ANOTTAPPĪ SUTTA, a short discourse in prose, concluded with two stanzas, on a monk who is unscrupulous (*anottappī*) and thereby cannot attain perfect enlightenment (*sambodhi*) and Nibbāna, the unsurpassed freedom from bondage (*anuttara yogakkhema*). But the monk who is full of zeal (*ātāpī*) and scrupulous (*ottappī*) can attain the highest (*It.* pp. 27—8, sutta 34).

The uddāna (contents in verse form) at the end of the first vagga (ibid. p. 31) refers to this sutta as *dve pādā*. But the uddāna at the end of the second vagga which gives the contents of the entire second nipāta (ibid. p. 44) mentions the title under reference, which is obviously more correct.

H. G. A. v. Z.

A-NOU-FÊNG-CHING (阿耨風經) or according to some editions, *A-nou-pa* (*pa* : 颰) *ching*, a sūtra translated into Chinese by Dharmarakṣa of the Eastern Tsin dynasty (317–420 A.C.). A similar translation of it is *A-nu-po-ching* (阿奴波經) the 112th sūtra of the *Madhyamāgama* (*Nanjio*, No. 542; *Taishō*, No. 26). The Pali *Udaka Sutta* of the *Aṅguttara Nikāya* (III, p. 402) corresponds to this sūtra.

When the Buddha was at *Anopāta* (?) in Vṛjī (Vajjī), he told Ānanda that Devadatta, owing to his evil conduct, would definitely fall into an evil realm, and would not be saved for one kalpa. Then, at the request of Ānanda, the Buddha explained the six classifications of persons of good and of evil conduct. The first three are (1) one who keeps to good conduct, (2) one in whom good conduct is disappearing, (3) one who is bound to fall into hell; the second three are (1) one in whom evil conduct is disappearing, (2) one who keeps to good conduct, (3) one who is bound for Nirvāṇa.

K. Tmr.

ANPUKU-JI (安福寺) a Japanese temple in Tamate-mura, Kawachi-gun, Kawachi Prefecture (presently Ōsaka). Its full name is Tamatesan Anpuku-ji. The origin of the temple is attributed to Gyōgi (668–749 A.C.), but this is still not confirmed. The first positive record in connection with this temple dates from 1254 A.C. In that year, the sixth of the Kenchō period, Tada Sayemon-no-jō Mitsukumo went up to the metropolis (Kyōto) to meet Shinran, and asked his help to reconstruct the temple. Shinran dispatched Keisai on his behalf for that purpose. Later on, when Hōsei was in charge of the temple, the prefect Anpuku Hachirōzayemon Munemasa contributed a big estate and reconstructed the necessary buildings of the temple. During the Ōnin period (1467–9 A.C.) he retired from his post and went to live in Murohara-no-gō, Mino Prefecture (presently Gifu), to which place he moved the temple.

In Kawachi, Kōsai, the disciple of Hōsei rebuilt a small temple which was controlled for several generations by his successors. But during the Genki period (1570–73 A.C.) it was altogether discontinued. Afterwards in the tenth year of Kwanbun period (1670 A.C.), Kaoku, the famous Pure Land Buddhist of Yamashina Prefecture (presently Kyōto), reconstructed many gigantic temples which can be seen there now. The duke

of Owari Prefecture, Tokugawa Mitsutomo, contributed more than 1,500 acres of estate to the temple. After Kaoku the temple belonged to the Jōdo-shū.

Thus, at present, both Anpuku-ji (temples) in Kawachi and Mino Prefecture flourish together. Some of the properties of the temple have been declared national treasures.

S. K.

ANRAKUGYŌ-IN (安樂行院), a temple located at Fukakusa, Kyōto, Japan. It is popular not because of its magnitude, but on account of its close connection with the royal family of Japan.

Even the origin of this temple is quite unlike that of other temples. First, it was founded as a personal shrine for the Jimyō-in family, which is the direct line of the royal family and the opponent of the Daigaku-ji family. It was formerly located at Anraku-kōji of Kyōto city from which it derived its name. After being burnt down in the second year of the Bunna period (1353 A.C.) it was transferred to the present place. In the period of the emperor Gohanazono (1429–64 A.C.) a small building called Hokkedō (or the shrine for the *Saddharmapuṇḍarīka Sūtra*) was moved from the park of the Shinshū-in (temple) to the present place. This Hokkedō was founded in the second year of the Kagen period (1304) in memory of the late emperor Gofukakusa (1247–58 A.C.). Here his remains are entombed and the shrine became popular under the name of the Fukakusa-Hokkedō. This emperor was the ancestor of the Jimyō-in family above referred to. The succeeding emperors among his descendants also venerated this temple and their ashes, too, were enshrined there. At present the remains of the twelve emperors including Gofukakusa are buried in and near the park of this temple. They are the emperors Fushimi (1288–98 A.C.), Gofushimi (1299–1301), Gokōgon (1352–70) Goen-yū (1371–82), Gokomatsu (1383–1412), Shōko (1413–28), Gotsuchimikado (1465–1500), Gokashiwabara (1501–26), Gonara (1527–57), Ōgimachi (1558–86) and Goyōzei (1587–1661).

According to the *Mei-ō-kyōjiki* (明應凶事記 the memory of the calamity which happened in the period Mei-ō, 1492–1501), at the beginning of the 16th century, only the building of the Hokkedō remained where Gotsuchimikado's funeral was held. Shortly afterwards, however, it appears to have gradually regained its prosperity.

In a diary of this period it is stated , " We had the honour to receive the *Kanshu* (or chief priest) of the Anrakugyō-in (temple) of Fukakusa " (*Oyudo-no-no-uye-no-nikki* 御湯殿上日記 a court lady's diary from the year 1477 to 1609). From this very respectful remark about the *Kanshu* of this temple one may deduct the authority he had at that time.

During the Kwanmon period (1661–73 A.C.) Kūshin reconstructed many buildings. The Hokkedō was rebuilt in the first year of the Meiji period (1868 A.C.). The mausolea of the twelve emperors were also repaired recently and are now called the *Jūniteiryō* (or the twelve emperors' mausolea).

S. K.

ANRAKU-JI (安樂寺), a Japanese temple at Bessho village, Ogata-gun, Shinano Prefecture (present Nagano Prefecture). Its full name is *Sūfukuzan Gokokuin Anrakuji*, and it belongs to the Sōtō-shū. Traditionally it is said that the temple was founded by the famous monk Gyōgi (668–749 A.C.). The temple flourished together with the Chōraku-ji and the Jōraku-ji, and all three temples were called *Sanraku-ji* (or three raku temples). Anraku-ji was burnt very often and almost went to ruin. But in the early 14th century Hōjō Sadatoki, the ruler of Japan, reconstructed the temple and invited Shōkoku Isen to be its chief-abbot. Later too, the temple was burnt several times during war. Finally, in the Keichō period (1596–1615 A.C.) Kōsan Junkyō succeeded in reconstructing the buildings and completed them as we see them now.

Its park is more than two acres, in which the main hall, a four-storied octagonal pagoda[1], the hall of the founder, a dwelling hall of the monks, a dormitory, bell tower, academic hall, treasure hall and gate are placed. Among them, the four-storied octagonal pagoda is the most famous, because this is the only monument of this style in Japan. It was declared a specially preserved building by the government in the 31st year of Meiji (1898 A.C.). Besides, the statues of Isen and Enin are also very famous and they were also declared national treasures by the Government.

S. K.

ANRAKUJU-IN (安樂壽院), a temple in Japan, located in Takeda, Fushimi-ku, Kyōto city. It is also called Jōbodai-in.

1 *Mee.* I. Illustration 58.

It belongs to the Shingi shingon-shū Chizan-pa (or the Chizan branch of the New Mantrayāna sect).

This temple is a good example of the relationship between Buddhism and the royal families in Japan. In the beginning this was built not as a temple but as a detached palace of the retired emperor Toba (1103—56 A. C.) who led a pious life there. In the fourth year of the Hōen period (1123 A.C.) the palace was altered into a temple, when a five-storied pagoda was newly built, named Honmidō (or the honourable pagoda). The celebrations for the completion of the buildings were held under the leadership of prince Kakugyō (Kakugyō Hōshinnō) in the third year of the Hōen period (1137 A. C.). After this, the Kutaidō (the temple of nine images of Amitābha) was completed, all images of which are sixteen feet tall and made of wood. This is sometimes called Shinmidō (the honourable new temple).

Within seven years, from the first year of the Eiji period (1141 A. C.) to the third year of the Kyūan period (1147 A. C.), many images were carved by famous sculptors and enshrined in these buildings.

The manuscript of the *Saddharmapuṇḍarīka Sūtra*, which had been written by the emperor Konoe and placed in a stone box, was buried under the foundation stone of the main pillar of the Honmidō. This is considered a guardian charm of the temple. Unfortunately, the original building of the Honmidō is lost, but the present main hall was rebuilt on the same place as the former building, and it is said that the stone box containing the sūtra is still preserved under this building.

In the first year of the Hōgen period (1156 A. C.), the empress Bifuku-mon'in and princess Hachijō-nyoin had their heads shaved here and became nuns. In the same year the retired emperor Toba passed away after a pious life. His body was buried here according to his last will. At present this is called the Anrakuju-in mausoleum (Anrakuju-in Goryō). A pagoda in which Ekādaśamukha-Avalokiteśvara (the eleven faced Kwannon) is enshrined was built as a memorial for the empress and the princess above referred to. The new pagoda is called the Shinmitō (the honourable new pagoda).

In the first year of the Chōkwan period (1163 A.C.) the relics of the emperor Kono were transferred from the Chisoku temple to this Shinmitō, which at present is called Anrakuju-in Southern Mausoleum (Anrakuju-in-Nan-ryō).

In the mediaeval periods the temple was burnt several times, gradually lost its estates and finally fell into extreme decadence. The principal reason for this was the political and economical decline of the royal families of Japan in these periods.

After the middle of the sixteenth century the temple succeeded to new patronages. They were the newly risen class, or the *bushi* (the *samurai* or the warrior class). Among them the Toyotomi clan was most keen. The temple was given large paddy lands of more than 2,500 bushels by this new ruler of Japan. The two-storied pagoda, which can be seen now at the mausoleum of the emperor Konoe (or Anrakuju-in Nan-ryō), was built by Toyotomi Hideyori. Besides the stone pagoda of five cakras (*gorintō*), the plum tree which is believed to have been planted by the emperor Konoe and called two Akamons (the red gates) are famous existing monuments.

But after the Meiji restoration in 1868 A. C., the new government adopted Shintoism as the Japanese traditional religion of the royal families, and the two mausoleums in this temple were converted by force from Buddhist to Shinto shrines. A big estate belonging to it was confiscated by the emperor and included in his personal property, together with those of other temples. Thus the temple is almost a ruin at present except for the Honmidō, Gorintō and Shinmitō.

It should be mentioned that this temple was founded by the royal family and was likewise ruined by them.

S. K.

ANRAKURITSU (安樂律), a Japanese term, literally meaning 'the precept with ease and comfort'. It is a code of Mahāyāna precepts which intends to supersede that of Hīnayāna. Its philosophical ground is the basis of the teaching of the *Saddharmapuṇḍarīka Sūtra*, but its actual methods of practice are those of the *Dharmagupta-vinaya*.

This is a kind of reformation of recent Japanese Buddhism. The movement was promoted by some Tendai-shū priests, who found antagonists also in the same sect.

The idea was originated by Myōryū (or Jizan). Previously he belonged to the Zen sect, and in his seventeenth year, he obtained permission (*inka* 印可) to receive Zen initiation from Raihō. But, coming to Kyōto and reading through the Tripiṭaka, he is said to have realised the true value of the Tendai-shū, both in its teaching and practice, and he became a Tendai priest. This

happened in the fourth year of the Kwanbun period (1664 A.C.). He wanted to change the 'Sole Mahāyāna Code' (*Ikkōdaijōkai* 一向大乘戒) into the 'Synthetic Hīna—and Mahāyāna Code' (*Daishōgukai* 大小具戒). For this purpose, he first took ordination in the way of the *Muktāhāra Sūtra* by himself, and after that he adopted the precepts-methods as stated in the *Dharmagupta-vinaya*. Thus he declared the importance of the complete observance of both Hīnayāna and Mahāyāna precepts. At this time, however, he himself did not name his new code *Anrakuritsu*, but professed to be a priest of *Nanzan* (南山) which means the ancient Chinese traditional precepts. At the same time he criticised the teaching of the contemporary Japanese Tendai and praised that of the Chinese T'ien-t'ai of the Sung dynasty (960–1280 A.C.: *Chao Sung T'ien-T'ai*). Thereby he provoked the anger of some Tendai priests and was by force deported from Mt. Hiei (or Enryaku-ji, the main temple of Tendai sect), being called a heretic or Hīnayāna bhikṣu (Shōjō Biku 小乘比丘). This happened in the sixth year of the Empō period (1678 A.C.). After leaving Mt. Hiei, Myōryū was favoured with the recognition of prince Kōben, who was the chief priest of the main temple Kwan'ei-ji in Yedo (presently Tokyo). By him it was suggested that Myōryū should establish the teaching of Hīnayāna-Mahāyāna precepts (or *Kengakuritsu* 兼學律). In this year (1678 A.C.) Reikū became his pupil and in the second year of the Jōkyō period (1685 A.C.) he was ordained. Thus Reikū, who succeeded Myōryū after his teacher's passing away, endeavoured to establish his teacher's doctrine. In the sixth year of the Genroku period (1693 A.C.), prince Kōben changed the name of Anraku-in into Anrakuritsu-in, and ordered Reikū to be the chief priest of the temple. Hence, the name Anrakuritsu was fixed. Then, the body of Myōryū was also transferred from Kitashirakawa, where he was buried previously, to this temple and was given the rank of *Anraku-in-Chūkō-Daishi* (or the head of Anraku-precept school), posthumously. This is the origin of Tendaichū-shibun-kengaku-ritsuin (or the school of Dharmagupta code and Tendai teachings). In the third year of the Hōei period (1707 A.C.), Reikū handed over this school to his disciple Genmon, and he went to Yedo (Tokyo), where he made the Tōeizan Jōmyō-in (temple) into Ritsu-in (or Precept school). In the 14th year of the Genroku period (1701 A.C.), in Nikkō (northern Province of Yedo), he founded Kōun-ritsu-in. Here, three great temples of the Anrakuritsu school were established in the three great cities of that time in Japan, viz., Yedo, Kyōto and Nikkō. Genmon, the successor of Reikū, also endeavoured to expand the power of the sect. Under him, more than fifty temples were converted to this sect. In the eleventh year of the Genroku period (1698 A.C.), the sect was recognised officially by prince Kōben on behalf of the Tendai-shū (sect) authorities. Again during the Genbun period (1736–41 A.C.) prince Kōkwan ordered all Tendai priests to enter into Anrakuritsu-in and study both Hīnayāna and Mahāyāna precepts there.

It was in the time of this sect's greatest prosperity that earnest opponents began their criticism of its teaching. Shinryū was their representative. He argued so keenly that the Anrakuritsu code was not an orthodox Mahāyāna one, that prince Kōkei ordered the change of Anrakuritsu into Ikkōdaijōritsu (一向大乘律 or Sole Mahāyāna Code). But after becoming the head (Kanchō) of Mt. Hiei, he again approved the Anrakuritsu code. In the second year of the Hōreki period (1752 A.C.), prince Kōkei consulted all the learned priests of the sect, and prohibited again the Anrakuritsu code of precepts. In the ninth year of the Meiwa period (1772 A.C.), prince Kōjun revived this code again. After this final revival also there were a few opponents, such as Keikō and others, but owing to this public revival and the academic endeavour of Echō, Anrakuritsu became the only code of the Tendai-shū (sect).

According to the ideal of Saichō, the founder of the sect, the precepts of the sect should be based only on the spirit of the *Saddharmapuṇḍarīka Sūtra* and their practice must be of the *Brahmajāla Sūtra*, so that the Anrakuritsu code cannot be said to be the orthodox code of this sect. But, it must be admitted that this new movement of discipline has given a great impetus to the prevailing slackness of the sect. Anraku-ritsu-in is its main temple even now.

S. K.

ANRAKUSHŪ, The Japanese title of the Chinese work An-lo-chi. See AN-LO-CHI.

AN SHIH-KAO (安世高), also named An Ching (安清) credited with the original translations of Buddhist texts into Chinese. Born a prince of An-hsi or Parthia, he was a brilliant and erudite scholar; he was also a devout follower of Buddhism and observed the disciplinary rules very strictly. When his turn came to succeed to the throne, he abdicated in favour of his uncle, left home

and became a monk to practise the ways of religion. He systematically studied Abhidharma and practised dhyâna; having accomplished these aims, he successively travelled in different places in the western regions to propagate Buddhism. In the early years of Chien-ho (147 A. C.) during the reign of emperor Huan of the Han dynasty, he arrived at Loyang (in modern Honan province) and not long afterwards he mastered the Chinese language. Buddhism had already been introduced into the main land of China for a considerable length of time and there were many Buddhist followers both in the court and among the people. Although they chiefly practised ceremonies to pray for blessings, some of them also had the desire for sincere cultivation of the way of enlightenment, and therefore, An Shih-kao translated various sūtras and śāstras concerning the methods of *śamatha-vipaśyanā* for their study. His work of translating probably ended in the middle of the Chien-ning period (circa 170 A. C.) during the reign of emperor Ling. Afterwards he travelled to such places south of the Yangtze River as Yüchang, Hsünyang, Kueichi, etc. (in modern Kiangsi and Chekiang provinces). Thus in the later generations mythical stories about him became popular at these places. His activities in China covered a period of about thirty years, but his whereabouts during his old age is unknown.

The exact number of the works translated by An Shih-kao is unascertainable, as no record was made at the time. According to the *Chung-ching-mu-lu* (*Catalogue of Various Sūtras* ?), compiled by Tao-an of the Tsin dynasty, there were recorded altogether 35 works in 41 fascicles, which he had seen himself. During the later periods some of them were lost, and there are now only 22 works in 26 fascicles existing as follows :—

1. *Wu-shih-chiao-chi-ching*, Sūtra on Fifty Countings, 2 fascicles (五十校計經).

2. *Wu-yin-p'i-yü-ching*, Sūtra on the Comparison of the Five Skandhas, 1 fascicle (五陰譬喩經 *Taishō*, No. 105).

3. *Ch'i-ch'u-san-kuang-ching*, Sūtra Illustrating Seven Places and Three Contemplations, 1 fascicle (七處三觀經 *Taishō*, No. 150a).

4. *Chuan-fa-lun-ching*, Sūtra on Turning the Wheel of Law,. 1 fascicle (轉法輪經 *Taishō*, No. 109).

5. *Chi-ku-ching*, Sūtra on the Accumulation of Bones, 1 fascicle (積骨經).

6. *Pa-chêng-tao-ching*, Sūtra on the Noble Eightfold Path, 1 fascicle (八正道經 *Taishō*, No. 112).

7. *I-ch'ieh-liu-shê-shou-yin-ching*, Sūtra on the Cause of all the Āśravas, 1 fascicle (一切流攝守因經 *Taishō*, No. 31).

8. *Szŭ-ti-ching*, Sūtra on the Four Noble Truths, 1 fascicle (四諦經 *Taishō*, No. 32).

9. *Pên-hsiang-i-chih-ching*, Sūtra on the Utmost Limit of the Past, 1 fascicle (本相猗致經 *Taishō*, No. 36).

10. *Shih-fa-fei-fa-ching*, Sūtra on the Dharmas, True and Untrue, 1 fascicle (是法非法經 *Taishō*, No. 48).

11. *Jên-pên-yü-shêng-ching*, Sūtra on the Passions—the Origin of Human Birth, 1 fascicle (人本欲生經 *Taishō*, No. 14).

12. *Lou-fên-pu-ching*, Sūtra on the Distinction of Āśravas, 1 fascicle (漏分布經 *Tasihō*, No. 57).

13. *Ch'ang-a-han-shih-pao-fa-ching*, Sūtra on the Law of Rewarding, same as Dasūttara in the Dīrghāgama, 2 fascicles (長阿含十報法經 *Taishō*, No. 13).

14. *Tsa-ching-szŭ-shih-szu-p'ien*, Collection of Forty-four Miscellaneous Sūtras, 2 fascicles (雜經四十四篇).

15. *P'u-fa-i-ching*, Sūtra on the Universal Meaning of the Law, 1 fascicle (普法義經 *Taishō* No. 98).

16. *Fa-shou-ch'ên-ching*, Sūtra on the Dharma which Receives Impurity, 1 fascicle (法受塵經 *Taishō*, No. 792).

17. *Ta-an-po-shou-i-ching*, Greater Sūtra on the Mediation of Ānāpāna, 1 fascicle (大安般守意經 *Taishō*, No. 602).

18. *Ch'an-hsing-fa-hsiang-ching*, Sūtra on the Various Dhyāna-contemplations, 1 fascicle (禪行法想經 *Taishō*, No. 605).

19. *Chiu-hêng-ching*, Sūtra on the Nine Kinds of Unexpected Deaths, 1 fascicle (九横經 *Taishō*, No. 150b).

20. *A-p'i-t'an-wu-fa-ching*, Sūtra on the Five Dharmas of Abhidharma, 1 fascicle (阿毘曇五法經 *Taishō*, No. 1557).

21. *Yin-ch'ih-ju-ching*, Sūtra on the Aggregates (Skandha), the Spheres (Dhātu) and the Places of Perception (Āyatana), 1 fascicle (陰持入經 *Taishō*, No. 603).

22. *Tao-ti-ching*, Sūtra on the Stages of Cultivation, 2 fascicles (道地經 *Taishō* No. 608).

Among these works the *Sūtra illustrating seven Places and three Contemplations* was probably compiled in two fascicles after the time of Tao-an (312–85 A. C.), including indiscriminately the *Sūtra*

on the Accumulation of Bones and the *Collection of forty-four Miscellaneous Sūtras*. The latter two works have been separated into different copies by modern scholars after making investigations and collations concerning them. Moreover, after making a comparative study of the expressions of the translated texts it remains doubtful whether the four works, i.e., the *Sūtra on the Comparison of the five Skandhas*, the *Sūtra on Turning the Wheel of Law*, the *Sūtra on the Dharma which Receives Impurity* and the *Sūtra on the various types of Dhyāna-contemplation*, were translated by An Shih-kao or not. Tao-an also remarked that the *Sūtra on the Four Noble Truths* seemed to be a work compiled by An Shih-kao, but it has been proved now to be a translation.

In An Shih-kao's translations he sometimes gave oral explanations, and somebody else recorded them. These belong to the mode of lectures, and the *A-han-k'ou-chieh* (Oral Explanation of the Āgamas, 阿含口解, *Dvādaśāṅga-pratītya-samutpāda Sūtra*) in one fascicle as entered in Tao-an's Catalogue, belongs to this class. In other catalogues this work is also known as the *An-hou-k'ou-chieh*, (Oral Explanation of Lord An, 安侯口解), because An Shih-kao was originally a descendant of a royal family and was called Lord An by foreigners in China who came from the western regions. In one fascicle of the existing *Saṃyuktāgama Sūtra*, translated during the Wei and Wu dynasties (220–80 A. C.) of which the translator's name is lost, there are collected twenty-seven sūtras, including the *Sūtra illustrating seven Places and three Contemplations* and the *Sūtra on the Accumulation of Bones*, the texts of which are quite similar to the other works translated by An Shih-kao. The *Catalogue of Buddhist Sacred Books compiled under the K'ai-yüan Period* (開元釋教錄), compiled by Chin-shêng of the T'ang dynasty, remarks that they seemed to have been translated by An Shih-kao, but this remark is uncertain since no evidence for this statement has been found in the records of older catalogues.

Moreover, of An Shih-kao's translations which have been entered in Tao-an's Catalogue but are lost now, there are the *Hsiao-an-po-ching*, (Smaller Sūtra on the Meditation of Ānāpāna, 小安般經), the *Pai-liu-shih-p'in-ching*, (Sūtra of One Hundred and Sixty Chapters, 百六十品經), the *Ta-shih-êrh-mên-ching*, (Greater Sūtra on Twelve Gates, 大十二門經), the *Hsiao-shih-êrh-mên-ching*, (Smaller Sūtra on Twelve Gates, 小十二門經), the *Tao-i-fa-hsing-ching*, (Sūtra on the Development and Practice of the Mind of Bodhi, 道意發行經) the *Ch'i-fu-ching*, (Sūtra in seven Dharmas, 七法經), the *Wu-fa-ching* (Sūtra on five Dharmas, 五法經), the *I-chüeh-ching*, (Vinaya of Decisive Meaning, 義決經), the *Szŭ-wei-ching*, (Sūtra on Contemplation, 思維經), the *Shih-êrh-yin-yüan-ching*, (*Dvādaśāṅga-pratītya-samutpāda Sūtra*, 十二因緣經), the *Shih-szŭ-i-ching*, (Sūtra on fourteen Thoughts, 十四意經), the *A-p'i-t'an-chiu-shih-pa-chieh-ching*, (Sūtra on the ninety-eight Bonds in the Abhidharma, 阿毘曇九十八結經), and the *Nan-t'i-chia-lo-yüeh-ching* *Nandigrhapati Sūtra*, 難提迦羅越經) a total number of thirteen works in thirteen fascicles. Of these works the *Sūtra on Fourteen Thoughts* and the *Sūtra on the Ninety-eight Bonds*, according to Tao-an's opinion, seem to be the compilations of An Shih-kao. And the *Smaller Sūtra on the Meditation of Ānāpāna*, according to the *K'ai-yüan Catalogue*, is but a text of the existing *Greater Sūtra on the Mediation of Ānāpāna*, without annotations.

Concerning the works translated by An Shih-kao there are different records in the various catalogues of Buddhist books compiled during different dynasties. In compiling the *Li-tai-san-pao-chi*, (Record of Triple Gem of the Successive Dynasties, 歷代三寶記), Fei Ch'ang-fang of the Sui dynasty indiscriminately entered as many as 176 works into the list of An Shih-kao's translations. A great number of them lacked definite origin. He merely guessed that An Shih-kao translated them out of larger books to suit occasional requirements while he was travelling in both the west of the Yellow River and the south of the Yangtze River. Afterwards, the *K'ai-yüan Catalogue* made eliminations, retaining only 95 works, almost half of which were missing. Naturally it is difficult to decide between the authenticity and falsehood of the works. At present the records of Tao-an's Catalogue are still the most reliable.

The Chinese translation of Buddhist scriptures by An Shih-kao may be considered to have an originality of its own, having its particular features both in content and in style. Concerning the content, he entirely confined his translations to the works in which he was specially versed. For instance, the scope of his translation never exceeded the limit of Śrāvakayāna and he purposely selected some relevant scriptures from the larger Āgamas. Of the existing works, five are translated from *Saṃyuktāgama* (Nos. 2–6 in the above list), six from *Madhyamāgama* (Nos. 7–12 in the above list), one from *Dīrghāgama* (No. 13 in

the above list), and one from *Ekottarikāgama* (No. 14 in the above list). All these works are connected with the methods of *śamatha-vipaśyanā*. As for the style of his translations, An Shih-kao could render the original meanings of the sūtras with comparative exactitude, because he was well versed in Chinese. Therefore Sêng-yu praised him saying that his translations were clear in elucidation, appropriate in the choice of words, neither ostentatious nor vulgar, and just as good as they should be. But, generally speaking his works have a bias towards literal translation. There are some portions translated according to the original structure with repetitious and confused rendering ; and the meaning of some of his terminology is also not lucid enough. (for instance, the term *vedanā* in the five skandhas is translated as *t'ung* 痛, i.e., pain, and *samyagājīva* as *chen-yeh-chih* 眞業治, i.e., righteous career, etc.). Therefore, Tao-an said that An Shih-kao endeavoured to preserve the original literary style in his translations without rhetorical modifications, and so there are points which are difficult to understand when one reads them superficially.

The theories and thoughts seen in An Shih-kao's translated works, wholly belong to the Theravāda system of Buddhism. He chiefly translated and introduced the theories of the two aspects of meditation and wisdom, which are but the methods of *śamatha-vipaśyanā* concerning their practice. The knowledge of meditation is the method of dhyāna and the knowledge of wisdom, the method of enumeration. (This term is derived from the method of numerical classification, i.e., making divisions each increasing by one in the Abhidharma.) Therefore, Tao-an said that An Shih-kao was an expert in the elucidation of dhyāna and enumeration ; apparently his translations concerning dhyāna and enumeration are most complete.

Regarding the method of dhyāna, An Shih-kao succeeded Saṅgharakṣa, a master of dhyāna, to practise meditation according to the fourfold stage of mindfulness, penetrating the fivefold procedure for quieting the mind. He copied and translated 37 chapters out of Saṅgharakṣa's *Hsiu-hsing-tao-ti-ching* (Larger Sūtra on the Stages of Cultivation, 修行道地經, Yogācāra), laying emphasis on contemplating the body as impure, so as to dissolve the grasping of *ātman*. Regarding the method of contemplation on breathing, he separately translated the *Large* and the *Small Sūtras on the Meditation of Ānāpāna*. The sixteen characteristics as expounded in these sūtras are also connected with the fourfold stage of mindfulness. From this we may perceive how the method of dhyāna propagated by An Shih-kao corresponds with the Theravāda system of Buddhism (especially with the Mahīśāsaka sect) in the spirit of employing the fourfold stage of mindfulness to include the items leading to enlightenment. As the method of contemplating on breathing was somewhat similar to the methods of 'eating breath', 'conducting breath' and 'keeping on oneness', practised by the Taoists of the time, it was more popularly learned and practised. Among his well-known disciples, there were Han Lin of Nanyang in Honan, P'i Yeh of Ying-ch'uan also in Honan, Ch'en Hui of Kueichi and others. K'ang Sêng-hui of the Wu state in Kiangsu, studied under Ch'en Hui and helped him in annotating the *Sūtra on the Meditation of Ānāpāna*. According to his own apprehension, Sêng-hui, moreover, made an itemised statement concerning *śamatha-vipaśyanā* in the chapter of the Pāramitā of Dhyāna in his collection of the *Liu-tu-chi-ching* (Sūtra on the Accumulation of the six Pāramitās, 六度集經 *Taishō*, No. 152). Afterwards, Tao-an of the Tsin dynasty saw the full translation of Saṅgharakṣa's *Sūtra on the Stages in the Cultivation* (translated by Dharmarakṣa, *Taishō*, No. 606), and comprehended the organisation of the practice of the Śrāvakayāna through the translation of the large text of the āgamas, and thus he obtained a deeper understanding about the method of dhyāna and the other works referring to it which had been translated by An Shih-kao. He annotated these translated texts and wrote prefaces for each of them. There are, we know, seven works with annotations in existence, including the *Sūtra on the Stages of Cultivation*, etc.

Regarding the method of enumeration, An Shih-kao adhered to the model of the Abhidharma masters and, according to the standards of the *Ekottara* and the *Saṅgītiparyāya*, he chose and translated the *Sūtra on five Dharmas*, the *Sūtra on seven Dharmas*, the *Dvādaśāṅga Pratītyasamutpāda Sūtra*, the *Sūtra on fourteen Thoughts*, the *Sūtra on the five Dharmas in Abhidharma*, the *Sūtra on the ninety-eight Bonds in the Abhidharma*, and some other sūtras and śāstras. In his translations he put his own expositions, and so Tao-an said that the *Sūtra on fourteen Thoughts* and the *Sūtra on the ninety-eight Bonds* seemed to be his own compositions. Under this inspiration, Yen Fo-t'iao of that time composed a treatise delineating the *Ten Wisdoms of Śrāmaṇeras* with quotations from the sūtras. Afterwards, following this mode, K'ang Sêng-hui also compiled the *Sūtra on the Accumulation of*

the six Pāramitās with the same intention. Later, with the help of the new translations of Abhidharma, Tao-an obtained a better understanding of An Shih-kao's translated works concerning the aspect of enumeration, and annotated the *Sūtra on ninety-eight Bonds*, regarding it as the gist of Abhidharma. Imitating the *Treatise on ten Wisdoms* and some other works, he furthermore quoted the ten Dharmas from various sūtras, wrote an explanation of them, and thus produced the *Shih-fa-chü-i-ching*, (Sūtra on the Sentences and Meanings of the ten Dharmas 十法句義經). From all these facts it may be seen that the theories of sectarian Buddhism as translated and propagated by An Shih-kao produced a considerable influence in his days and they have been further developed thereafter.

L. C.

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ANTAGĀHIKĀ-DIṬṬHI (Skt. *Antagrāha-dṛṣṭi*), a collective name for ten erroneous extremist views (*micchā-diṭṭhi*). As these heretical views are always placed in contradictory pairs, such as: the world is finite, the world is infinite, body and soul are identical, body and soul are different, etc., the attribute *antagāhikā*, which defines *diṭṭhi*, indicates most probably the 'extreme' of the contradictory opinions. The person holding any such view about the extremes, finiteness and infinitude, etc., may in this sense be called an extremist.

Whenever such extreme views were placed before the Buddha for his decision, he left them undecided (*abyākata*, q. v.), because neither of the contradictory extremes could meet with his approval. The reason for his agnosticism (q.v.) was that either view of each opposing pair was based on an assumption of a major premise which was untenable. Both theses: the world is finite, and the world is infinite, assume as a basic proposition that the world is. But it is exactly the Buddha's contention that there is no positive, absolute existence, but only a process of becoming, of change, of impermanence. And, as no definite quality can be attributed to an impermanent process of becoming, any question about such predicate must remain unanswered and cannot be decided, either positively or negatively.

The erroneous extremist views (*antagāhikā-diṭṭhi*) are (*a*) those of the eternalist (*sassata-vādin*) who proclaims that both the world and the soul are eternal and infinite, without beginning or end in time; (*b*) those of the opposing views, the annihilationist (*uccheda-vādin*), accepting the world and the soul as entities, which, however, have no duration beyond their present existence. Some others are partially eternalists, believing themselves to be finite, but created by a supreme Brahma who is infinite. Again there are others who are called extensionists (*antānantikā*) because they believe in the universe being without limitation in space; some of this class accept the universe with limitations all round, or only in certain directions. But all these are rejected as mere speculations without basis, problems without foundation and which cannot be solved, just because they have no ground to stand on apart from a false proposition.

See also AGNOSTICISM, DIṬṬHI.

H. G. A. v. Z.

ANTAGIRI, also known as Antaragiri (*Mhvu.* **III**, 60), a mountain near Rājagṛha. Yaṣṭivana (Pali: Yaṭṭhivana) was on this mountain. Once, when the Buddha was staying in the Yaṣṭivana king Bimbisāra visited him (*Mhvu.* III, pp. 441 ff.). B. C. Law says that Antaragiri has been identified with the Rajmahal hills in the district of Santal Parganas (*Historical Geography of Ancient India*, 21, 209).

H. R. P.

ANTAGRĀHA-DṚṢṬI, a group of ten antinomies expressing extreme views in five pairs of opposites, which were left undecided by the Buddha. See ANTAGĀHIKĀ-DIṬṬHI.

ANTA JĀTAKA (*J.* II, pp. 440 f. No. 295). Once the bodhisatta was born as a spirit residing in a castor-oil plant. One day some villagers dragged

the carcass of an old ox and dumped it near that plant. A jackal saw it and began feeding on it. Meanwhile, a crow, having observed this, thought that she, too, could get a share if she would flatter the jackal. Thus, she commended him comparing him to a bull and a lion. The jackal was flattered and invited her to share his meal, saying that her neck was like that of a peacock. The bodhisatta heard their conversation and declared that the jackal was the lowest of all animals, the crow the lowest of all birds, and the castor-oil plant the lowest of all plants, and here, therefore, was a triad of lowest things of their kind.

This story was told by the Buddha in respect to Devadatta and Kokālika, who went from house to house individually, extolling each other and asking people to support them.

R. A. G.

ANTAKOŚA, a former Buddha. See ANANTA-KOŚA.

ANTAKU-JINJU-KYŌ, Japanese spelling of the name of the sūtra for stabilisation of the foundation of buildings. See AN-CHÊ-SHÊN-CHOU-CHING.

ANTALIKKHACARA, name of Ākāsukkhipiya (q.v.) thera, in a previous birth as king.

ANTAMAHASVIDHI, a Sanskrit work extant in its Tibetan translation under the title *Tha-maḥi mchod-paḥi cho-ga* in the Rgyud (tantra) section of the Tengyur (*TM*. No. 1908). Tin-ṅe-ḥdsin rdo-rje is credited with its authorship. Phyogs dbaṅ dgaḥ-byed and Prajñākīrti translated the work into Tibetan. See ANTEṢṬAUIDHI.

ANTAR-ĀB, or Antarava, a country which was situated at the northern end of the Hindu Kush range. It was somewhere near present Anderab (Afghanistan).

According to the *Ta-t'ang-hsi-i-chi* (大唐西域記 *Taishō*, No. 2087), " This is the old land of the Tukhāra. It is about 30,000 *li* round ; the capital is 14 or 15 *li* round. They have no chief ruler ; it is under the rule of the Turks (Tuh-Kiueh). Mountains and hills follow in ranges, with valleys intersecting them. The arable land is much restricted. The climate is very severe. The wind and the snow-storms are intensely cold and violent ; yet the country is regularly cultivated and is productive : it is suitable also for flowers and fruits. The men are naturally fierce and violent. The common people are unrestrained in their ways, and know neither wrong nor right. They do not care about learning, but practise only the worship of spirits. Few of them believe in the religion of the Buddha. There are three saṅghārāmas and a few dozens of monks. They follow the teaching of the Mahāsāṅghika school. There is one stūpa built by Asoka " (*Taishō*, Vol. 51, p. 939).

Hsüan-tsang passed through this country on his return to China from India.

Some references are found in *Ta-tz'ŭ-ên-szŭ-san-tsang-fa-shih-chuan* (大慈恩寺三藏法師傳 *the Biography of Hsüan-tsang*) : *T'ang-shu* (唐書 *the Chronicle of the T'ang dynasty*, ch. *Hsi-yü-lieu-chuan* 西域列傳 ; S. Beal, *Buddhist Records of the Western World*, Vol. II ; T. Watters, *On Yuan Chwang*, Vol. II ; S. Julien, *Mémoires sur les contrées occidentales* ; etc.).

K. Tmr.

ANTARABĀHYAVIṢANIVṚTTIBHĀVANĀKRAMA-NĀMA, a Sanskrit text which is extant in its Tibetan translation, the *Phyi-naṅ-gi- dug sel-gyi (bsgom-paḥi) rim-pa shes-bya-ba* in the Rgyud ḥgrel (tantra commentary) section of the Tengyur. Its author was Tailikapāda. The translator's name is not recorded. In *TM*. (or Sde-dge edition) the Sanskrit title of the same text is given as *Viṣāntara-bāhyanivṛttibhāvanākrama* (*Cordier*, II, p. 244, No. 88 ; *TM*. No. 2414).

ANTARĀBHAVA, intermediate existence or existence between death in one life and rebirth in the other, a philosophical concept belonging to the later schools of Buddhist thought and foreign to early Buddhism. The belief in a 'being' connecting two actualised individualities (*attabhāva*) and bridging the gulf between death in one life and birth in the next, a belief influenced by the animistic association of the soul-theories of earlier Brahmanism, is quite inconsistent with the basic teachings of early Buddhism.

In attempting to explain the phenomenon of rebirth, the Upaniṣadic thinkers posited an unchanging, immutable soul (*ātman*) which transmigrates[1] from life to life. They held that the soul leaves the material body at death, and in rebirth it gains a

1 *Kaṭha Upaniṣad*, 3, 5–9.

foothold in a new body.[2] *Ātman* is the bridge (*setu*) between two lives.[3] The fact that there is a gap, spatial as well as temporal, between two lives is mentioned in the *Kauśītakī Upaniṣad*[4], where it is said, "All who depart from this world go to the moon. In the former (the bright) half, the moon delights in their spirits; in the other (the dark half), the moon sends them on to be born again. Verily, the moon is the door of the heavenly world. Now, if one is not satisfied with life there, the moon sets him free. But if a man does not object, then the moon sends him down as rain upon this earth" (*cp. SBE.* Vol. I, part 1, pp. 273–4). Thus, the Upaniṣads seem to conceive of an intermediate state of the soul between death in one life and birth in the next.

As opposed to this, early Buddhism in its exposition of the doctrine of rebirth lays down three conditions necessary for successful conception. There should be the coitus of the parents, the mother should have her fertile period and the *gandhabba* must be present.[5] *Gandhabba* here is interpreted as the being about to enter the womb, being driven by the working of kamma.[6] Again, in refuting the claims of seven brāhmans to the superiority of their caste, Asita Devala argues that it is impossible to know whether the particular *gandhabba* involved in conception is by caste kṣatriya, brāhmaṇa, vaiśya or śūdra.[7] Here the text leaves no doubt as to the real nature of the *gandhabba* which refers to the 'spirit' of a previous dead person.

In another place it is said that, if consciousness (*viññāna*) were not to enter the womb of the mother, there would be no successful conception.[8] The consciousness here referred to is that of the person who is seeking rebirth and, therefore, could be identified with the *gandhabba* in the above context. But whether this consciousness of the dead person could exist without the support of a material body is open to doubt. According to Buddhism this consciousness is dependent on name and form (*nāma-rūpa*) and vice versa.[9] A relation of mutuality (*aññamañña-paccaya*) is obtained here. The one cannot exist without the other. If we are to postulate a 'being', having consciousness as its form without a material body, a being in the intermediate existence (*antarābhava*) who after death awaits the opportunity to be born again, it would contradict the philosophy of life (*bhava*) as expounded in early Buddhism. According to early Buddhist philosophy life is a stream (*sota*)[10], an unbroken (*abbhocchinna*) succession (*paṭipāṭi*) of aggregates (*khandha*).[11] There cannot be any temporal or spatial break or pause in this life continuity (*bhava-santati*), for the affirmation of it would be to deny the validity of the relations of contiguity (*samanantara-* and *anantara-paccaya*) of the doctrine of relations (*paccaya*) which is the cornerstone of Buddhist philosophy.

The difficulty thus arising from the concept of *gandhabba* could be overcome and the problem of rebirth could be explained quite consistently with the philosophy of life as given above, only if *gandhabba* is taken to mean the death-consciousness (*cuticitta*) of the dying person. Then *gandhabba* would serve as the object of rebirth consciousness (*paṭisandhicitta*) so that the character of the new-born child would be determined or influenced by the consciousness of the dying person. Thus is the continuity of life set up without a break until the attainment of Parinibbāna.

Here it seems quite incorrect to postulate a mind-made body existing after death, independent of the material body, until it gains a foothold on a new body in rebirth. Because of this the Sarvāstivādins are represented as denying an intermediate existence (*antarābhava*).[12] On the other hand, they believe in an intermediary being [13] which is identified with *gandharva*.[14] This intermediary being is nothing but the death-consciousness (*cuticitta*) of the dying person which becomes the object of thought of the rebirth consciousness (*paṭisandhi-citta*), for they emphasise the unbroken continuity of the life process (*avicchinna-santāna*).[15]

But, when once the unreality of the material body and the reality of the mind only (*cittamātra*) are affirmed, there is a possibility of the concept of intermediate existence (*antarābhava*) being accepted as valid. The Vijñanavādins or Idealists affirmed the supreme reality of consciousness only, and held that it could exist independently of mind. According to them matter is a projection of the mind (*manomaya*), and they raised the problem of a middle existence[16], only to affirm it. They said,

2 *Bṛhadāraṇyaka Upaniṣad*, 4.3.35–38.
3 *ibid.* 4.4.22; *Chāndogya Upaniṣad*, 8.41; *Maitri-Upaniṣad*, 7.7.
4 1.2.
5 *M.* I, 265.
6 *MA.* II, 310.
7 *M.* II, 157.
8 *D.* II, 63.
9 *D.* II, 32–3.

10 *S.* I, 15; IV, 126.
11 *Vism.* 463.
12 *Abhk.* p. 53.
13 *Abhkk.* II, 36.
14 *Abhk.* p. 54.
15 *loc. cit.*
16 *Lank.* 177.

"It should be known that the womb-born, the egg-born, the moisture-born and the various bodies of sentient beings are born of the middle existence (*antarābhava*) and descend into the paths of existence,"[17] and that "if it were not for the middle existence, no *Vijñāna* would evolve."[18]

The identification of the *antarābhava* of the Vijñānavādins with *gandhabba*, as is done by Amara in his glossary[19], would defeat the real purpose for which the concept of *gandhabba* was adopted in early Buddhism. 'Being' in its intermediate existence (*antarābhava*) is referred to in the *Kathāvatthu*[20], as a doctrine of the Sammitīyas. They held it to be a carrier of certain qualities from one existence to another and to be a *puggala*, a theory which is refuted in the *Kathāvatthu*.[21] Therefore, if by *gandhabba* is meant a being in its intermediate existence (*antarābhava-sattva*), then the refutation or rejection of this concept in the *Kathāvatthu* would also mean the rejection or refutation of a genuine concept found in the early nikāyas.

Side by side with this philosophical concept of intermediate existence, which is rejected in early Buddhism, is to be found the religious concept which is made use of by the Buddha to promote ethical conduct.

The origin of the notion of *gandhabba* goes back at least to the Indo-Iranian period, if not to the Indo-European epoch.[22] It finds mention several times in the *Ṛg Veda*[23]. According to Winternitz, it belongs to the lower mythology of the *Ṛg Veda*.[24] The belief that the dead person, before he is reborn as a human being or an animal, continues to exist in a spirit-world, feeding on sweet odour, etc., belongs to the popular cult of the *Atharvaveda*[25]. Within its fold Buddhism, too, made room for such a belief, for, in the *Gandhabbakāya Saṃyutta*[26], the existence of a class of spirits is affirmed, dwelling in the fragrance of roots (*mūla*), of heart-wood (*sāra*), of pith (*pheggu*), of bark (*taca*), of sap (*papatika*), of leaves (*patta*), of flowers (*puppha*), of fruits (*phala*), etc.[27] The Buddha made use of this belief in their existence to inculcate certain Buddhist doctrines. Knowing properly the psychology of man who yearns for happiness (*sukhakāma*) and recoils from pain (*dukkhapaṭikkūla*)[28] the Buddha portrayed the denizens of these realms as long-lived (*dīghāyuka*) beauteous (*vaṇṇavanta*) and enjoying much happiness (*sukhabahula*)[29], declaring that those who practise good conduct (*sucarita*) in deed (*kāya*), word (*vacī*) and thought (*mano*) are reborn in the company of these spirits.[30] This he did with a view to inducing the common folk to lead a virtuous life.

It is the fear that *gandhabba* in this sense would be understood as an actual being existing in an intermediate state (*antarābhava*) between death and rebirth, that prevented Buddhaghosa from using the term in his analysis of the phenomenon of rebirth.

The *Abhidharmakośa-śāstra* contains various descriptive epithets for *antarābhava*. It is said to be a product of the mind (*manomaya*), it searches deliberately for the world in which it is destined to be born (*sambhavaiṣin*), it feeds on smell (*gandharva*) and it lasts only for a time (*abhinirvṛtti*).

Beings who are destined to be born in the world of desire (*kāma-bhava*) and in the world of form (*rūpa-bhava*), take the form of *antarābhava* for some time; but beings that are destined to be born in the world of formlessness (*arūpa-bhava*) do not take the form of *antarābhava*.

The figure of *antarābhava* resembles that of the beings in the world where it is to be born. For example, the *antarābhava* of one to be born in the world of desire is like a child of the age of five or six years.

Beings in the state of *antarābhava* can see each other, and beings in the world of desire who possess the divine eye, perfectly purifed, can see those who exist as *antarābhava*. Those in the state of *antarābhava* are free in moving speedily in space (*ākāśa*) and their actions cannot be obstructed even by the hardness of diamonds.

The *antarābhava* that is destined to be born in a particular world will be born in that world, and none can alter its destiny. And when an *antarābhava* sees the parents' intercourse, it conceives a notion of impurity and enters the mother's womb.

17 idid 370.
18 loc. cit.
19 *Amarakoṣa* (Poona) p. 301.
20 II, 319, ff., 493, f.
21 *Kvu*. I, 1, ff.; *IHQ*. XV, 90—100.
22 *UCR*. III, 73.
23 ix. 86.36, etc.
24 *A History of Indian Literature*, I, 78, 104.
25 viii. 10, 27
26 *S* III 249 ff.
27 ibid. 250.

28 *M*. I, 341.
29 *S* III.250.
30 loc. cit.

An *antarābhava* has the five organs. An *antarā-bhava* that is destined to be born in heaven travels upwards keeping its head straight. The *antarā-bhava* that is destined to be born in the world of human beings, spirits and lower animals are like human beings in their actions. The *antarā-bhava* that is destined to be born in hell travels with its head downwards and its feet up.

The *antarābhava* takes smell as its food, and its duration is not long.

The Sarvāstivādins explain the existence of *antarābhava* as mentioned above, but the Vibhajya-vādins deny the existence of the *antarābhava*. According to the *Mahāvibhāṣā-śāstra*, they both base their doctrine on the authority of many sūtras. Their dispute is mentioned in the *Mahāparinirvāṇa Sūtra* as one of the fourteen disputes which originated among Śrāvaka disciples after the Buddha's Nirvāṇa. And the *Satyasiddhi-śāstra* also states the arguments of both sides. According to the *Ta-ch'êng-i-chang* (*Taishō*, No. 1851): In the Abhidharma (of the Sarvāstivādins), the existence of *antarābhava* is mentioned unambiguously, but the *antarābhava* is denied by the doctrine of the *Satyasiddhi-śāstra*. As they claim the existence or non-existence of the *antarābhava* definitely, they dispute each other. So the *Mahāparinirvāṇa Sūtra* mentions the Buddha's teaching as follows: Without understanding my teaching, some of my disciples will say that the Buddha preached the existence of the *antarābhava*, and, on the other hand, some will say that the Buddha preached the non-existence of the *antarābhava*. So, according to the doctrine of Mahāyāna, the existence or non-existence of the *antarābhava* is not decided. The next life comes so speedly for a man of extremely good or extremely bad conduct, for instance, one who committed one of the five deadly sins, that he does not take the body of *antarābhava*. All others take the body of *antarābhava*. As the Mahāyāna does not fix this doctrine on either view, there is no dispute about it (*Taishō*, Vol. 44, p. 818).

On the problem whether there exists an *antarā-bhava* destined to the Pure Land, the *Shih-ching-t'u-ch'-ün-i-lun* (*Taishō*, No. 1960) mentions two explanations: (1) Non-existence, because to sit on the lotus flower in the Pure Land is like staying in the mother's womb, so the being is not an *antarā-bhava*. (2) The existence of an *antarābhava*, because one is not born as a being of the Pure Land directly after death but takes an *antarābhava* and after that he is born in the Pure Land. But, then, such *antarābhava* is different from one which is destined to be born in the corrupt worlds, because it is on a lotus flower.

In China and Japan, there is a tradition of having religious ceremonies once in every seven days, till the forty-ninth day after the death of someone, in order to bless his memory, because an *antarā-bhava* lives for seven days and if it does not go to its destined abode, it lives for seven days more and may continue the same process for a maximum of forty-nine days. See also BAR-DO THOS-GROL.

D. J. K. & K. TMR.

ANTARĀBHAVA SŪTRA, a sūtra in two fascicles, extant in Chinese (中陰經 *Chung-yin-ching*: *Nanjio*, No. 463; *Taishō*, No. 385), translated by Chu Fu-nien of the Tsin dynasty (317–420 A.C.). According to this sūtra, when the Buddha was near Kapilavastu, he went to the sphere of the *antarābhavas* (intermediate existences).

There, he created a splendid hall and a garden, which were made of seven kinds of gems. Then, he made countless stages where innumerable transformed Buddhas preached the doctrine. Hearing these sermons, countless *antarābhavas* conceived the aspiration for enlightenment.

The Buddha, at the request of many bodhisattvas who were present there, preached sermons on the destruction of desires, on Nirvāṇa with residual substratum, on Nirvāṇa without residual substratum, on voidness, etc., at the termination of which many *antarābhavas* attained arahantship.

K. TMR.

ANTARA-KALPA, (Pali, °*kappa*; var. *antaḥ-kalpa*) an internal sub-division of a kalpa or aeon, or an intermediate kalpa, i.e., a period of particular duration, between middle or small kalpas. It is held that an *antara-kalpa* consists of eight *yugas* (see, W. M. McGovern, *A Manual of Buddhist Philosophy*, I, p. 46). According to Sanskrit sources there are eighty *antara-kalpas* in a *mahā-kalpa* (great aeon)—*AbhK*. p. 81; see also, L. de la Vallée Poussin, *L'Abhidharmakośa de Vasubandhu*, III, p. 181. Pali works speak of only sixty- four of them. However, Makkhali Gosāla seems to have held the view that there are only sixty-two *antara-kalpas* in one *mahā-kappa*. This view is refuted by the commentators saying that Makkhali Gosāla was unaware of the other two (*D*. I, 54; *M*. I, 517; *S*. III, 211; see also *MA*. III, p. 230).

The *Mahāvyutpatti* (*BB*. XIII, p. 102) mentions the names of three *antara-kalpas*, viz., *śastrāntara kalpa*, *rogāntarak*° and *durbhikṣāntarak*°. The exact

parallel of this is found in the *Sumaṅgala-vilāsinī* (III, p. 854). Yet, the context in which the term *satthantara-kappa* occurs in the *Dīgha Nikāya* (III, 73) seems to suggest that the word could also be used in a very general sense to mean a period which is not of the same duration as an *antara-kappa*. See KALPA.

S. K. N.

ANTARĀ-PARINIBBĀYĪ, a 'non-returner' (*anāgāmin*, q. v.) who finally passes away before middle age in that world (*akaniṭṭha*) in which he has been reborn.

ANTARĀPATTI, a repeated offence, or a similar one, committed by (i) a monk on probation (*parivāsa*) for a *saṅghādisesa* (an offence needing a formal meeting of the Order); (ii) a monk undergoing *mānatta* (a penance) after the completion of the probation; (iii) a monk who has completed the probation and is ready for *mānatta* (*mānattāraha*); and (iv) a monk who is ready for rehabilitation (*abbhānāraha*) after completing the probation and the *mānatta*. In Pali the word occurs very rarely as a single term. It mainly occurs in such phrases as *so parivasanto antarā ekaṃ āpattiṃ āpajji* (*Vin.* II, 43) or *antarā sambahulā āpattiyā āpajjati* (ibid. 62). But in the *Parivāra* (*Vin.* V, 115) it does occur as a single term, and in Buddhist Sanskrit it is always so (*GM.* II, 207; III, part 3,34 ff.). The *Parivāra* (*Vin.* V, 115) divides *antarāpatti* into two, viz., (i) *pubbāpattīnaṃ antarāpatti* and (ii) *aparāpattīnaṃ antarāpatti*. Buddhaghosa explains them as an offence committed (i) during the initial purification (*mūla-visuddhiyā*) and(ii) during the higher purification (*aggavisuddhiyā*). But, he says that according to the *Kurundī Aṭṭhakathā* the first is an offence committed during probation, while the other is an offence committed during *mānatta* (*VinA.* VII, 1319 f.).

Any one of the monks above mentioned, who commits an *antarāpatti* and confesses without concealing it even for a single day, should be sent back to the beginning (*mūlāya paṭikassana*), i.e., he has to start his probation from the beginning (*Vin.* II, 43). However, if the offence is concealed for a certain period, he has to be sent back to the beginning and put on *samodhānaparivāsa* (ibid. 48), i.e., the probation due for the new offence is to run concurrently with that of the first. The penalties for the new offence and the first one are not accumulative but concurrent. The offender only loses the advantage of the probation he has already undergone (*Vinaya Texts*, II, 405, n. 1). This action is taken when the period of concealment of the *antarāpatti* is equal to or shorter than that of the first offence. If the former is longer, it must be treated as the first offence and the period of probation should be equal to it (*VinA.* VI, 1183). One who commits a number of *antarāpatti* and conceals the fact, should be sent back to the beginning and put on concurrent probation on account of the earliest offence thus concealed (*paṭicchannānaṃ purimāya* : *Vin.* II, 62).

In the *Mūla-Sarvāstivāda Vinaya* a monk who commits an *antarāpatti* should be given *mūla-parivāsa*, i.e., he has to start his probation from the beginning (*GM.* III, part 3, 35). The penalty for an *antarāpatti* committed during *mūlaparivāsa* is called *mūlāpakarṣa* (ibid. 38), which, according to *BHS.* (s. v. *mūla*), is to restart the probation for the second time. However, N. Dutt says that it is an extended probation made up by adding the number of days he has concealed the third offence to that of the *mūlaparivāsa* prescribed earlier (*GM.* III, part 3, p, iv. n. 4). Further, he identifies *mūlaparivāsa* and *mūlāpakarṣa* in Sanskrit with *mūlāya paṭikassana* and *samodhāna-parivāsa*, respectively, in Pali (ibid. p. iv. f). As *BHS.* (s.v. *mūla* rightly points out (*BHS.* s.v. *mūla*) there is hardly any evidence in Pali to support this. *Samodhāna-parivāsa*, qualified by *mūlāya paṭikassana* is used when the *antarāpatti* is concealed for some time, while *mūlāya paṭikassana* alone is used when it is not concealed. In Sanskrit nothing is said about unconcealed *antarāpatti*.

An assembly of monks (*saṅgha*) which grants a *mūlāyapaṭikassana*, etc., should do it by a *ñatti-catuttha kamma* (*Vin.* II, 43), an act consisting of a motion and a resolution put thrice—but, only after the offender has applied for it. The disciplinary rules that should be followed by a monk who deserves to be sent back to the beginning are the same as those that should be followed by a monk on probation (*parivāsa*). If such a monk leaves the Order or becomes a novice, or becomes mad, or unhinged in mind, or is suspended for some offence, the decision to send him back to the beginning becomes ineffective. But, if he is restored again, the earlier granting of probation stands and he must be sent back to the beginning (ibid. 61).

C. W.

ANTARAVĀSA(KA), the waist-cloth, one of the three robes of a monk of the Buddhist Order. See CĪVARA.

ANTARĀYIKA-DHAMMA, or obstructing condition, explained in the texts as that which obstructs the passage to heaven (*sagga*) and the attainment of release (*mokkha*).[1] Obstructions constitute stumbling blocks on the way to the attainment of the fruits of the Path (*maggaphala*).[2] In another place they are described as obstructions to the reaching of the eight states of mental absorption (*jhāna*) and seven other states, to wit, deliverance (*vimokkha*), concentration (*samādhi*), attainments (*samāpatti*), renunciation (*nekkhamma*), escape (*nissaraṇa*), aloofness (*paviveka*) and states that are good (*kusala dhamma*).[3]

The obstructing conditions which find mention in the texts can broadly be divided into two categories, viz., mental and physical.

Obstructing Mental Conditions : Buddhism emphasises the fact that family life and worldly cares are incompatible with the quest for higher spiritual development. Household life is said to be full of hindrances (*sambādha*)[4], which implies that the path to perfection cannot be fully traversed amidst the occupations and interests of household life. It is said that the blue-necked peacock (*sikhī*) can never attain the swiftness of a swan (*haṃsa*) ; neither can a householder, however good he be, equal the monk.[5] The perfect life of a monk, which is contrasted with that of a householder, involves withdrawal from the world. This withdrawal from the world, this unflinching severance of all home-ties, signifies the beginning of the path of holiness. Leaving the household life, and along with it all the material things enjoyed by a householder, is only the outward manifestation of inward mental renunciation. A life of holiness can be compared to a path beginning with this initial renunciation which after a gradual process of training (*anupubbasikkhā anupubbakiriyā anupubbapaṭipadā*)[6] ends in the utter destruction of such tendencies of mind as craving (*taṇhā*), attachment (*rāga*). grasping (*upādāna*), etc. Hence the goal of Buddhism is frequently referred to as the cessation of desire or craving (*taṇhakkhaya*)[7], of attachment (*rāgakkhaya*)[8], of grasping (*upādānakkhaya*)[9], etc.

1 *MA.* II 102.
2 ibid. II, 33.
3 *Vin.* I, 104.
4 *D.* I, 63, 250 ; *S.* II, 219 ; V, 350.
5 *Sn.* 221.
6 *M.* I, 479 ; III, 2.
7 *S.* I, 136.
8 *S.* IV, 251, 261.
9 *S.* II, 54 ; *A.* III, 376.

A traveller on this path to perfection is confronted with many a serious obstacle or stumbling block. These obstructing conditions are referred to in the text as *antarāyikā dhammā* and are said to cripple the endeavour of a person in attaining release (*vimutti*).

Gotama is said to have attained Buddhahood after overcoming these obstructing conditions. The struggle with Māra and his host is a symbolisation of this attempt to overcome the obstructions. Hence, the Buddha who rose victorious in the fight, was able to claim the leader's place and roar the lion's roar (*sīhanāda*) in assemblies.[10]

Knowledge of the obstructing conditions is one of the four convictions (*vesārajja*) of the Buddha.[11] Neither a recluse, nor a brāhmaṇa, nor a deva, nor Māra, nor Brahmā, nor anyone else in the world can legitimately reprove the Buddha, saying that the obstructing conditions enumerated by him do not, in actuality, constitute obstructions. On account of this self-confidence the Buddha fares along, having attained security (*khema*), fearlessness (*abhaya*) and conviction (*vesārajja*).[12]

The monk Ariṭṭha is said to have adhered to the false view that the obstructing conditions enumerated by the Buddha are no obstructions at all for those who take delight in them.[13] The Buddha, who reproves Ariṭṭha for this pernicious view says that he had described in many a figure the pleasures of sense (*kāma*) as obstructing conditions and that, if one were to take delight in them, his spiritual progress would be retarded. Making use of about ten similes, the Buddha explains the nature of sense-pleasures, the little satisfaction that could be derived from them, the great pain and tribulation to which one is subjected on account of them and also the perils that lie behind them. The *Majjhima Nikāya*[14] says that the pleasures of sense (*kāma*) that are enjoyed here and now (*diṭṭhadhammika*) and those enjoyed hereafter (*samparāyika*), and also the perceptions (*saññā*) of sense-pleasures that are enjoyed here as well as hereafter, belong to the realm (*visaya*) of the Evil One (*Māra*), because these sense-pleasures conduce to covetousness (*abhijjhā*), ill-will (*vyāpāda*) and destruction (*sārambha*), which create a stumbling block (*antarāya*) here in the training of an ariyan

10 *M.* I, 71 f.
11 ibid. I, 72.
12 loc. cit.
13 ibid. I, 130 ; II, 25 ; IV, 184.
14 *M.* II, 261–2.

disciple. A similar description of sense-pleasures (*kāma*) as obstructions or barriers to salvation is given in the *Therīgāthā*.[15] In all the enumerations of mental conditions which are obstacles to perfection, *kāma* occupies the leading position. It is the first of the five hindrances (*nīvaraṇa*), the three longings (*esanā*), the four attachments (*upādāna*), the four floods of worldly turbulence (*ogha*), the four intoxicants of mind (*āsava*), the three cravings (*taṇhā*). It is frequently connected with terms which are expressive of the active, clinging and impulsive character of desire. The Buddha realised that suffering in this world is due to the attachment to pleasures of sense which give only an ephemeral satisfaction; hence this attachment is one of the greatest stumbling blocks on the way to the attainment of the perfect happiness of Nibbāna.

The remark made by the Buddha, after reproving Ariṭṭha for misrepresenting him, is important. He says that it is not possible to enjoy sense-pleasures apart from pleasures themselves, apart from perceptions (*saññā*) of sense-pleasures, apart from thoughts (*vitakka*) of sense-pleasures, implying thereby that it is more the mental condition than the physical act that constitutes the stumbling block.[16]

Gain (*lābha*), honour (*sakkāra*) and fame (*siloka*) are also obstructing conditions, for attachment to them hinders the progress to perfection. They are the baits of the Evil One (*Māra*), tempted by which beings come under his influence and are tossed about in this ocean of existence.[17]

Again, deliberate lying (*sampajāna—musāvāda*) is an obstructing condition to the attainment of the states of mental absorption (*jhāna*) and the seven other states [18] referred to above.

The commentary to the *Majjhima Nikāya*[19] enumerates five kinds of obstructing conditions, to wit, actions (*kamma*), depravity (*kilesa*), results (*vipāka*), blaming (*upavāda*) and transgression of instructions (*āṇāvītikkama*). The fivefold conduct which finds retribution without delay (*ānantariya kamma*), including the seduction of nuns, comes under the first category. It is said to be an obstacle to the attainment of release (*mokkha*) and not to the attainment of heavenly bliss (*sagga*). Adherence to false views (*micchādiṭṭhi*) comes under the second. The third is an obstruction which is physical. Blaming of the Noble Ones (*ariya*) constitutes the *upavāda-antarāyika-dhamma*. It is an obstruction only till one offers apology to the offended. Deliberate transgression of the seven offences (*satta āpatti*) is the last of the obstructions.

All these mental conditions obstruct the aspirant from reaching the further shore (*pāra*).

Obstructing Physical Conditions: The *Aṅguttara Nikāya*[20] deals with eight obstructing conditions, which can be considered physical. Birth in hell (*niraya*); in the animal world (*tiracchāna-yoni*); among the spirits of the dead (*pettivisaya*); among the long-lived deva community (*dīghāyuka-devanikāya*); in outlying countries among unintelligent barbarians where there is no scope for monks and nuns, for lay disciples, male or female; in the middle country yet holding wrong views; birth in the middle country as a man foolish and unable to distinguish between good and bad. All these forms of birth are considered obstructing conditions at a time when the Buddha has appeared on earth. It is said that even if one is born in the middle country and is possessed of intelligence, if a Buddha has not appeared on earth at that time, it is an obstructing condition. Because of this, birth or residence in a suitable environment (*paṭirūpadesa-vāsa*) is considered to be a blessing (*maṅgala*).[21]

In connection with the admission to the Order of monks occur certain obstructing conditions which are also physical. Diseases such as leprosy (*kuṭṭha*), boils (*gaṇḍa*), eczema (*kilāsa*), consumption (*sosa*) and epilepsy (*apamāra*) prevent a person from embracing the life of a monk. There are other disqualifications such as not being a human (*manussa*), a man (*purisa*), freed from slavery (*bhujissa*), unindebted (*anaṇa*), and disqualifications such as being in royal service (*rājabhaṭa*), not obtaining the consent of the parents (*ananuññāto mātāpitūhi*). While these are disqualifications which obstruct an individual from entering the Order of monks, there are others such as not completing twenty years and lack of a bowl and robes that prevent him from receiving the higher ordination (*upasampadā*).[22]

In the case of the admission of women into the Order of nuns some other obstructing conditions in addition to those mentioned above, are given.[23]

15 *vv*. 487–91.
16 *M*. I, 133.
17 *S*. II, 226.
18 *Vin*. I, 103.
19 *MA*. II, 102.

20 IV, 225–7.
21 *Sn*. 260.
22 *Vin*. I, 93.
23 *Vin*. II, 271.

If a woman were to be seen without sexual characteristics (*animitta*), who is defective in sex (*nimittamatta*), bloodless (*alohita*), of stagnant blood (*dhuvalohita*), who is always dressed (*dhuvacola*) and dripping (*paggharantī*), deformed (*sikhariṇī*), who is a female eunuch (*itthipaṇḍikā*), a manlike woman (*vepurisikā*), whose sexuality is indistinct (*sambhinnā*) and who is a hermaphrodite (*ubhato vyañjanā*), such a woman is not to be admitted into the Order.

These obstructing conditions which are but physical disease and disqualification, came to be multiplied, with the passage of time, as a result of the growth and evolution of the community of monks and the admission of undesirable people into the Order. On the other hand, the obstructions that are mental seem to constitute real stumbling blocks, for they lie on the way to the attainment of the perfect happiness of Nibbāna.

D. J. K.

ANTARĪKṢADEVA (-LIPI), one of the sixty-four scripts that should be learnt by a bodhisattva, listed in the *Lalitavistara* in the chapter dealing with the 'writing school' (*lipiśālā* : *Lal*, 88). But none of the Chinese texts agrees with the *Lalitavistara* either in names or in order of these scripts.

I. K.

ANTARIKṢA-VĀSIN, 'living in the atmosphere' the second of the eight classes of *kāmāvacara* (q.v.) devas.

ANTARMAÑJARĪ-NĀMA, a Sanskrit commentary, the Tibetan translation of which occurs in the Rgyud-ḥgrel (tantra commentary) section of the Tengyur, under the title *Naṅ-gi sñe-ma shes-bya-ba* (Peking Ed. Tib. Trip., ed. D. T. Suzuki, Vol. 47, No. 2093, pp. 259–64). The work begins with a salutation to Kālacakra (Duskyi ḥkhor-lo). A fragment of a mantra occurs in the text, viz., *Oṃ ? Śrī viśvamāta vajra ? kaṅkhaṃ* (text *ka ? kaṃ*) *nāśaya ? choga-me śāntiṅ kuru svāhā*. The colophon states that the author, Vibhūticandra of east India, himself translated the work into Tibetan.

R. H.

ANTARVYĀPTI, a Sanskrit text extant in its Tibetan translation, the *Naṅ-gi khyab-pa* in the Mdo-ḥgrel (sūtra commentary) section of the Tengyur (Peking Ed. Tib. Trip., ed. D. T. Suzuki, Vol. 138, No. 5757, pp. 104-6). The title of the work as it occurs in the text is *Antaravyāvati*. The Sde-dge edition, too, contains the same reading (*TM*. 4260, note 2). According to the colophon, Rin-chen ḥbyuṅ-gnas shi-ba (Ratnākaraśānti) was the author of the work ; the Indian Paṇḍit Kumārakalaśa and a monk called Śākya-ḥod were the translators. The formula of adoration at the beginning of the work is addressed to Mañjusrīkumārabhūta.

R. H.

ANTA SUTTA occurs in the *Asaṅkhata Saṃyutta* of the *Saṃyutta Nikāya* (IV, 373). The word *anta* is used here as an epithet for Nibbāna. It is defined as the destruction of lust,hatred and delusion (*raga, dosa, moha*). The paths that lead to the destruction of these are explained variously. Eleven such paths are enumerated in the sutta, namely, 1. Mindfulness relating to body (*kāyagatā-sati*). 2. Tranquillisation and insight (*samatha-vipassanā*). 3. Concentration accompanied by thought directed and sustained (*savitakka-savicāra samādhi*) ; concentration, without directed, but just with sustained thought (*avitakka-vicāramatta*) ; concentration that is without thought either directed or sustained (*avitakka-avicāra-samādhi*). 4. Concentration that is void, signless and aimless (*suññatā-samādhi*). 5. The four stations of mindfulness (*cattāro satipaṭṭhānā*). 6. The four right efforts (*sammappadhāna*). 7. Four bases of effective power (*iddhipāda*). 8. Five controlling powers (*indriya*). 9. Five kinds of strength (*bala*). 10. Seven limbs of wisdom (*bojjhaṅga*). 11. The path (*magga*), namely, the Noble Eightfold Path (*ariya-aṭṭhaṅgika-magga*).

W. G. W.

ANTĀ SUTTA occurs in the *Khandhasaṃyutta* of the *Saṃyutta Nikāya* (III, 157). The word *anta* is employed here in the sense of 'group' or section (*PED*). This sutta refers to four such groups, namely, the individuality group (*sakkāya-anta*), the arising of the individuality group (*sakkāya-samudayanta*), the ceasing of the individuality group (*sakkāyanirodha-anta*) and the way to the ceasing of the individuality group (*sakkāyanirodhagāminī paṭipadā-anta*). These four groups are further explained in the sutta in this manner : The individuality group is another name for the five groups based on grasping (*pañca upādānakkhandhā*), the arising of the individuality group is

just that craving (*yāyaṃ taṇhā*) which, accompanied by lure and lust, leads to rebirth, to wit: the craving for sense pleasures (*kāma-taṇhā*), the craving for becoming (*bhava-taṇhā*) and the craving for non-existence (*vibhava-taṇhā*). The ceasing of the individuality group is the utter passionless ceasing, the giving up, the abandonment of, release from, the freedom from attachment to, that craving. The way to the ceasing of the individuality group is the Noble Eightfold Path.

W. G. W.

ANTAVĀ SUTTA occurs in the *Diṭṭhisaṃyutta* of the *Saṃyutta Nikāya* (III, 214). In this group of suttas the reasons that give rise to various speculative views (*diṭṭhi*) are discussed. *Antavā loko* or 'finite is the world' is one such speculative view among the fourteen the Buddha has kept unexplained (*avyākata*), saying that such questions are not connected with the goal, are not fundamental to the leading of a holy life, do not conduce to turning away from, nor to dispassion, stopping, calming, super-knowledge, awakening, nor to Nibbāna (*M.* II, 101). The Buddha shows in this sutta that all these speculative ideas crop up owing to not properly understanding the five aggregates of existence (*pañcakkhandha*) and clinging to them, and depending upon them owing to not knowing their nature, the origin and ceasing of these aggregates of existence. In the discussion that follows, these five aggregates of existence are taken separately and analysed, and shown to be impermanent, woeful, bereft of an enduring entity and dependently originated. Once these things are properly understood such questions do not arise.

W. G. W.

ANTEṢṬAVIDHI, a Sanskrit text extant in its Tibetan translation in the Rgyud-ḥgrel (tantra commentary) section of the Tengyur under the title *Tha-maḥi mchod-paḥi cho-ga* (Peking Ed. Tib. Trip., ed. D. T. Suzuki, Vol. 66, No. 2770, pp. 72–4). The colophon gives the name of the author as Dpal Tiṅ-ṅe ḥdsin rdo-rje (Śrī Samādhivajra). The translators were Phyogs-dbaṅ dgaḥ-byed (Digīśanandana: *Cordier*, II. p. 157, No. 4) and Prajñākirti. In the Sde-dge edition the work is preserved under the title *Antamahasvidhi* (*TM.* No. 1908).

A description of the method of performing a rite forms the subject matter of the work. Ritualistic details like the use of garlands of white flowers or the sprinkling of white sandalwood juice are specified. Recitation of Mahāyāna sūtras like the *Prajñāpāramitā* is enjoined in one instance (Tib. *Deḥi rjes-la ḥod śes-rab-kyi pha-rol-tu phyin-ma-la sogs-pa theg-pa chen-poḥi mdo bklag-par bya-o*). Some of the incantations or charms (*mantra*) to be used are referred to by the mention of key-words (e.g., Tib. *Argala sogs raṅ-gi gsaṅ-sṅags-kyis*, with the secret charm *Argala* and so forth). Elsewhere incantations are quoted. The following extracts may give an idea of such quotations: *Oṃ sarva pāpaṃ dahana vajra hūṃ phaṭ. Oṃ sarva pāpaṃ viśodhana hūṃ phaṭ*........ *Oṃ daha daha sarva narakagatiḥ tuṃ hūṃ phaṭ. Oṃ patsa patsa sarvapretagatihetuṃ hūṃ phaṭ. Oṃ matha matha sarvatiryaggatihetuṃ hūṃ phaṭ* .... *Oṃ pad-me pad-me mahāpadme Padmasambhave Sukhāvatī gacchatu svāhā.*

R. H.

ANTEVĀSĪ or *antevāsika*, a resident pupil: literally one who lives in or near; i.e., who lodges or lives with his teacher or master. The origin of the term, most probably can be traced to the ancient Indian custom of the students living in their teacher's house. The *Jātakas* and other literary works provide numerous examples of this. But, instances, where a student though not living in the house of his teacher is yet referred to as an *antevāsika* are not lacking (*J.* I, 301). This shows that by the time of the Jātaka compilation the term had come to be used for all pupils of a teacher without any distinction. Among the persons referred to by this term in the Buddhist texts are apprentices of fishermen (*D.* I, 45), butchers (ibid. II, 294), potters, ivory-carvers, gold-smiths (*M.* II. 18) and musicians (*J.* II, 250) who were experts in their particular trade or craft. There were also resident pupils of recluses who received religious instruction from their teacher (*D.* I, 157). Mention has often been made of brāhman teachers who had one or more resident pupils, some of whom were experts in all the branches of brāhmanic learning (ibid. 58).

The term *antevāsika* has acquired a special significance in the Vinaya. There a pupil is not always referred to by this term. A pupil is so-called only in relation to an *ācariya* (teacher), while the same in relation to an *upajjhāya* (instructor) is called a *saddhivihārika* (co-resident). The *Vinaya* commentary (V, 985) names four kinds of resident pupils, viz., *pabbajjantevāsī, upasampadantevāsī, dhammantevāsī* and *nissayantevāsī*. Of these the first

two acquire their pupillage on admission to the Order and on receiving the higher ordination, respectively. A *dhammantevāsī*, according to the *Tilamuṭṭhi Jātaka* (*J.* II, 278), works for his teacher during day and attends to his studies at night. This was evidently a practice in brāhmanic circles. Buddhaghosa has not offered any explanation. But, in current usage it denotes a student, a monk or layman, who lives with a monk in order to receive a general education from him. A *nissayantevāsī* depends (*nissaya*—dependence) upon his teacher for guidance in all matters concerning the doctrine and discipline, especially the latter. At first this was the duty solely of the instructor, one of whom every newly ordained monk should select. But when it was found that some monks, whose instructors had either gone away (temporarily), left the Order, died, or joined a heretical sect, were left without any one to guide them, the Buddha allowed such monks to select an *ācariya* (teacher) in their place (*Vin.* I, 60). The selected monk should be requested by the would-be pupil to be his teacher in these words "Honoured Sir, be my teacher. I will live in dependence (*nissaya*) on the venerable one" (loc.cit.). When and how a teacher should be selected has been clearly shown in the *Vinaya* commentary (V, 986). A monk whose instructor has left temporarily need not select a teacher, unless he is aware that the instructor will stay away from the monastery, or if he has told him so. But in all the other three cases a monk has to select a teacher on the same day, so that his dependence may not be interrupted. There is hardly any difference in the relationship between a resident pupil and a teacher from that of a co-resident and an instructor. But, an instructor ranks a little higher than a teacher. For, it is said that the dependence (*nissaya*) of a resident pupil on his teacher ceases to have any effect in the presence of the instructor (*VinA.* V, 988). A resident pupil also can lose his dependence on his teacher by his going away (temporarily), leaving the Order, joining a heretical sect, by death and by dismissal (*Vin.* I, 62). A teacher has to be responsible for a *dhammantevāsī* and a *nissayantevāsī* as long as they live near him, but for a *pabbajjantevāsī* and an *upasampadantevāsī*, throughout their lives (*VinA.* V, 985). The latter two terms are found only in the commentary and it is clear that a teacher was first selected to act in the place of an instructor. But the current practice in Theravâda countries is to select both the *ācariya* and the *upajjhāya* at the ordination. The former plays an active role in moulding the character of the pupil. Hence, the relation between the resident pupil and the teacher is much more intimate than that between a co-resident and his instructor.

The pupil-teacher relationship as envisaged in Buddhism is not one of authority and obedience. It has a fully democratic basis of mutual dependence and respect. In fact, Rhys Davids has pointed out that obedience does not even occur in Buddhist ethics whether it be of the monk or of the layman (*Dialogues of the Buddha*, III, 181, n. 4). The teacher should treat his pupil as his son and the pupil should regard his teacher as his father. "Thus these", says the Buddha, "living with reverence, with deference, with courtesy towards one another, will come to growth, increase, maturity in the dhamma and discipline" (*Vin.* I, 60). The *Sigālovāda Sutta* points out five ways in which a pupil should minister to his teacher, viz., by getting up (from his seat) out of respect (*uṭṭhānena*), by waiting upon him (*uppaṭṭhānena*), by eagerness to learn (*sussūsāya*), by personal service (*paricariyāya*) and by attention when receiving his teachings (*sakkaccaṃ sippapaṭiggahaṇena*). A teacher thus ministered also has his duties towards his pupil, which must be fulfilled with all good care (*D.* III, 189).

The duties of a monk towards his teacher are given in much more detail in the *Vinaya Piṭaka* (I, 61). From the moment he gets up in the morning a pupil has to attend to the needs of his teacher most carefully and with devotion. He should offer his teacher a toothbrush and water to wash his face. His seat should be prepared by the pupil and drinks offered to him. If the teacher wants to enter the village for alms, the pupil must hand over a change of robes and the bowl. If the teacher so desires, the pupil must follow him at a respectful distance. It is the duty of the pupil to clean his teacher's cell and the other apartments of the monastery. In case the teacher falls ill he must nurse him as long as his life lasts. Just as a pupil attends to his teacher in daily life, even so should a teacher attend to his sick pupil. A monk who cannot fulfil this duty is not fit to be a teacher and should not be attended to by a novice (ibid. 64). The teacher is regarded as his pupil's spiritual guide (loc. cit.). But a pupil is not bound to accept all the views of his teacher. Later, in the second Council, one of the ten points that came up for settlement was, whether it was allowable for a monk to follow what has been practised by his teacher or preceptor for a long time (*āciṇṇa-kappa*). The Council which rejected all the other nine points decided, in this one, that some such practices are allowable,

while some are not (*Vin.* II, 301). According to the commentary (*VinA.* VI, 1299) only the righteous practices are allowed. If a teacher takes to wrong views, it is the duty of a pupil to dissuade him or get someone else to do it. In the same manner it is his duty to remove any dissatisfaction (*anabhirati*) or remorse (*vippaṭisāra*) arisen in the teacher. He must see that the Saṅgha imposes due penalties on his teacher, if he transgresses any important (*garu*) rule—probably *saṅghādisesa* rules (*Book of Discipline*, IV, 66, n. 1). But if the Saṅgha wants to pass a formal act (*saṅgha-kamma*) against his teacher, a pupil must try to stop it or get it mitigated. Failing that, he must see that the teacher mends his ways so that the Saṅgha can revoke their decision (*Vin.* I, 61). Thus, it is a sacred duty of the pupil to give all his assistance to his teacher not only in his physical needs but even more in his spiritual needs.

A pupil who fails to attend to any of these duties becomes guilty of an offence of wrong-doing. As long as he is dependent on his teacher, a *nissayantevāsī* has to perform these duties. But the other three have to fulfil them—any one of them can be a *nissayantevāsī* at the same time—even if they are no more dependent. A resident pupil becomes liable to dismissal for five reasons, viz., if he has no affection for the teacher, no faith in him, no sense of shame towards him, no respect for him and no development (*bhāvanā*) of amity (*VinA.* V, 982). If he is dismissed a pupil should apologise and the teacher should in his turn forgive him. Failure to do so would be an offence. It is also an offence on the part of the teacher to dismiss a pupil with good qualities or not to dismiss one with an unworthy conduct (*Vin.* I, 61).

See also ĀCĀRYA.

C. W.

ANTEVĀSĪ SUTTA occurs in the *Saḷāyatana Saṃyutta* of the *Saṃyutta Nikāya* (IV, 136 ff.). The sutta says that the holy life of a monk is lived without a resident student (*anantevāsika*) and without a teacher (*anācariyaka*). The life of a monk who lives with a resident pupil or a teacher is miserable and not comfortable. To live with a resident pupil is to have within one's self (*antovasanti*) evil and unprofitable states, memories and hopes (*sarasaṅkappa*), akin to states that bind (*saṃyojaniya*), all of which arise as a result of the six senses coming into contact with their sense objects. To be beset or to be controlled by these evil states is to live with a teacher. Free from them a monk lives happy and comfortable.

The commentary (*SA.* II, 403) explains *antevāsikaṃ* as *anto-vāsana-kilesa-virahitaṃ* (free from impurities that dwell within). *Anācariyakaṃ* is explained as *ācaraṇaka-kilesa-virahitaṃ* (free from impurities that beset one).

C. W.

ANTIPATHY, aversion, hate. See DOSA.

AN-TSANG (安藏), a Chinese official of the Yüan dynasty (1280–1368 A.C.), who translated a sūtra into Chinese.

He became the Han-lin-hsüeh-shih (翰林學士), the officer of the highest literary degree. According to the imperial mandate, he stayed with some other persons at the Ta-chiao-hsing-szŭ in the Shang-tu from the twenty-second year of the Chih-yüan era to the twenty-fourth year of the same era (1285–7 A.C.) in order to translate sūtras.

He translated the *Shêng-chiu-tu-fu-mu-êrh-shih-i-chung-li-tsan-ching* (聖救度佛母二十一種禮讚經 Skt., *Namastāraika-viṃśati-stotraguṇahitasahita*: Tibetan, *Sgrol-ma la phyag-ḥtshal ñi-śu-rtsa-gcig-gis bstod-pa phan-yon daṅ-bcas-pa*: *TM.*No.438; *Taishō*, No. 1108; *Nanjio*, No. 1068).

K. Tmr.

ANUBUDDHA SUTTA, preached at Bhaṇḍagāma, in the country of the Vajjis (*A.* II, 1–2).

The Buddha says that on account of the lack of understanding or penetration of four things, human beings including himself in earlier lives, were confined to the ever-recurring cycle of existence (*saṃsāra*). The four things are noble virtue (*sīla*), concentration (*samādhi*), wisdom (*paññā*) and release (*vimutti*).

The Buddha claims that, now, he had understood and penetrated them, as a result of which he was able to destroy craving (*taṇhā*) and put an end to continued existence (*punabbhava*).

D. J. K.

ANUDDHṚTA, name of a Buddhakṣetra in the regions above (*upariṣṭa-diśābhāga*), the field of activity of the Buddha Arisūdana (*Mhvu.* I, 124).

ANUDHAMMA SUTTA of the *Khandha Saṃyutta* of the *Saṃyutta Nikāya* (III, 40 ff.). A monk who conforms to the Dhamma (*anu-dhamma*)

should live in disgust for the body, feelings, perception, mental activities and consciousness. Thereby he discerns them and becomes released from them and likewise from rebirth, old age and all suffering.

The next three suttas, under the same title, also deal, in the same manner, with body etc., but in respect of impermanence, suffering and absence of a self, respectively.

C. W.

ANUDHARMAMATI name of a bodhisattva, which occurs in a list of future Tathāgatas (*Gvyū.* 443). For details see MĀYĀDEVĪ.

ANUDRUTA (-LIPI), one of the sixty-four scripts that should be learnt by a bodhisattva, listed in the *Lalitavistara* in the chapter dealing with the 'writing school' (*lipiśālā : Lal.* 88). But none of the Chinese texts agrees with the *Lalitavistara* either in names or in order.

The script *anudruta* is also known as *anupadruta* or *adruta*, meaning 'not hurried' (*BHS.* 27). The Tibetan term for this script is *riṅs-med* and its meaning is identical with that of the Sanskrit.

I. K.

ANUGĀRA, a distinguished wandering ascetic (*paribbājaka*) who was living in the park at the peacocks' feeding place (*moranivāpa*) in the Veḷuvana near Rājagaha. He was in the company of other eminent wandering ascetics, such as Varadhara and Sakuludāyī, when the Buddha visited the latter (*M.* II, 1). The commentary calls him Annabhāra (*MA.* 235).

He is evidently the same Annabhāra, who was staying with the same Varadhara and Sakuludāyī in the park on the banks of the river Sappinī near Rājagaha, with whom the Buddha discussed the four factors of the Dhamma (*dhammapada*), viz., non-coveting (*anabhijjhā*), non-malice (*avyāpāda*), right-mindfulness (*sammāsati*), and right-concentration (*sammāsamādhi : A.* II, 29-31). On another occasion (ibid. 176) the Buddha discussed with them the quartet of Brāhmaṇa truths (*brāhmaṇasacca*), viz., that all living creatures are inviolate (*sabbe pāṇā avajjhā*), that all sense delights are impermanent, painful and of a nature to change (*sabbe kāmā aniccā dukkhā vipariṇāmadhammā*), that all becomings are impermanent, etc. (*sabbe bhavā aniccā*, etc.), and that a brāhmaṇa has no part in or attachment to anything anywhere (ibid. 176-7).

R. A. G.

ANUGGAHA SUTTA deals with the advantages of right belief (*sammādiṭṭhi*). It is said that right belief, when assisted by virtue, learning, discussion tranquillity and vision, ripens unto the emancipation of mind and emancipation through insight, followed by their advantages (*A.* III, 20-21).

D. J. K.

ANUGRAHACANDRA, name of a bodhisattva in a list of future Tathāgatas (*Gvyū.* 443). For details see MĀYĀDEVĪ.

ANUGRAHAMATI, name of a bodhisattva in a list of future Tathāgatas (*Gvyū.* 443). For details see MĀYĀDEVĪ.

ANUGRAVARṆAKṢEMAGUPTA, name of a former Buddha, mentioned in a list of former Buddhas under whom Śākyamuni as a bodhisattva in the ninth stage of preparation for Buddhabood acquired merit (*Mhvu.* I, 140).

(*BHS.* questions whether the above should be read as two names. Anugravarṇa and Kṣemagupta do not, however, occur as proper names anywhere else.

T. R.

ANUJJĀ (Var. Anoja), wife of Vidhurapaṇḍita. She had a thousand sons whom she summoned to bid farewell to their father, when he was going away with Puṇṇaka, a demon (*yakkha*) youth. In the *Vidhurapaṇḍita Jātaka* (*J.* VI, 290) she is depicted as a very beautiful and brave woman. In the time of Gotama Buddha she was Yasodharā, the spouse of prince Siddhattha, and her eldest son in the earlier life, Dhammapālakumāra, was Rāhula in the present.

H. R. P.

ANUJÑAPTIKRIYĀKRAMA, a Sanskrit text which is extant in its Tibetan translation, the *Rjes-gnaṅ-bya-baḥi rim-pa* in the Rgyud-ḥgrel (tantra commentary) section of the Tengyur. Its author was Vimalaśrī of Kaśmīr. The work was translated

into Tibetan by Blo-brtan (Sthiramati). The work is not preserved in the Sde-dge edition (*Cordier*, II, p. 197, No. 45).

S. K.

ANUJÑĀ-VIDHI, a Sanskrit work extant in its Tibetan translation under the title *Rjes-su gnaṅ-baḥi cho-ga* in the Rgyud (tantra) section of the Tengyur (*TM.* No. 1768). The work is credited to the authorship of Nag-kyi rin-chen. Nag-kyi rin-chen and Bsod-nams rgya-mtshoḥi sde translated the work into Tibetan. The Peking edition of the Tibetan Tripiṭaka does not contain this text.

E. H. P.

ANUKAMPĀ, etymologically, means 'quaking or trembling along with' (*anu* + *kampā*). It is defined in the *Samantapāsādikā* (*VinA.* II, 288) as the sympathetic feeling (*citta-kampana*) created in one's mind on seeing the misery of another (*paradukkha*). The *Dīgha Nikāya* commentary (II, 456) says that *anukampā* is the fore-runner of friendship (*mettāya pubbabhāgo*) even as non-harm (*avihiṃsā*) is the fore-runner of pity (*karuṇā*); in other words *anukampā* is the motivating force that results in acts of friendship. The *Dhammasaṅgaṇi* defines *anukampā* as non-hatred (*adosa*) or friendship (*mettā*). *Anuddayā* (mercy) is used as a synonym of *anukampā* (*S.* IV, 323). In Pali literature *anukampā* is mostly used in reference to the Buddha. When ordinary people (*puthujjana*) speak of the Buddha they call him 'one who is compassionate and merciful (*hitānukampī*) to all living beings' (*D.* I, 4, 63, 171). In the *Majjhima Nikāya* (II, 238) the monks say that they know that the sympathetic (*anukampaka*) and kind Buddha preaches the Dhamma to them with a compassionate mind (*anukampaṃ upādāya*). The Buddha instructs his disciples with regard to what is good for them and bad for them, because of his compassion towards them (*M.* III. 117, 221, 302).

When virtues (*sīla*) are discussed, *anukampā* is mentioned in connection with many a *sīla*. In the first *sīla*, i.e., abstention from harmful behaviour towards living beings—*anukampā* is mentioned as a positive virtue, that is, having abstained from all sorts of harmful behaviour towards living beings, one is modest, possessed of tender qualities (*dayā-panna*) and is well disposed and sympathetic towards all beings (*sabbapāṇabhūta-hitānukampī*: *D.* I, 4, 63). This mental attitude is considered more or less the base for one's spiritual progress.

We also see that whenever something is offered to the Buddha or his chief disciples the recipient accepts it through compassion (*anukampā*) towards the giver. This tells us indirectly that the giver benefits more from the gift than the recipient. A virtuous man is considered a good field to acquire merit (*anuttara puññakkhetta*) and hence a virtuous man accepts something from another through compassion towards the other. When an offering is made to the Buddha, the giver invites the Buddha to accept the gift through compassion towards the giver (*anukampaṃ upādāya paṭigaṇhātumuttama*).

The word also seems to be used in Pali in an idiomatic way to express gentleness or refinement in speech. So, whenever a man of some standing is invited, it is done in the following manner: 'may the Lord have compassion on me and preach the Dhamma to me' (*anukampaṃ upādāya dhammaṃ desetu*: *M.* II, 238); 'may the Lord have compassion and visit that monk' (*sādhu, bhante, bhagavā yena te bhikkhu tenupasaṅkamatu anukampaṃ upādāyāti*: *M.* III, 153); 'may the Lord have compassion and accept a set of robes from me' (*bhagavā paṭigaṇhātu anukampaṃ upādāyāti*: *M.* III, 253); 'it is well if the venerable Sāriputta has the compassion to visit Anāthapiṇḍika in his home' (*sādhu kira, bhante, āyasmā Sāriputto yena Anāthapiṇḍikassa gahapatissa nivesanaṃ tenupasaṅkamatu anukampaṃ upādāya*: *M.* III, 258).

Though the word *anukampā* has close resemblance to *karuṇā* in meaning, the former never developed in a technical sense as happened in the case of the latter. The word *karuṇā* developed in later Buddhism in a very high technical sense and in the highest developed religious aspect of Buddhism *karuṇā* plays a very prominent role. See KARUṆĀ.

W. G. W.

ANUKAMPAKA SUTTA enumerates five ways in which a resident monk shows his sympathy (*anukampā*) for his lay supporters (*A.* III, 263-4). They are: inciting the lay supporters to greater virtue (*adhisīla*), making them live according to the Dhamma, stirring up mindfulness in them when they are sick, urging them to do good and acquire merit when the opportunity is presented on the arrival of a large congregation of monks, and lastly enjoying the food given by them without frustrating the effects of such gifts of faith (*saddhādeyya*).

The close connections existing between the Order of monks and the laity, the obligations the former owes the latter for being supported, are clearly set forth in the sutta.

D. J. K.

ANUKAMPOPAKRAMA-TATTVAYOGĀVATĀRO-PADEŚA (-NĀMA), a Sanskrit work extant in its Tibetan translation under the title *Rjes-chags-kyi sbyor-bas de-kho-na-ñid (-kyi) rnal-ḥbyor-la ḥjug-paḥi man-ṅag (ces-bya-ba)* in the Rgyud-ḥgrel (Skt. tantra-vṛtti, tantra commentary) section of the Tengyur (*Cordier*, II, p. 125, No. 64; *TM*. No. 1745). The authorship of the work is credited to Amoghavajra (Don-yod rdo-rje); and in the Sde-dge edition Amoghavajra (perhaps, the upādhyāya Amoghavajra and not the former, the paṇḍita Amoghavajra) and Devasūta (Lhas-btsas) are mentioned as the Tibetan translators of the work.

E. H. P.

ANUKARMĀVALĪ, a Sanskrit text which is extant in its Tibetan translation, the *Lu-gu brgyud-kyi las-rim* in the Rgyud-ḥgrel (tantra commentary) section of the Tengyur. The names of the author and the translator are not recorded. The work is not preserved in the Sde-dge edition (*Cordier*, III, p. 154, No. 75).

S. K.

ANUKEVAṬṬA, a brāhman mentioned in the *Mahā-Ummagga Jātaka*. He played the leading role in the stratagem devised by Mahosadha to drive away the forces of Cūḷaṇī Brahmadatta, which surrounded the city of Mithilā. According to plan, he was standing on the city rampart speaking in terms of encouragement to the people of Brahmadatta, outside the city. Then the followers of Mahosadha beat him and binding him with ropes lowered him to the people of Brahmadatta. Taken before Brahmadatta, he pretended to be an enemy of Mahosadha and promised to capture for him king Vedeha, Mahosadha and all the others, too. Clever in speech, he quickly gained the confidence of Brahmadatta who handed over the command of all his forces to him. Little by little Anukevaṭṭa made the king believe that no one among the king's men was ready to fight for him, since Kevaṭṭa and all the sub-kings had been bribed by Mahosadha. Deceived by the clever brāhman, Brahmadatta, one day, decided to escape in the middle of the night. Anukevaṭṭa who was asked to prepare the horse for the king's flight, arranged its reins so that the more one pulled them the faster the horse would run. As the king fled, he followed him for some distance and then, turning back, let out a cry, "Cūḷaṇī Brahmadatta has fled." The cry was taken up by the other spies of Mahosadha stationed among the enemy forces, and then by the men on the ramparts. Thus, the enemy forces, Kevaṭṭa, the sub-kings and all fled, leaving beside everything, never to come back again (*J*. VI, 406–9).

G. W.

ANULA, a thera, resident in the Mahāvihāra of Koṭipabbata, who possessed the divine eye (*dibba-cakkhu*). One day he stopped at the door of Sumanā, wife of Lakuṇṭaka Aṭimbara, the chief minister of Duṭṭhagāmaṇī, and told her that she had been a sow in one of her previous births. Her interests being aroused, she made investigations and as a result she herself received the power of remembering previous births and became a nun (*DhpA*. 50).

R. A. G.

ANULĀ (1), one of the two chief women-disciples of the Buddha Kassapa (*Buv*. xxv, 40).

ANULĀ (2), one of the two chief women-supporters (*aggupaṭṭhikā*) of the Buddha Maṅgala (*Buv*. iv, 25).

ANULĀ (3), sister-in-law of king Devānampiya Tissa of Ceylon and the consort of the sub-king Mahānāga. When Mahinda came to the island with the message of Buddhism, she with five hundred other women heard him preach the *Peta-vatthu*, *Vimānavatthu* and *Sacca Saṃyutta*. The entire audience reached the first stage of sanctification (*sotāpatti*). She reached the next higher stage of *sakadāgāmī* after hearing the thera preach in Mahāmegha park. She now expressed a desire to be admitted as a bhikkhunī. Mahinda, to whom the king conveyed her message, said that the rules of Vinaya permitted only bhikkhunīs to admit females into the Order. Mahinda, therefore, sent word to his sister, the therī Saṅghamittā in India, inviting her to Ceylon for the purpose. She came bringing with her the southern branch of the Bodhi tree which was planted in the Mahāmegha park in Anurādhapura. Until her arrival, Anulā and her companions lived in Upāsikā Vihāra, a house belonging to the minister Dola.

They assumed the yellow robe although they had as yet taken upon themselves only the ten precepts (*dasa sīlāni*). Saṅghamittā in due course conferred pabbajjā ordination on Anulā and the others who sought it. They were the first bhikkhunīs in the recorded history of the country. Anulā subsequently became an arahant, the first woman of Ceylon known to have reached the highest stage of sanctification.

D. T. D.

ANULATISSAPABBATA-VIHĀRA, a monastery in Ceylon founded by king Kaniṭṭhatissa (2nd cent. A. C.), along with several other establishments. It was in the ancient district of Gaṅgārājī and was east of Anurādhapura, the capital city (*Mhv.* xxxvi, 15). Two miles north of Mihintalē, which is east of this city, there is a site which is now known as Pūvarasaṅkuḷama. Here was found an inscription of the 6th cent. A. C. in which the place has been named Anulatisapavata, the contemporary Sinhalese equivalent of the Pali. Thus the modern Pūvarasaṅkuḷama is the ancient Anulatissapabbata (*CJSc.* II, 102; also *JCBRAS.* New Series, VI, 160).

D. T, D.

ANULEPADĀYAKA, an arahant thera, who in a previous birth, one thousand eight hundred kappas ago in the time of Atthadassī Buddha, applied a coating of plaster over some repairs carried out on a building (*Ap.* I, 251).

ANULOMA. See ANULOMA-ÑĀṆA and ANULOMA-PAṬILOMA.

ANULOMA-CARYĀ, 'conforming career', the third of the four stages in the career of bodhisattvas, in which he lives in conformity with his future enlightenment (*Mhvu.* I, 63). See CARYĀ.

ANULOMA-CITTA, 'adaptation moment' in the process of consciousness. When the process of thought has risen above the subconscious level, a phase is reached where the element of volition appropriates the concept, at which stage moral responsibility (*kamma*) is established in thought-activity, which up to now was merely a passive receptor and perceiver. But with the formation of ideations or concepts a 'subject' is introduced which impulsively appropriates the experience. This impulsion is called *javana* and at this stage a thought reaches its climax, usually lasting seven thought-moments out of a total of 17, comprising the entire process of a single thought-unit. These impulsive moments, however, are sometimes less in duration, especially when there is no karma-producing efficacy in such a thought. Thus, immediately before entering one of the four supramundane paths of holiness (*ariya-magga*) or just before the mind enters a state of mental absorption (*jhāna*), there are only four impulsive moments of preparation (*parikamma*), of approach (*upacāra*), of adaptation (*anuloma*) and of maturity (*gotrabhū*). *Anuloma-citta* is, therefore, the third of these four moments immediately preceding a mental state of absorption (*jhāna*) or an attainment of one of the four paths (*magga*), i.e., the flash of thought which after approaching the supramundane state adapts itself for the maturity thereof.

H. G. A. v. Z.

ANULOMADĀYAKA, an arahant thera, who in a previous birth, in the time of Anomadassī Buddha, built a railing round the bodhi-tree, and again repaired it with lime plaster. The Buddha expressed delight with these acts. Later, after a period of one hundred kappas, he was born a world-ruler named Sabbagghana (*Ap.* I, 173).

R. A. G.

ANULOMA (-LIPI), one of the sixty-four scripts (*lipi*) listed in section ten of the *Lalitavistara*, the chapter dealing with the 'writing school' (*lipiśālāsaṃdarśanaparivarta*). For more information on this section see AṄGULĪYA (-LIPI). *Anuloma* has been rendered as *rjes-su ḥthun-paḥi* in the Tibetan translation of the *Lalitavistara*. The Chinese equivalents are as follows: *A-nu-lu-mo* (阿㝹盧摩) in the *Fu-pên-hsing-chi-ching* (佛本行集經 *Taishō*, No 190; *Nanjio*, No. 680) and *A-nu lu* (阿奴盧) in the *Fang-kuang-ta-chuang-yen-ching* (方廣大莊嚴經 *Taishō*. No. 187; *Nanjio*. No. 159. See *BEFEO*. IV, p. 575).

R. H.

ANULOMA-ÑĀṆA, insight-knowledge of adaptation', the final stage of what is collectively called the purity of insight during the progress of the practice of discernment (*paṭipadā-ñāṇa-dassana-visuddhi*). This climax of discernment

is called insight of adaptation (*anuloma-ñāṇa*), because here the meditator fits himself with the required mental qualifications which equip him to enter the path of holiness. It is followed immediately by the evolution of adoption (*gotrabhū*) which cuts off the heritage of the worldling (*puthujjana*) and evolves that of the transcendental path (*lokuttara-magga*). The object of the entire process of discernment during the ten modes of insight (*vipassanā-ñāṇa*), prior to the evolution of path-consciousness (*magga-ñāṇa*), is the contemplation of the three, or any one of the three characteristics (*ti-lakkhaṇa*), viewing all phenomena as impermanent (*anicca*), full of conflict (*dukkha*) and insubstantial (*anattā*).

When this process of insight has reached maturity it invariably leads to the path of sainthood and is, therefore, also called the gateway to emancipation (*vimokkha-mukha*). If the object of contemplation has been the impermanence of all phenomena, the mind will be freed from all hallucinations (*vipallāsa*) of perception, of thought and of views; and, thus, it is called signless (*animitta*). If the object of contemplation has been the conflicting nature of phenomena, the mind will be freed from all craving; and, thus, it is called the undesired (*appaṇihita*). If the object of contemplation has been the unsubstantiality of everything, the mind will be freed from all concepts of an ego, or soul, or abiding entity; and, hence, it is called the void (*suññatā* : *Vism*. xx, §. 91, p. 540).

From this triple gateway, through which the mind adapts itself to transcendental freedom, emancipation itself receives the same triad of names, corresponding to the discernment from which it has arisen (*vuṭṭhāna-gāminī-vipassanā-ñāṇa*). It is interesting to note the similarity of terminology in the two processes, viz., the thought-process leading to mental absorption and the path-process leading to emancipation. In the thought-process (*citta-vīthi*) the mind-door-adverting-consciousness (*manodvārāvajjana*) is followed by the mental impulse (*javana*) or the apperceptive stage, the first moment of which is called the preliminary moment (*parikamma*), followed in succession by approximation or access (*upacāra*), adaptation (*anuloma*) and adoption (*gotrabhū*). At this stage normal consciousness is cut off by the supernormal thought-process obtaining in a state of mental absorption (*jhāna*). In the path-process (*magga-vīthi*) the preliminary contemplation of the characteristics and the approach to the path lead to insight of adaptation (*anuloma-ñāṇa*), followed by adoption (*gotrabhū*) and entrance on to the path of emancipation (*sotāpatti*), which cuts off the path of the worldling and evolves the transcendental path.

H. G. A. v. Z.

ANULOMA-PAṬILOMA, 'in regular and reverse order'. For one to be familiar with spiritual exercises, one has to practise them in regular and reverse order. He who can do this is considered skilled therein. The Buddha is said to have experienced nine attainments (*samāpatti*) in regular and reverse order, that is, beginning with the first one and ending up with the ninth, and again beginning with the ninth, ending up with the first (*A*. IV, 448). He is also said to have reflected upon the formula of dependent origination (*paṭicca-samuppāda*) in regular and reverse order (*Vin*. I, 1; *Ud*. 2). A monk who attempts to gain spiritual attainments is asked, for example, to practise concentration on the impurities of the body in regular and reverse order (*VbhA*. 224).

"Attaining mental absorption (*jhāna*) in the earth *kasiṇa*, after that in the water *kasiṇa*, and so progressing through the eight remaining *kasiṇas*, is called *kasiṇānuloma*. Attaining them in like manner in reverse order is called *kasiṇapaṭiloma*. Attaining them in both regular and reverse order is called *kasiṇānuloma-paṭiloma*.

Going repeatedly from the first absorption (*jhāna*) up to the state of neither-perception-nor-non-perception (*nevasaññānāsaññāyatana*) is called 'in the regular order of absorptions' (*jhānānuloma*). Experiencing them repeatedly from the state of neither-perception-nor-non-perception back to the first *jhāna* is called 'in the reverse order of absorptions' (*jhānapaṭiloma*). Experiencing them in both regular and reverse order, from the first to the last and from the last back to the first, is called *jhānānulomapaṭiloma*" (*Vism*. 314-15).

U. K.

ANULOMAPRATILOMA, name of an ocean, a mountain and certain winds mentioned in the *Divyāvadāna*(102–3).

ĀNULOMIKĪ-DHARMA-KṢĀNTI (or *ānulomikī-kṣānti*; Tib: *rjes-su-ḥthun-paḥi chos-la bzod-pa*: Chinese: *jou-shun-jên*), meaning 'submission to natural consequences', the second of the three kinds of *kṣānti*, the other two being the *ghoṣānugā-dharma-kṣānti* (listening to a preacher and accepting his

teaching) and the *anutpattika-dharma-kṣānti* (the comprehension and the acceptance of the doctrine that all phenomena are illusory, non-existent, unproduced and undifferentiated).

In the *Sukhāvatīvyūha*, this *kṣānti* is mentioned in the forty-sixth vow of the bodhisattva Dharmākara as follows, "If, after I have obtained *bodhi*, and have become a Buddha-teacher, the bodhisattvas who bear in mind my name in various Buddha-spheres, and obtain the first, the second and the third degrees of endurance, as soon as they hear my name, if they should turn away again from the Buddha, the Law and the Order, then may I not obtain the highest perfect knowledge." This vow is the forty-eighth in the Chinese version (*Taishō*, No. 360), translated by Saṅghavarman. In this vow, the second degree of endurance indicates the *ānulomikī-dharma-kṣānti*. In the part of the same sūtra where the virtuous results of Amita Buddha are mentioned, it is stated that the one who sees the bodhi-tree in his Buddha-sphere obtains the three kinds of *kṣānti*. The three kinds of *kṣānti* are mentioned in the *Samādhirāja Sūtra*, too.

Opinion differs among the interpreters as to the contents of this *kṣānti*: to attain the reality by leaving phenomena (Hui-yüan); to subdue illusions due to karma on the three stages of the wise (quoted by Ching-hsing); non-production of the six qualities to be produced by the objects and organs of sense, because those are empty (Fa-wei); all the three kinds of *kṣānti* are *anutpattika-dharma-kṣānti*, divided into three according to listening, meditation and practice of which the second *kṣānti* indicates the meditation by which the mind is controlled by degrees (Hsüan-i); to submit to perfect calmness (*kṣānti*) and meditate on all dharmas in equality (I-chi).

As to the stages in which this *kṣānti* is attained the interpreters had also different opinions. Hui-yüan (523-92) and I-chi (a disciple of Hsüan-tsang) identified this endurance with compliance, which is the third of the five kinds of *kṣānti*, stated in the *Jên-wang-po-jo-ching* (*Taishō*, No. 245), and thought this to be attained on the fourth, the fifth and the sixth *bhūmis* (stages). But Fa-i identified this *kṣānti* with the second faith-*kṣānti* of the five kinds of *kṣānti* and so, according to Fa-i, this is attained on the first, the second and the third *bhūmis*. Further, according to Ching-hsing who flourished in the seventh century in Korea, the three kinds of *kṣānti* are the three divisions of the first patience-*kṣānti* of the five kinds of *kṣānti*, and so, all the three are attained at the pre-*bhūmi* stages. Ryōgen (912–85) of the Japanese Tendai sect identified, as in the doctrine of the *Bekkyō* (the second highest doctrine in the fourfold classification of Buddhism according to the Tendai doctrine), the three kinds of *kṣānti* with the second faith-*kṣānti* and defined this as the stage from which one enters the *pramuditā-bhūmi*, which is the first of the ten *bhūmis*, by listening to the name of Amita Buddha.

K. TMR.

ANUMĀNA SUTTA, preached by Mahā-Moggallāna in the Bhesakalāvana at Suṃsumāragiri in the country of the Bhaggas (*M.* I, 95), and deals with the very important topic of self-examination.

The Buddha refused to appoint anybody as the head of the Order of monks saying that the truths set forth and the rules laid down by him would be the sole guide after his demise (*D.* II, 154). Thus, the monks were left with only the doctrine taught by him. The doctrine of confession, which in its turn is based on self-examination, constitutes the corner-stone of the Buddhist discipline (*vinaya*). The solidarity and the integrity of the Order depends, therefore, on self-examination, the importance of which is emphasised in the *Anumāna Sutta*.

The sutta describes the qualities which make a person difficult to speak to, making it unwise to place trust in him. He is a danger to the solidarity of the Saṅgha. Mahā-Moggallāna is represented as admonishing the monks to examine for themselves (*attanā va attānaṃ anuminitabbaṃ* or *attanā va attānaṃ paccavekkhitabbaṃ*: *M.* I, 97–8), and to see whether they possessed such qualities.

In this connection it is of interest to note that the sutta was preached to the Bhaggas, who, it is said, adhered to an oligarchic form of government (H. C. Raychaudhuri, *Political History of Ancient India*, p. 191).

The contents of the sutta as well as the information supplied to us by Buddhaghosa (*MA.* I, 294) that this discourse was known to the Porāṇas as the *Bhikkhu-pātimokkha*, point to the nature and purpose of the sutta, i.e., that it resembles a *vinaya* text intended to promote harmony in the communal life of the Saṅgha.

D. J. K.

ANUMATI-KAPPA, 'carrying out a formal act (*saṅghakamma*) by an incomplete order of monks in anticipation of its approval (*anumati*) by the

absentee-monks is permissible', is one of the ten points discussed and rejected at the second Buddhist Council held at Vesāli. See DASAVATTHU.

U. K.

ANUMODANĀ. The word is derived from the root *mud* with the prefix *anu* (*PED.*), and the compounded form of the verb *anumodati* which gives *anumodanā* could literally mean 'find satisfaction in', 'rejoice in', 'be thankful for', 'appreciate', 'benefit from', 'be pleased', 'enjoy', 'approve' etc. This word is used in Pali as well as in Buddhist Sanskrit texts with the above shades of meaning. In the *Nidāna Saṃyutta* (*S.* II, 54), Sāriputta says that the Blessed One approved of (*anumodi*) the question put by him to the Buddha. In the *Theragāthā* (*v.* 483), too, the word is used in the sense of 'to approve' (*pañhesu anumodi tathāgato*). Again, in the *Jātaka* (VI, 572), we find the word used in the same sense (*pitā maṃ anumodi*: the father approved of my conduct). Approval is normally expressed in Pali with words such as: 'it is well' (*sādhu*) and 'it is so' (*evaṃ etaṃ*).

The word *anumodanā* is used in Buddhist literature in a developed religious sense. We see frequently that when an offering is made to the Buddha or the Saṅgha a 'thanksgiving' (*anumodanā*) is ceremonially done. This *anumodanā*, however, is not a mere expression of gratitude, but very much more. After enjoying a meal, for instance, the Buddha would deliver a sermon wherein the benefits that accrue to both the giver and receiver are discussed. The emphasis is placed more on the side of the giver and the greatness and significance of the gift and this is discussed in relation to the future consequences that will accrue to the donor. This ceremonial thanksgiving is meant to make the donor happier by inducing him to rejoice (*modati*) in his act. It has a great bearing on the idea of kamma, too; for, it is volition (*cetanā*) that plays a prominent role in it. According to the Buddha's teaching, suffering in *saṃsāra* is brought about through pollution of thought; and purification of thought gradually eliminates suffering and finally brings about emancipation. That which pollutes thoughts is named 'sin' (*pāpa*) and that which helps to purify them called 'merit' (*puñña*). It is thinking that strengthens the meritorious power of an act, and *anumodanā* aids the performer of the act to reflect upon the act performed by him and feel happy over it. In the *Mahāparinibbāna Sutta* (*D.* II, 88), we see Sunidha and Vassakāra inviting the Buddha for a meal. After the meal the Buddha performs the *anumodanā* in a few verses. The ideas embodied in the verses are: A wise man, wherever he lives, entertains virtuous people who are restrained and pious. Also, he makes offerings to whatever deities there are, and the deities in turn honour him and love him, like a mother her son. The man who enjoys the compassion of the deities always fares well.

It is generally believed that feeding virtuous beings who have taken to a life of austerity is an extremely meritorious thing, and people consider it a great privilege when they get an opportunity of feeding such persons. The man who makes the offering thinks that he is doing something that would benefit him greatly both here and hereafter. The virtuous man is described as the unique field of merit (*anuttara-puññakkhetta*). The *Vinaya* (I, 246) says that to him who desires to acquire merit by offerings, the Saṅgha is the best field for such offerings. When an offering is made, the person who accepts it does so through pity (*anukampā*) towards the donor. The Buddha is invited for a meal with the words: May the lord pity me and accept my invitation for a meal (*anukampaṃ upādāya paṭigaṇhātumuttama*). It has become customary from the days of the Buddha to give a religious discourse after a meal or an offering, in which all the possible wholesome consequences of the act are described and discussed (*Vin.* I, 222). This religious discourse delights and elates the donor, and the ceremony is popularly called *anumodanā*. In the *Vinaya Piṭaka* (*Vin.* II, 212), we see an incident of people protesting and expressing their displeasure when the monks did not perform the *anumodanā* after a meal (*bhattagge na anumodanti*). When this was referred to the Buddha, he laid down a rule that the monks should perform the *anumodanā* after a meal and that it was an offence not to do so. Further, he proclaimed that an elderly monk should perform this ceremony and that at least four to five monks should stay behind with the monk who performed the ceremony. If any one of them wanted to leave the place for some emergency, he had to do so by informing the one immediately next to him. In some Buddhist countries the *anumodanā* ceremony, during the course of time, has developed vastly and in the present day we see in some monasteries in Ceylon, for instance in the Malwatta chapter, the chanting of a stereotyped discourse which contains in it a solemn wish that the donor of the gift, on account of the merit accruing from it, may enjoy all the pleasures in this life as well as in the lives to come and at the end of the faring on (*saṃsāra*) attain emancipation (*Nibbāna*)

by following any one of the three forms of enlightenment (*śrāvakabodhi*, *paccekabodhi* and *sammāsambodhi* which are together called the *tuntarābodhiya*, the threefold enlightenment). The devoted laity listen most attentively, with clasped hands, and utter a cry of 'sādhu' at the end of this chanting.

The aspect of *anumodanā*, so far discussed, deals with the idea that a good deed done in the name of religion conduces greatly to the well-being of the doer. But *anumodanā* has its development in another line, probably due to the influence of brahmanic religion current at the time. There was a belief among the brāhmans that merit could be transferred to departed souls (*preta*). So, when a man dies, his relatives come together and perform various ceremonies in the name of the dead man and transfer the merit to him in the hope that that would help the departed one to take rebirth in a happy condition. The commentary to the *Petavatthu* (pp. 27-8) quotes a passage from a sutta in which this idea is discussed. A brāhman comes to the Buddha and says: We, brāhmans, give freely and perform meritorious deeds in the hope that it would be for the welfare of our departed kinsmen. Does that merit reach them; do those relatives enjoy our gifts? The Buddha replies that sometimes it reaches them and sometimes it does not so happen and he proceeds to explain how it works. In his explanation he says that when a being passes away and is reborn in hell (*niraya*), in the animal world (*tiracchāna*), in heaven (*deva*) and in the human world (*manussa*), what we do for them does not reach them, for they are reborn in those realms according to their deeds and adopt themselves to those environments. But if they are reborn as pretas (*pettivisaya*), what we do in their name reaches them and nourishes them.

The idea of transferring merit is not given an important place in early Buddhism, since the concept of one enjoying the fruits of some action done by another is foreign to the basic Buddhist idea of *kamma* that one is the sole heir to the fruits of one's own actions. But in popular Buddhism the idea seems to have gained some ground. It may be that Buddhism accommodated this popular belief for a utilitarian purpose. This practice could console the close relatives of a departed being to a certain extent. They could be told that death is inevitable, hence, bewailing the departed one was not going to bring him back to life again. But, if something could be done which would benefit the departed one, that would be worthwhile. Thus, at the religious ceremonies held after the death of some one, we see this dual aspect being properly taken care of. Before a dead body is disposed of by cremation or burial, members of the Saṅgha are ceremonially invited to the place. The ceremony starts with a solemn chanting of a few stanzas in which the idea of impermanency and the transitory nature of all component things is embodied. Next follows a sermon by an elderly monk wherein the same views are emphasised, and the wisdom of leading a virtuous life is discussed. A gift of cloth, usually, is given to the Saṅgha as a whole. The ceremony concludes with the 'transferring of merit' to the departed one. Usually a close relative of the deceased pours water from a jar into a receptacle till it overflows, while all recite a formula which means: Let this merit go to our (departed) kinsmen, let them be well. Then monks together chant two verses, "Just as rivers, when they are full, fill the ocean, even so does what is given here (this world) reach the departed ones. Just as water fallen on a high spot flows down to low ground, even so . . ."

Inviting a monk for a sermon on the third day after the death and feeding the Saṅgha at the place of death on the 7th or 14th day are in Ceylon some of the rites that follow, the purpose of all that being to transfer merit to the departed.

The idea of transferring merit is discussed in the *Khuddakapāṭha* (p. 6) and in the *Petavatthu* (p. 4). In both we find the *Tirokuḍḍa Sutta* in which the state of the departed beings is discussed. There it is stated that departed kinsmen who are referred to as petas (those who have gone beyond, cp. Skt. *pitṛ*) come to the houses of their former kinsmen and haunt the walls, the corners and the doorsteps, expecting their living kinsmen to make some offering on their behalf, so that they may get some nourishment. In the realm of petas, there are no occupations such as dairy farming, trade, etc. The only source of nourishment for them is what their surviving relatives do for them. Just as water poured on a high land flows down to the low land, even so what is given here sustains them there. Thus the surviving relatives should offer alms to the Saṅgha and transfer the merit to the departed ones, so that they may get nourishment in the realm of petas through the efficacy of that merit. When surviving relatives remember their dead relatives in this manner, the petas show their gratefulness by guarding them from all dangers from spirits. The channel for this purpose is always a virtuous person. If the relatives want to give food to the petas, a meal has to be prepared in the name of the peta and offered to someone virtuous, and after such

a person partakes of it, the merit of the offering has to be transferred to the peta. When this is done, divine food appears before him. So it is also with regard to all other necessities of life. This is evident from the story of Bimbisāra (*Pvu A.* 21 ff.).

It is stated in the *Pattidānānisaṃsa-gāthā* in the *Saddhammopāyana* (*JPTS.* 1887, p. 64) that whatever item is given here on behalf of a peta, the corresponding item becomes available to him in the peta-world, i.e., if food is offered, divine food appears there, if clothing is offered divine clothes appear there immediately (*yaṃ yaṃ uddisitvāna dānavatthu padīyate, taṃ taṃ, tassa khaṇeneva uppajjati asaṃsayaṃ*). The transferring of merit to departed beings became such a popular custom in later times that in the *Petavatthu Aṭṭhakathā* and in the *Avadānas* (*Avś.* chap. 5) we come across details of petas receiving nourishment and relief on account of merit transferred to them by their former kinsmen. In the *Petavatthu Aṭṭhakathā* (35, 45–6, 53 etc.) and in the *Avadāna Śataka* (chap. 5) it is said that Mahā-Moggallāna through his magical powers visited the realm of petas and questioning many of them, found out their bad kamma which had brought them birth in the realm of petas. Coming back to the human world he made their former kinsmen do good deeds on behalf of their departed kinsmen, and thus relieved the petas of their suffering.

According to the *Petavatthu Aṭṭhakathā* and the canonical passage quoted in the same work (p. 27) all beings born in the realm of petas could benefit by merit transferred in the above manner, but a further development in the concept is recorded in the *Milindapañha* (294) and the *Saddhammopāyana* (*JPTS.* 1887, p. 64). According to these sources, there are four classes of petas and of the four, only the last class, called the *paradattupajīvī* (those who sustain themselves on what is given by others), could benefit by the merit transferred. But, in the *Kathāvatthu*, the orthodox group, namely, the Theravādins, reject the idea of the possibility of transferring merit to the departed souls. The commentary records the commentator's elucidation on this point. It says that the Rājagirīyas and the Siddhatthikas held the view that merit could be transferred to the petas and that the petas sustained themselves on such merit. As evidence for their thesis they quote a passage from the *Aṅguttara Nikāya* (III, 43) which runs, " Bhikkhus, there are these five things which parents, if wishing for a child to be born to them, contemplate. Which five ? Being nourished by us he will nourish us ; he will perform all duties towards us, he will carry to posterity the family traditions, he will look after the wealth of the family and when we are dead he will perform the necessary rites for the petas." But, the Theravādins object to this view saying that this idea commits one to the view that one person is the agent for another ; that the happiness or sorrow we feel is wrought by others ; that one acts, while another experiences the consequences (*Points of Controversy*, pp. 203–5).

The idea of an *antarābhava* (q. v.) or intermediate existence, too, is connected with the idea of *anumodanā* or transference of merit. The idea of an intermediate existence prevailed among the Hindus and it was for the purpose of relieving this *antarābhava* from its place that a son is desired by a father. After the death of a father, if a son does not perform the necessary rites for the departed one, the soul remains in that transitional state without being reborn in a good state. It is only after the correct rites are performed , that the soul leaves that state and is reborn in a good state. In course of time, the idea of an *antarābhava* has entered into the Buddhist teaching, too. Vasubandhu's *Abhidharmakośa*, which is considered a text of the Sarvāstivādins, speaks of an *antarābhava* (chap. **3**, *vv.* 9, 10). The *Udānaṭṭhakathā* (pp. 92, **93**) criticises the idea of an *antarābhava* saying that the Pubbaseliyas and the Sammitīyas have come to the conclusion of the existence of an *antarābhava* by misunderstanding the terms *ubhayantarena*, *antarāparinibbāyī* and *sambhavesī*, occurring in early texts. The Mahāyānists accommodated this idea of an *antarābhava* in their doctrines. In the *Yogācārabhūmi-śāstra* (*Taishō*, No. 1579, vol. **30**, p. 282) this idea is discussed. According to it the duration of the *antarābhava* is forty-nine days. If the *antarābhava* does not obtain the correct conditions (*hetu*) for rebirth within seven days, it will die on the seventh day and spring up immediately. Every seventh day, till the forty-ninth, this happens if the necessary conditions are not satisfied. It is probably on account of this view that religious ceremonies are held for the departed ones on the 7th, 14th, 21st day, etc., and on the 49th day a special ceremony on a grand scale is held in Japan. The same idea is discussed in the *Mahāvibhāṣā-śāstra* and *Abhidharmakośa-śāstra*. In the *Kuan-ting-ching* (*Taishō*, No. 133, vol. 21, p. 529) this idea is further discussed. It states : after death, one will be born as an *antarābhava* which is like a child whose nature is neither destined to sinfulness nor to blessedness. Hence religious ceremonies have to be performed by the relatives so that the *antarābhava* could be reborn in one of the Buddha-realms which are in all ten directions. If

merit is transferred to the dead, the dead can be born in the Pure Land. In Japan religious ceremonies, e.g., chanting of sūtras, copying of sūtras, making images of the Buddha, etc., are held for this purpose.

So far, two aspects of *anumodanā* have been discussed, (1) the *anumodanā* on the part of the doer of an act in which he feels happy, thinking of the benefits that might accrue to himself, (2) the transferring of merit to the departed beings. *Anumodanā* has a third aspect, namely, of someone observing another doing a good thing, and being pleased in that act and thus "sharing in the joy" of the doer of the deed himself, thereby acquiring great merit. In the *Saddhammopāyana* (*JPTS.* 1887, p. 65), it is stated that a youngster, who was greatly pleased on observing Anāthapiṇḍika offering Jeta's grove to the Buddha, accrued greater merit even than Anāthapiṇḍika who constructed that monastery at a great cost. It is also stated in the same source, that, when a man feels happy on seeing or on hearing of some good thing, specially, greatly beneficial to others, at that time jealousy, ill-will, greed or thoughts of doing harm do not pollute his mind. At such times friendliness and compassion arise in him and thus he acquires merit. Whenever we observe *sīla* or do any virtuous act we wish all beings also to feel happy about it and become well. We say, "Let all beings on earth and in the atmosphere, the deities, nāgas and all others, feel happy about the good work done by us and protect the *sāsana* for a long time." We see this aspect of *anumodanā* emphasised particularly in Mahāyāna. In the *Mahāprajñāpāramitā-śāstra* (*Taishō*, No. 1509, vol. 25, p. 488) it is stated that a bodhisattva can acquire more merit by rejoicing on and thinking of the good deeds done by others. The merit of the man who ponders over and rejoices in others' merit, can be greater than the merit of the doer.

W. G. W.

ANUNAYAGĀTRA, name of a bodhisattva which occurs in a list of future Tathāgatas (*Gvyū.* 443.8. *BHS.* doubts this reading, but does not suggest an alternative). For details see MĀYĀDEVĪ.

ANUNAYAVIGATA, name of a bodhisattva which occurs in a list of future Tathāgatas (*Gvyū.* 443.1). For details see MĀYĀDEVĪ.

ANUPACCHINNĀLAMBHA, name of a former Buddha, mentioned in a list of former Buddhas under whom Śākyamuni, as a bodhisattva preparing himself for Buddhahood in the ninth bhūmi, acquired merit (*Mhvu.* I, 141).

ANUPADA SUTTA, preached at Sāvatthi in Jetavana (*M.* III, 25). It contains an inspiring eulogy of Sāriputta who symbolises the perfect disciple, as "the Buddha's own son, born of his mouth, born of the Dhamma, formed by Dhamma, and heir to the Dhamma", who has risen to mastery and perfection in noble virtue (*sīla*), noble concentration (*samādhi*), noble wisdom (*paññā*) and noble deliverance (*vimutti*). Sāriputta is said to have had uninterrupted insight into things (*anupada-dhamma-vipassanā*) for one whole fortnight at the end of which he attained arahantship (*MA.* IV, 86).

The commentary explains with the help of a very pertinent simile, why Sāriputta took so much time to attain arahantship, when he was known as one possessed of profound wisdom (*mahāpaññā*), whereas Moggallāna took only one week to do so. It says that Sāriputta was delayed in the attainment of arahantship because he strove in the manner of the Buddhas and paccekabuddhas to know things thoroughly, *in toto* (ibid. IV, 86–7).

The sutta is rich in psychological material which was expanded and utilised by later scholiasts. The *Dhammasaṅgaṇi*, the first book of the *Abhidhamma Piṭaka,* which is an enquiry into ethics from a psychological standpoint, gives an elaborate treatment of the terms used.

D. J. K.

ANUPADA VAGGA, the second division (*vagga*) of the final fifty (*uparipaṇṇāsaka*) of the *Majjhima Nikāya* (III, 25). It derives its name from the first sutta, the *Anupada Sutta.* The vagga contains ten suttas, the other nine being *Chabbisodhana, Sappurisa, Sevitabba-asevitabba, Bahudhātuka, Isigili, Mahācattārīsaka, Ānāpānasati, Kāyagatāsati,* and *Saṅkhāruppatti.* The word *anupada* means 'continuous' or 'uninterrupted', and the name has no direct bearing on the contents of the other nine suttas, which deal with different topics. The eighth and the ninth suttas are but partial presentations of the *Satipaṭṭhāna Sutta* which occurs in *M.* I, 55 and *D.* II, 296, although both contain material not found there.

U. K.

ANUPĀDĀYA SUTTA describes the purpose of the holy life lived under the guidance of the Buddha (*S*. V, 29).

If the adherents of other schools of thought were to ask the monks about the aim of the religious life the reply should be, that it is for the sake of final emancipation without grasping (*anupādā-parinibbāna*). This state is attained by treading the Noble Eightfold Path. The Buddha asks the monks to be armed with these replies.

D. J. K.

ANUPAGAMANĀMAN, name of a bodhisattva which occurs in a list of future Tathāgatas (*Gvyū*. 443). For details see MĀYĀDEVĪ.

ANUPAHATAMATI ('of unvitiated resolution' or 'of unvitiated thought'), a bodhisattva. He is the seventy-sixth in a list of bodhisattvas headed by Avalokiteśvara bodhisattva in the *Mahāvyutpatti* (*BB*. XIII, 11).

ANUPALAKKHAṆĀ SUTTA deals with the reason for the existence of divergent views about the nature of the universe, of human life and of the Perfected One, the Tathāgata (*S*. III, 261).

It is the lack of discrimination (*upalakkhaṇa*) of the nature of the five aggregates, their arising, their ceasing and the way leading thereto.

D. J. K.

ANUPALAMBHA, meaning 'beyond attainment'. As dharmas have no particular fixed nature, however much one may try to obtain the particular nature of dharmas, they are beyond attainment. The *Ta-chêng-pên-hsing-hsin-ti-kuan-ching* (大乘本性心地觀經 *Taishō*, No. 159) mentions that the inner natures of dharmas are beyond attainment; so are the outer aspects of dharmas and the middle aspects (op. cit., Vol. 3, p. 327).

According to the *Mahāprajñāpāramitā Sūtra* the voidness beyond attainment (*anupalambha-śūnyatā*) is one of the eighteen kinds of voidness (*aṣṭādaśaśūnyatā*), which are mentioned to explain voidness in many ways. As dharmas are neither permanent nor impermanent, because they are spontaneous in nature, all dharmas are void beyond attainment. The *Ta-ch'êng-i-chang* (大乘義章) expounds this as follows, "All dharmas, such as birth, death and Nirvāṇa, are in tranquil extinction in their reality and in appearance, and even if one tries to attain them, they are beyond attainment. Thus, all dharmas are void. If one tries to discover 'self' in the constituents of a being (*skandha*), in the sense fields (*āyatana*) and in the component parts of existence (*dhātu*), it is beyond attainment. So it is said that 'self' is void. If one tries to obtain the nature of dharmas in their direct and indirect causes, one cannot obtain it. So, it is said that the nature of dharmas is void, just as the nature of a fist is beyond attainment in the five fingers. So, it is said that the direct and indirect causes of dharmas are void. Then, what is true? Is it that the dharmas are beyond attainment, because of the imperfect wisdom of human beings, or is it due to the fact that the dharmas themselves are void? In the śāstra (*Mahāprajñāpāramitā-śāstra*) Nāgārjuna says that as the dharmas are void, they are beyond attainment" (*Taishō*, No. 1851, Vol. 44, p. 554).

The *Mahāparinirvāṇa Sūtra* mentions that the attainable worldly dharmas are impermanent but the first principle of dharmas, which is beyond attainment, is permanent.

The *Ching-tê-ch'uan-têng-lu* (景德傳燈錄) and the *Shōbōgenzō* (正法眼藏) mention 'the mind beyond attainment'.

K. TMB.

ANUPALIPTA (1), the 'undefiled', name of a Tathāgata. He appears as the eighth in the succession of Tathāgatas, of whom Dīpaṅkara Tathāgata is the first (*Gvyū*. 5).

ANUPALIPTA (2), the 'undefiled', name of a bodhisattva. He appears as the forty-third in a list of bodhisattvas headed by Avalokiteśvara bodhisattva in the *Mahāvyutpatti* (*BB*. XIII, 11).

ANUPAMA (1), the son of Sumana, the third Buddha in the traditional list of twenty-four Buddhas (*Buv*. 24, *v*. 23; *BuvA*. 153). Moreover, the son of Siddhattha, the sixteenth Buddha, was also known as Anupama (*Buv*. 47, *v*. 15; *BuvA*. 223). According to *BuvA*. (232) the son of Phussa, the eighteenth Buddha, too, was named Anupama; but *Buv*. (51, *v*. 16) states that he was known as Ānanda.

R. A. G.

ANUPAMA (2), an *ājīvaka*. He gave eight handfuls of grass to Sumana Buddha, with which the latter prepared a seat for himself at the foot of the *nāgabodhi* prior to his enlightenment (*BuvA.* 153).

ANUPAMA (3), a banker (*seṭṭhi*) of Anoma-nigama. He was the father of Anupamā, the girl who offered a meal of milk-rice to Sumana Buddha (*BuvA.* 153). Another seṭṭhi of the same name is mentioned in the *Madhuratthavilāsinī* (*BuvA.* 172). He was a resident of Anupama, a brāhman village, and the father of the young lady who, too, offered a meal of milk-rice to Anomadassī Buddha.

R. A. G.

ANUPAMA (4), the city where was situated Anomārāma, in which Atthadassī Buddha passed away (*BuvA.* 219). According to the *Madhuratthavilāsinī* (ibid. 247) the city in which the Buddha Vessabhū was born was also known as Anupama, though according to *Buv.* it was called Anoma (57, *v.* 18). After his enlightenment Vessabhū Buddha performed the twin-miracle (*yamaka-pāṭihāriya*) in this same city (*BuvA.* 248).

R. A. G.

ANUPAMĀ (1), the daughter of the banker Anupama (*BuvA.* 153). She offered a meal of milk-rice to Sumana Buddha on the full-moon day of the month of Visākha, prior to his enlightenment.

R. A. G.

ANUPAMĀ (2), daughter of Mākandika, so named because of her incomparable beauty (*Divy.* 515 ff.). She is the same as Māgandiyā of the Pali sources. See MĀGANDIYĀ.

L. R. G.

ANŪPAMA, an arahant thera, who was born in a family of servants (*ibbha-kule*) in Kosala. His beauty won him the name 'unequalled'. When he came of age the 'working of the efficient-cause' forced him to give up all mundane pleasures and having left for the forest, he practised meditation for the attainment of insight. At first his mind lingered about external objects, but, with much struggle, he rebuked himself (*Thag. vv.* 213 and 214); after which, he developed insight and became an arahant.

In the thirty-seventh kappa prior to this kappa he had offered flowers to the paccekabuddha Paduma (*ThagA.* II, 78). He is probably to be identified with Aṅkolapupphiya of the *Apadāna* (I, 287).

R. A. G.

ANUPAMAMATI (1), 'of incomparable resolution', a bodhisattva, who came to the Gṛdhrakūṭa mountain at Rājagṛha to listen to a discourse delivered by the Buddha (*Śspp.* 6).

ANUPAMAMATI (2), one of the sixteen virtuous men who came to the Gṛdhrakūṭa mountain at Rājagṛha to listen to a sermon delivered by the Buddha (*Sdmp.* 3).

ANUPAMARAKṢITA, a tāntric scholar, author of eight short treatises on the *sādhanas* and *dhāraṇīs* of Lokanātha, Lokeśvara, Siṃhanāda, Khasarpaṇalokeśvara and Tārā which are included in the *Sādhanamālā* by the titles *Lokanātha-sādhana*, *Lokeśvara-sādhana*, *Siṃhanāda-sādhana* i, *Siṃhanāda-dhāraṇī* i, *Siṃhanāda-sādhana* ii, *Siṃhanāda-dhāraṇī* ii, *Khasarpaṇa-lokeśvara-sādhana*, and *Tārā-sādhana* (*GOS.* XXVI, vol. I, pp. 49–62 and 200–6). His name appears as Sthavirānupamarakṣita in one place (op. cit. 62) and Paṇḍitasthavirānupamarakṣita in the other (op. cit. 206).

R. A. G.

ANUPANĀHĪ SUTTA describes how a woman (*mātugāma*) comes to be reborn in a happy condition (*S.* IV, 244).

If a woman is possessed of faith, modesty and scrupulousness, is not wrathful (*anupanāha*) and is endowed with wisdom, she will be reborn in a happy realm (*sugati*), after the dissolution of the body.

D. J. K.

ANUPAŚĀNTA, one of the thousand sons of Māra. He was antagonistic towards the bodhisattva. Questioned by Māra on ways and means of defeating the bodhisattva, Anupaśānta replied that he would, by a mere glance, reduce both the bodhi-tree and the bodhisattva to ashes (*Lal.* 227).

C. W.

ANUPASSANĀ. The abstract form of contemplating (*anupassati*) is found only in combinations, where it has the strength of meditative insight (*vipassanā*). It is not a form of concentration which leads to tranquillity (*samatha*) and further to the various stages of mental absorption (*jhāna*), but to realisation of the true nature of all things through intuitive knowledge of their impermanence, unsatisfactoriness and unsubstantiality. Hence, there are these three forms of introspection: the contemplation of impermanence (*aniccānupassanā*), the contemplation of conflict in impermanence (*dukkhānupassanā*) and the contemplation of the unreality of the conflict (*anattānupassanā*), also referred to as *aniccasaññā*, *anicce-dukkhasaññā*, *dukkhe-anattasaññā* (*A.* IV, 148, 465) in the sense of intuitive perception. See VIPASSANĀ.

H. G. A. v. Z.

ANUPĀTTA (Tibetan, *ma-zin-pa*: Chinese, *wu-chi-shou*, 無執受), the dharmas beyond feeling.

The *Ta-p'i-p'o-so-lun* (大毘婆娑論 *Taishō*, No. 1545; *Mahāvibhāṣā-śāstra*) explains *upātta* and *anupātta* as follows: *upātta* includes four kinds of dharmas, namely, the dharmas which have arisen and have not yet perished, the dharmas of beings (*sattvākhyā*), the dharmas of obstruction (*sa-pratigha*) and the dharmas not heard. 'Having arisen' exclude the dharmas of the future, and 'not having perished' exclude those of the past. 'The dharmas of beings' exclude those of non-beings, and 'of obstruction' exclude the conscious mind (*manāyatana*) and the objects of consciousness (*dharmāyatana*). 'Dharmas not heard' exclude sounds (*śabdāyatana*). The dharmas different from those mentioned above are *anupātta*.

Thus, *anupātta* means the dharmas not only of non-beings and of beings in the past and the future, but also the dharmas of non-obstruction and audible ones.

The same work continues to explain *anupātta* among twelve *āyatanas* (six senses and six sense-organs): how many are *upātta* and how many are *anupātta* ? In the sensual world, some part of nine *āyatanas* are *upātta*: and all the other three *āyatanas* and some part of nine *āyatanas* are *anupātta*. The three *āyatanas* of *anupātta* are those of sound (*śabda*), mind (*manas*) and objects of consciousness (*dharma*: *Taishō*, Vol. 27, p. 712).

The mind and the objects of consciousness are dharmas of non-obstruction and audible, so they are *anupātta*. About the five sense-organs and the four qualities, namely, eye, ear, nose, tongue, body, form, smell, taste and touch, the present ones are *upātta* and the past and future ones are *anupātta*. Generally speaking, the dharmas beyond feeling are *anupātta*.

K. TMR.

ANUPAVADYA, the ninth name in the first list of approximately 100 Buddhas (actually only 97 are named), which was recited by Mahā Kātyāyana at the request of Mahā Kāśyapa, giving the names of the Buddhas under whom the Buddha Śākyamuni acquired merit when he was advancing as a bodhisattva from the first to the seventh stage of development or *bhūmi* (*Mhvu.* I, 136).

H. G. A. v. Z.

ANUPIYA, a township in the Malla country to the east of Kapilavatthu. In the mango-grove there on the bank of the river Anomā, the Buddha spent the first week after his renunciation before going to Rājagaha, thirty leagues away (*J.* I, 65-6). He went there again after his return from Kapilavatthu whither he had gone to see his relations (*Vin.* II, 180). It was during this stay that he preached the *Sukhavihāri Jātaka* (*J.* I, 140). From Anupiya the Buddha went to Kosambi (*Vin.*II, 184). Near Anupiya was the pleasure-garden where the *paribbājaka* of the Bhaggavagotta lived. The Buddha visited him once while staying at Anupiya and it was then that he preached the *Pāṭika Sutta* (*D.* III, 1). Anupiya was the birthplace of Dabba Mallaputta (*ThagA.* I, 43).

U. K.

ANUPRAVIDDHAKARṆA, a former Buddha. See ANAPAVIDDHAKARṆA.*

ANUPUBBA-SEṬṬHI, a banker, who lived in Sāvatthi during the days of the Buddha. He was discontented and disgusted with suffering, and having met a monk who was known to him, asked how he could gain emancipation from suffering. At the very outset the monk advised him to offer *salāka-bhatta* (ticket food), *pakkhika-bhatta* (fortnightly food), *vassāvāsika* (lodging for the rainy season) and *cīvarādayapaccaya* (robes, bowls, and other requisites) to those who were in need. Then he asked the seṭṭhi to divide his wealth into three portions and to carry on his business with the first, to support his wife and children with the second and to offer the third in alms to the *buddhasāsana*.

The seṭṭhi did accordingly and asked again what he should do next. He was told to take upon himself the 'Three Refuges' and observe the five precepts. In this way the banker did many meritorious deeds one after the other, each superior to the last. Hence he became popularly known as Anupubba-seṭṭhi.

Ultimately the monk advised him to become a monk which he did with much pleasure. He had two preceptors, one in the Vinaya and the other in the Abhidhamma. They imposed upon him so many rules and regulations that he longed to become a householder again. When the Buddha heard of this, he spoke to the monk and declared that if he would only guard his thoughts, he need not observe any other rule. At the end of the Buddha's discourse Anupubba-seṭṭhi became a stream-winner (*sotāpanna* : *DhpA*. I, pp 297-300).

R. A. G.

ANUPUBBA-VIHĀRA, mental states of gradual attainment along successive ascending stages, consisting of the four states of mental absorption in the spheres of form (*rūpa-jhāna*) and the four formless mental states (*arūpāvacara*), culminating in the cessation of sensation and perception (*saññā-vedayita-nirodha*). They correspond to the nine attainments (*samāpatti*), but as they each are based on the cessation of the previous stage, they are also referred to as the nine graded stages of cessation (*nava anupubbanirodhā* : *A*. IV, 409). See SAMĀPATTI.

H. G. A. v. Z.

ANUPŪRVA-SAMUDGATA-PARIVARTA, name of a work or part of it, written in Sanskrit. Several lines from this text are quoted in the *Śikṣāsamuccaya* (313.1), while discussing the wholesome consequences of honouring the Buddha. The quotation says that a bodhisattva is keen to salute and honour the Buddha (*tathāgatapūjāyāṃ utsuko bhavati*), seeing four benefits in doing so. The four benefits are: the bodhisattva gets the opportunity of honouring the most worthy one; on seeing him do so, others, too, will take a hint from him; the resolution to become an enlightened being (*bodhicitta*) becomes firmer; by coming face to face with a being possessed of the thirty-two characteristics of a great man (*mahāpuruṣa*) he can accrue much merit.

W. G. W.

ANURĀDHA, a thera, mentioned in two suttas which are very similar, bearing the common title of Anurādha (*S*. III, 116–19; IV, 380–4). Anurādha lived in a forest hut not far from Kūṭāgārasālā (the Hall of the Gabled House) in Vesālī where the Buddha was staying at the time, when he was questioned by some heretical ascetics about the state of the Tathāgata after death. His reply leaves the ascetics scornful, taking him to be either a novice or a foolish elder. Anurādha wishes to prepare himself to answer satisfactorily any further questions from heretical ascetics and, therefore, reports the conversation to the Buddha. The Buddha in a series of questions convinces Anurādha that the state of the Tathāgata is not quite clear even in this life. How much less would one be able to make a pronouncement about his state after death?

L. R. G.

ANURĀDHAPURA. This city was the first capital of note in the annals of Ceylon. It is important in Buddhist history as having been the home of the Mahāvihāra which exerted such a profound influence on the history and development of Theravāda Buddhism. Until the city fell from its political position in the tenth century A. C. it was the acknowledged centre of religious studies. For a period of one thousand and three hundred years scholars from foreign lands seeking guidance on the doctrines of Theravāda had been drawn to Anurādhapura.

The city contains the most extensive remains of Buddhist works in ancient Ceylon and these rank high among their kind anywhere. The three most stupendous thūpas, great baths faced with stone, the earliest massive freestanding stone Buddha images[1], monastic buildings, these are some of that handiwork of a past generation, which seldom fail to win the admiration of those who see the glory that had been, before the forest covered the city one thousand years ago. The city is also considered the repository of the earliest, the purest and the best in the art and architecture of the Sinhalese Buddhists.

History: A settlement has been mentioned as far back as the time of Vijaya, the reputed founder of the Sinhalese race. According to tradition he came to the island with seven hundred followers, probably from the region around Bombay, in the year of the Parinibbāna (Buddhist Era). Near the Malvatu Oya of today (Kadamba-nadī) one of

1 D. T. Devendra, *The Buddha Image and Cey'* . (K. V. G de Silva & Sons, Colombo, 1957),

Vijaya's ministers founded a village by the name of Anurādhagāma. In the reign of Paṇḍuvāsudeva who came to the throne thirty-nine years after Vijaya, prince Anurādha, a brother-in-law of the king, is also mentioned as having established a settlement in the same place. The prince constructed a tank [2] and took up his residence in a palace which he had built to the south of it. When, however, his great nephew Paṇḍukābhaya had made himself king, the uncle gave up the palace to the young king. When Paṇḍukābhaya wished to build a capital he consulted a soothsayer, as tradition demanded, and built the city of Anurādhapura, doubtless upon his advice. The origin of the name is traced to the twofold circumstance that two Anurādhas had first resided in the place, and also because the king founded the city under the constellation of the name of Anurādha. The first name probably was Anurādhagāma and is supported, too, by the form Anurogrammon in which it appears in the map of Ceylon drawn later on material supplied by the *Geographia* of Ptolemy (second century A. C.).

From this time on until the armies of Rājarāja, the Cola emperor (985–1014 A. C.) invaded it in the tenth century and Ceylon was ruled for half a century as a Coḷa province, Anurādhapura, which was now formally established as the seat of government continued to hold the pre-eminent position among the cities of the Island. It was only interrupted by a few short intervals in the fifth, seventh and the eighth centuries, when Sīhagiri (Sīgiriya) and Pulatthipura (Polonnaruva) sporadically became the king's seat.

As the years progressed, Anurādhapura was seen to be too easily accessible to invaders from India; its insecurity was evident from the disturbances caused by their periodical attacks. It is during these periods that its noblest edifices and even holy shrines were despoiled. Finally, it had to be abandoned and Polonnaruva became the capital in the eleventh century.

The history of Anurādhapura as gathered from most sources is the history of its religious foundations, of a people's piety inspired by their monarchs. Glimpses of these works will appear in their respective places as the present narrative progresses. Apart from such endowments there is little information to be gleaned on everyday matters or the life of the ordinary folk. Although the perspective is of Buddhism, the brief references of an occasional foreign visitor of ancient times who has left on record his impressions of other matters are, therefore, invested with especial interest.

After the abandonment of the city, Vijayabāhu I (1056–1111 A. C.) who made his capital in Polonnaruva yet held his consecration at the earlier city—called 'Nurupura' in a contemporary copper-plate grant.[3] In the next century Parākramabāhu I (1153–86 A.C.) had some of the more important structures (Mahā Thūpa, the thūpas of Abhayagiri and Jetavana and also Lohapāsāda) repaired as his special contribution to the ancient city. So the sentimental associations with the older capital lingered on for a century or two after political associations had ceased to be; these, too, were centred on the religion. The last evidence, from epigraphs, of these connections shows the gift of a piece of land in the thirteenth century by the heir-apparent Bhuvanaikabāhu to a pirivena constructed by, and named after, him. (*EZ*. III, pp. 286–8)

The city thereafter passed into virtual oblivion until the last century. In between, however, we know it was not totally un-remembered for we get some indications from outside sources of its state, as for instance, in the seventeenth century. Probably the first European to visit the city, certainly the first to note the ruins, was the Italian Friar Negraõ of the Franciscan Order. When he went there about the year 1630 he was so interested in what he saw that he even measured and counted some of the stone pillars. (The actual number of 1,600 of the latter is mentioned by him, and this was the number at the restoration of Lohapāsāda by Parākramabāhu I and to be counted in position to this day.) That the shrines were visited in his time is disclosed from the instructions issued by the Portuguese to an officer to "prevent the pilgrimages to Anu-Raja-Purê, whither Pagans and Christians resort on the pretence of visiting those antiquities, etc., etc."[4]

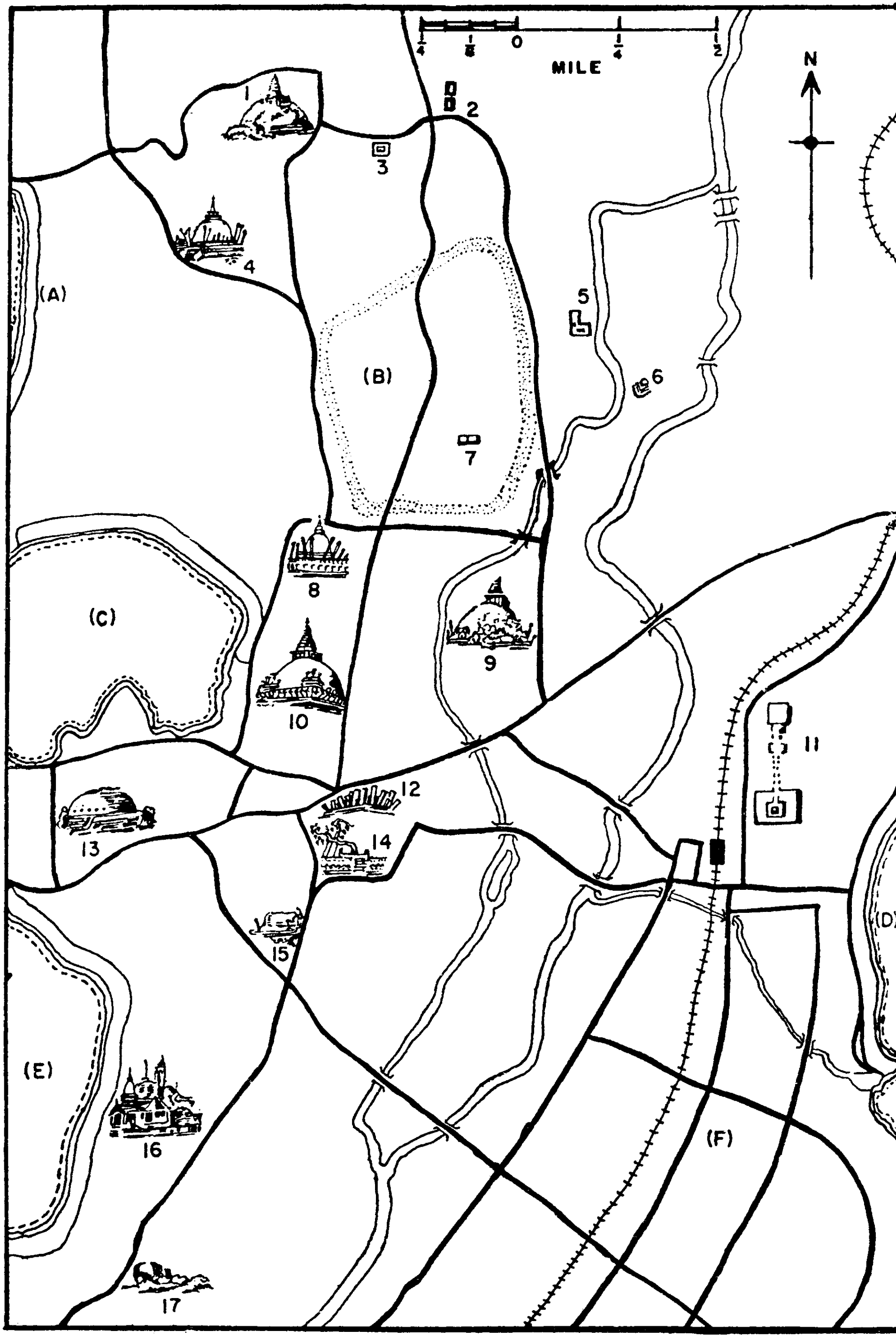
Robert Knox, a prisoner of the king of the central mountain region of Kandy, mentioned this city in his brief account of his escape to the western coast. In 1679 he passed through the Nuvaravāva area and left a sketch of his impressions with more details.[5]

2 The name locally given to ancient reservoirs.

3 *EZ*. V (I), pp. 20, 21, 23.

4 Fernaõ de Queyroz, *The Temporal and Spiritual Conquest of Ceylon*, (Eng. trsl. by Fr. S. G. Perera, Colombo, 1930), Introd. p. 14 and text pp. 12 and 1155.

5 *Historical Relation* etc., reprint by James MacLehose & Sons, Glasgow, 1911), pp. (and 256.



THE SACRED CITY OF ANURADHAPURA. For the location of the sites, see notes on the opposite page, in which regard has been paid to topography and identification, and not to chronological sequence.

1 **Abhayagiri,** a shrine built by king Vaṭṭagāmaṇī Abhaya in the first century B.C.

2 **The Twin Baths,** commonly known as Kuṭṭam Pokuṇa, built for the use of the bhikkhus of the Abhayagiri-vihāra.

3 **Samādhi Statue,** of the Buddha in the Abhayagiri complex. Latest date 4th century A.C.

4 **Laṅkārāma,** perhaps Silāsobbhakaṇḍaka, a shrine built by king Vaṭṭagāmaṇī Abhaya in the first century B.C.

5 **Nakhā-vihāra,** believed to have been a thūpa originally designed in the style of a tower, popularly known as Dīghavāpi.

6 **Paṭhama-cetiya,** a thūpa built in the third century B.C. by king Devānampiya Tissa, on the spot where Mahinda halted on his first visit to Anurādhapura.

7 **Temple of the Tooth Relic,** in the ancient Inner City and within view of the royal residence.

8 **Thūpārāma,** a shrine built in the third century B.C. by king Devānampiya Tissa, on ground consecrated by the Buddha, to enshrine the Buddha's right collar-bone relic. The first historical thūpa of Ceylon.

9 **Jetavana,** a shrine built in the fourth century A.C. by king Mahāsena in the precincts of Mahāvihāra, despite the protests of the Mahāvihāra bhikkhus. This was the last and greatest thūpa built in Anurādhapura.

10 **Mahā-thūpa** (Sinhalese: Ruvanväli-säya), the biggest restored shrine in Anurādhapura. It was built in the second century B.C. by king Duṭṭhagāmaṇī Abhaya, on the site said to have been consecrated by the visit of all the Buddhas of this kappa (aeon).

11 **Toluvila Ruins,** circa 4th century A.C. Its fine stone image is now in the Colombo National Museum.

12 **Loha-pāsāda** (Sinhalese: Lovā-mahā-pāya), popularly, the 'Brazen Palace', a building forming the *uposatha-hall* of the Mahāvihāra. First built in the third century B. C. by king Devānampiya Tissa. King Duṭṭhagāmaṇī Abhaya in the second century B.C. erected on its site a nine-storeyed building.

13 **Maricavaṭṭi** (Sinhalese: Mirisavāṭiya), a shrine built in the second century B.C. by king Duṭṭhagāmaṇī Abhaya enshrining his spear which contained a relic.

14 **The Bodhi Tree,** the right branch of the original Bodhi Tree at Gayā in India, brought to Ceylon by Saṅghamittā with the consent of the emperor Asoka, and planted in the third century B.C. in the Mahāmeghavana by king Devānampiya Tissa in the presence of Mahinda.

15 **Dakkhiṇa-Thūpa,** belonging to the monastery built by Uttiya, a minister of Vaṭṭagāmaṇī Abhaya (89 B.C.–77 B.C.) and originally inhabited by the bhikkhus of the Abhayagiri monastery; but later, after a schism, by the Dakkhiṇa-vihārikas.

16 **Isuru-muniya** (so called today), a shrine of great antiquity in the city. (Some scholars name this monastery as Meghagiri-vihāra or Dakkhiṇameghagiri-vihāra.)

17 **Vessagiri,** popularly so called, although an epigraph in situ names it Issara-samaṇa-vihāra.

A Bulankuḷama, probably the ancient Gāmiṇī-vāpi.

B Ancient Citadel or Inner City.

C Basavakkuḷama, the ancient Abhaya-vāpi.

D Nuvara-väva, described in an inscription of the second century A.C.

E Tisā-väva, constructed in the third century B.C.

F New Town.

"At the North end of this King's Dominions is one of those Ruinous Cities, called Anurodgburro .... Near by is a River, by which we came when we made our escape; all along which is abundance of hewed stones, some long for Pillars, some broad for paving. Over this River there have been three Stone Bridges built upon Stone Pillars, but now are fallen down; and the Country all desolate without Inhabitants. At this City of Anurodgburro is a Watch kept, beyond which are no more people that yield obedience to the King of Candy. This place is above Ninety miles to the Northward of the City of Candy."

Again: "To Anarodgburro therefore we came, called also Neur Waug. Which is not so much a particular single Town, as a Territory. It is a vast great Plain, the like I never saw in all that Island: in the midst whereof is a Lake, which may be a mile over, not natural, but made by art, as other Ponds in the Country to serve them to water their Corn Grounds. This Plain is encompassed round with Woods, and small Towns among them on every side, etc., etc."

What Knox has written here is quite accurate; in fact some of the ruined bridges are still in the same condition as he described three hundred years ago.

In this century, too, (the pretender) Nikapiṭiyē Baṇḍāra, a political refugee, sought sanctuary in Anurādhapura.[6] The unity of the kingdom had been impaired some four centuries before and, from the same century, the royal mantle of the ancient line of Anurādhapura fell upon the kings of Kandy. The Kandy kings kept up the links with the city. To the officer designated Disāvē of Nuvara Kalāviya they entrusted the duty of keeping in repair the thūpas, watch-houses, etc.[7] The last king of the Sinhalese race who went as pilgrim was Narendrasiṃha (1706–39 A.C.). Kīrti Śrī Rājasiṃha (1747–80 A.C.) of the south Indian race received a report that wild elephants had destroyed the enclosing wall of the Bodhi Tree and deputed Ilipengomuvē Sāmaṇera Unnānse to erect one anew, giving over the charge of the shrine to him. (The present wall is said to be the same.[8]) Srī Vikrama Rājasiṃha (1798–1815 A. C.), the last king, is said to have got the wall of the upper terrace of the sacred tree built through the officer styled Vanni Unnāhē.[9]

When the administration of the island passed from the Ceylon kings into the hands of the British in 1815 and occasional government officers visited the city in the first few decades, glimpses are obtained of the conditions which prevailed in their time. The early years of the last century also saw Sinhalese Buddhists taking upon themselves tasks which their lost line of rulers had performed. Bhikkhus from the Seven Kōralēs, for instance, occupied the ancient sites – even identifying them as they interpreted chronicles and traditions; the specific case of one is mentioned—the restoration of Thūpārāma, about 1828 A. C., by Pailagama Revata Svāmi, the chief bhikkhu of the province.[10] In 1832 a British army officer, engaged in road-making, in describing his impressions expressed it as his opinion that less was known about Anurādhapura than of the (then) most recently discovered lake in Central Africa; to him it seemed that the policy of the people of the area was to keep their sacred city as inaccessible as possible to Europeans.[11]

"My astonishment, therefore, was the greater, when I reached the place, to find extensive ruins, large dagobas, magnificent tanks of colossal dimensions, and instead of the 'mountainous country' represented in the, so-called, maps, I found a thickly-populated district, with the evidence of its having been, at some remote date, the granary of the country." And, "Even the Chandrawan-kalang or Great North and South Street of this city, in which I reside, is a forest, and is only defined by the wells which, centuries ago, supplied the houses with water. Some of them are very perfect." Two years later he noted one day that the road from Kandy to Anurādhapura through Mātalē and Dambulla "was crowded with pilgrims on their way to the sacred Bo-tree........ When we reached the ruins of the old city it was perfectly alive with people, the cause of whose presence there in such large numbers it was not easy to divine, as it might just as well have been for a reasonable purpose as for a religious pilgrimage." It may be added that at this time there were even villages in the bed of Tisāvāva (Tissavāpi), the waters of whose surface cover today an area of 396 acres. A little over a century ago, Sir James Emerson Tennent noted[12], "Here the air is heavy and

6 P. E. Pieris, *Rebeiro's History of Ceilaõ*, (Colombo, 1909), p. 196.

7 R. W. Ievers, *Manual of the North-Central Province, Ceylon*, (Colombo, 1891).

8 Walisinha Harischandra, *Sacred City of Anuradhapura*, (Colombo, 1908), p. 32.

9 R. W. Ievers, op. cit. p. 50.

10 Walisinha Harischandra, op. cit. p. 26.

11 Major Thomas Skinner's autobiography entitled *Fifty Years in Ceylon* (London, 1891), pp. 162, 166 and 188.

12 *Ceylon* II, p. 611.



by courtesy of the Royal Ceylon Air Force

ANURĀDHAPURA, Ceylon. General view showing the Mahā Thūpa (Ruvanväli) near the tank on the left, Jetavana to the right and Thūpāramā dāgaba in the centre

unwholesome, vegetation is rank, and malaria broods over the waters, as they escape from the broken tanks ...... The solitary city has shrunk into a few scattered huts that scarcely merit the designation of a village. The humble dwelling of a government officer, the pansala of the officiating priests, a wretched bazzar, and the houses of native headmen, are all that now remains of the metropolis of Anuradha........ "

Choked by the forest which covered the whole region from coast to coast and north to south, with the great irrigation works reduced to festering pools, the scourge of malaria almost decimated the population; the miserable remainder was sapped of all vitality.

The government gradually took charge of the situation. It began to open up the area. In the ensuing decades the city, once scarcely worth the name of village, slowly grew into a sizeable township, the forest immediately surrounding it having been cleared. Today Anurādhapura is the capital city of the North Central Province and had a population of 18,390 at the latest census count. This has been no little due to the efforts of pious Buddhists who were attracted to it with the provision of facilities, as also by its hallowed memories. Eighty years ago the zealous bhikkhu Nāranviṭa Sumaṇasāra devoted his time particularly to the repair of the Mahā Thūpa. His self-sacrificing labours inspired Buddhist organisations and individuals to take up like tasks and in the succeeding years Anurādhapura rapidly came to be a place of importance.

The shrines of major religious importance are now administered, on behalf of the Buddhist public, by the Aṭamasthāna Committee (for the eight sacred places), comprising bhikkhus and laymen. They are also protected monuments and come within the purview of the Archaeological Commissioner of the Ceylon Archaeological Survey (instituted in 1890), in whom the authority is vested by the Antiquities Ordinance (No. 9 of 1940). The other ancient remains, which cover a far more extensive area, are directly in the charge of this government officer who conducts his research, the results of which are published by the government.

The earliest technical study of the greater structural works was made by James G. Smither, Fellow of the Royal Institute of British Architects, and was published under the title *The Architectural Remains of Anuradhapura* (1891). Interest in the history and culture of the island and of Buddhism which converged on Anurādhapura was chiefly stimulated by George Turnour's translation (1836–7) into English of the Pali Chronicle, the *Mahāvaṃsa*. (*The Sacred and Historical Books of Ceylon* comprising the *Mahāvaṃsa*, *Rājaratnākaraya* and *Rājāvaliya* had been edited earlier, in 1833, but uncritically, by Edward Upham.) These necessarily led to other researches.

Anurādhapura has developed so fast in recent times that the government, realising the probable dangers to its archaeological treasures from indiscriminate occupation, built a new city. This it has separated from the old. The ancient city is being expeditiously isolated in order to make it the exclusive field of archaeological studies by personnel trained to study the ancient Buddhist culture of Ceylon which stemmed from Anurādhapura.

City: When Paṇḍukābhaya assumed kingship he solemnised his consecration with the water of a natural pond, after he had purified therein the state parasol which was the emblem of sovereignty. This pond he had subsequently deepened and filled abundantly with water. Because he had used its water in the hour of his victorious achievement it was named Jayavāpi (Lake of Victory). The *Mahāvaṃsa*[13] has thus described how he planned the city.

" He laid out also four suburbs as well as the Abhaya-tank, the common cemetery, the place of execution, and the chapel of the Queens of the West, the banyan-tree of Vessavaṇa and the Palmyra-palm of the Demon of Maladies, the ground set apart for the Yonas and the house of the Great Sacrifice; all these he laid out near the west gate. He set five hundred caṇḍālas to the work of cleaning the (streets of the) town, two hundred caṇḍālas to the work of cleaning the sewers, one hundred and fifty caṇḍālas he employed to bear the dead

13 *Mhv.* vii, 43; ix, 9 and 11; x, 73–102. The Sinhalese *Mahābodhivaṃsa-gätapada* *Siṃhala-bodhivaṃsaya* and *Saddharmālaṅkāraya* also help with topographical details. The layout of the more important of the earlier religious sites is given in mediæval Sinhalese writings which quaintly describe the plan as based on a standing lion with head bent towards the tail, cp. *Saddharmālaṅkāraya*, op. cit., p. 388. This, of course, is more picturesque speech than of topographical use. In modern times the researches of Henry W. Parker, (*Ancient Ceylon*), Edward R. Ayrton (*ASCMem*. I, being his papers edited by A. M. Hocart) and S. Paranavitana (chiefly in *ASCAR*. for 1948), have greatly elucidated matters.

and as many caṇḍālas to be watchers in the cemetery. For these he built a village north-west of the cemetery and they continually carried out their duty as it was appointed.

"Toward the north-east of the caṇḍāla-village he made the cemetery, called the Lower cemetery, for the caṇḍāla folk. North of this cemetery between (it and) the Pāsāṇa-mountain, the line of huts for the huntsmen were built thenceforth. Northward from thence, as far as the Gāmaṇī-tank, a hermitage was made for many ascetics; eastward of that same cemetery the ruler built a house for the nigaṇṭha Jotiya. In that same region dwelt the nigaṇṭha named Giri and many ascetics of various heretical sects. And there the lord of the land built also a chapel for the nigaṇṭha Kumbhaṇḍa; it was named after him. Toward the west from thence and eastward of the street of the huntsmen lived five hundred families of heretical beliefs. On the further side of Jotiya's house and on this side of the Gāmaṇī-tank he likewise built a monastery for wandering mendicant monks, and a dwelling for the ājīvakas and a residence for the brāhmans, and in this place and that he built a lying-in shelter and a hall for those recovering from sickness."

The Abhaya-tank has been identified with the modern Basavakkuḷam; it was at the lower end of this tank that he settled the yakkha[14] Cittarāja. The other places have not been determined from archæological or other researches. On the east of the city the king settled the yakkha Kāḷavela. (In later years Mahāsena built a thūpa on this spot.[15]) Conscious of the need for permanent security he appointed Abhaya, the eldest of his uncles, to the post of guardian of the city (*nagaraguttika*). The government was handed over to the new officer 'for the night time'. It is stated that from that time on there were *nagaraguttikas* in the capital.

Anurādhapura now began to develop with the years and is described as a splendid city in the time of Muṭasiva, his son and successor. Muṭasiva it was who laid out the Mahāmeghavana (Grove of the Great Rain Cloud). It included the so-called 'Vessagiriya' in the south.[16] The Mahāvihāra and its adjuncts, the Bodhi Tree and other places with the foremost religious associations duly came to be sited in the grove, away from the royal, or political, or inner, city.

From different sources we obtain better defined outlines, particularly from the time of Devānampiya Tissa (third century B. C.), when Buddhism was officially accepted in the island. It is the location of religious buildings which stands out far more prominently, the ancient writers being less concerned with matters of everyday life of the general citizen. Precise descriptions are wanting and the confusion caused often in the effort to identify places cannot be dispelled. But it is possible to trace a few with some degree of accuracy. See map on p. 756.

The city had a gateway opening to each of the four principal directions. The traditionally auspicious one amongst them was that on the east which, as stated below, has now been located. On his first visit to the city, it was presumably at this point that Mahinda entered. Opposite the south gate and toward the east was Nandana-park, known also as Joti-park, where Mahinda preached to citizens after he had taken his meals in the palace. Thereafter he rested until next morning in Mahāmegha further south. In the first century B. C. one Tissa built a bathing-tank in this park. A city wall seven cubits high (about 11ft.) was constructed by Kuṭakaṇṇa Tissa (first century B. C.) who also laid out a trench. In the first century A. C. Vasabha further raised the walls by eleven cubits and constructed fortress-towers at the gates.

Precisely when the inner city came into existence is not specified but this demarcation is noticed (probably for the first time) with Iḷanāga (33–43 A. C.) when the Aggipīṭhaka-pāsāda is mentioned as having existed in it.[17]

The inner town with the palace within it is again specified in the reign of Siri Meghavaṇṇa (301–28 A. C.). This king brought there to a pavilion near the palace an image of Mahinda which had

14 In this context 'Yakkha' was probably the chronicler's name for a section of the autochthonous inhabitants.

15 *Mhv.* xxxvii, 44. S. Paranavitana holds the opinion that this does not state that the older shrine was displaced by the later one (*JCBRAS.* xxxi, p. 306). The trend of the *Mahāvaṃsa* passage, however, does not support his opinion.

16 *EZ.* I, (Inscription No. 2).

17 *MhvA.* 646, 2 ff.

been exposed for some time at the Bodhi Tree. Fa-hsien, who visited Anurādhapura about a hundred years after this king, has briefly described the city. [18]

" In the city there are many Vaiśya elders and Sabaean merchants, whose houses are stately and beautiful. The lanes and passages are kept in good order. At the heads of the four principal streets. there have been built preaching halls, where, on the eighth, fourteenth, and fifteenth days of the month, they spread carpets, and set forth a pulpit, while the monks and commonalty from all quarters come together to hear the Law. The people say that in the kingdom there may be altogether sixty thousand monks, who get their food from their common stores. The king, besides, prepares elsewhere in the city a common supply of food for five or six thousand more. When any want, they take their great bowls and go (to the place of distribution), and take as much as the vessels will hold, all returning with them full. "

The city described by the Chinese pilgrim was probably the inner city. In a previous passage he had noted, " In the city there has been reared also the vihāra of Buddha's tooth ", and this, as will be mentioned below, was close to the palace. On the other hand, it was not the tradition for merchants and others to reside in the inner city. So, perhaps, Fa-hsien was not making a nice distinction between the two cities.

Palace: The location of the residence of the king and members of his family cannot be clearly determined. The earliest indications occur with the time of Devānampiya Tissa; but they are vague. In this king's reign there appears to have been a royal residence in Mahāmegha before the park was donated to the Saṅgha. (Whether the secular buildings were moved to a separate area thereafter has not been specified ; they probably were.) The palace itself was behind the back entrance to Mahābodhighara [19] which was apparently to the north of the Bodhi Tree and faced Goḍhagaṅgā. [20] To the south of whatever dwelling was in the park stood a *picula tree* (*Tamarix Indica*); this was the site of the terrace (*mālaka*) for performing the acts of the Saṅgha. North of the dwelling was the bathing tank Marutta, in due course converted into a *jantāghara* (one with the room for warm baths). It was to the east of Kālapāsāda-pariveṇa. [21] Close to the gateway (probably the eastern one) of this residence, the Bodhi Tree (which still survives) was planted by Devānampiya Tissa. Within the royal enclosure was the Kakudha-pond, [22] the upper end of which was later on selected for the site of the Mahā Thūpa.

There are, on the contrary, reasons which justify the locating of the palace of this king elsewhere, too.[23] For the present the question has to remain open.

It is also quite clear that there was no fixed traditional site for the royal palace.[24] On the other hand, references in literature (and epigraphs of the twelfth century A. C.) rather suggest that the siting was largely a matter of personal inclination circumscribed by the usual auspices. One king's residence was the village of Sitthagāma ; it was later turned into a pariveṇa and was probably close to Anurādhapura.[25]

The palace of prince Sāliya (second century B. C.) was in the western quarter of the city and possibly not far from that gate. [26]

In the literature that is extant we have no exact description of any single palace. A curious tenth century feature of one of them is once mentioned, namely, an underground passage from the palace. By its means Mahinda V eluded the mercenaries who were storming at the palace-gates demanding their dues. [27]

Within the area of the inner city of our map, some years ago a building was revealed which has been identified as a palace of the latest phase, that of Vijayabāhu I. S. Paranavitana was responsible for the archaeological excavations and the identification which are described in the official publication. [28] From this it appears that the plan of this palace was similar to that known in the twelfth

18 Legge's trsl. pp. 104 ff.

19 *MhvA*. 344, 30. The site of a royal dwelling is clear also from *Mhv*. xv, 27, 28, 32-35. The *Siṃhalabodhivaṃsaya* places this royal dwelling outside the western gateway of the Bodhi Tree (Baddegama Kirtiśri Dharmaratna's 1929, edition, p. 170). S. Paranavitana (*ASCAR*. for 1948) has, however, called the dwelling a 'pavilion'. *Maṇḍapa*, which is generally used for pavilion throughout the chronicle, is not used for royal premises in the context under discussion. The thirteenth-century *Thūpv*. has, he points out, mentioned that the Bodhi Tree was planted five hundred bow-lengths from the southern city gate.

20 *MhvA*. Introd. civ. The only river identified is Kadambanadī. Goḍhagaṅgā has not been traced.

21 *MhvA*. 344, 31 ff.

22 The *Siṃhalabodhivaṃsaya* calls it Kubukan. The area around it was later levelled by Lañjatissa, the nephew of Duṭṭhagāmaṇi (*MhvA*. 611, 23).

23 *Mhv*. xv, 176, 178, etc.

24 ibid. xxiv, 34 ; xxxv, 97 ; xxxvi, 99, as instances.

25 ibid. liv, 6, 35.

26 S. Paranavitana in *JCBRAS*. xxxvi, p. 200 (n.2.) and ff.

27 *Mhv*. lv, 7.

28 *ASCAR*. for 1950, pp. 18 ff. and for 1952, p. 25. A map attached to his excavations in the citadel (*ASCMem*. III) shows two ponds respectively at the eastern and western corner of the Inner City.

century from the palaces at Polonnaruva and Paṇḍuvasnuvara (Parākramapura—so identified, too, by him). Broadly speaking, the main building was a central storeyed block with halls and rooms. The windows were of the French type. Around it and separated by a narrow open courtyard were ranges of rooms. From the outside the complex would have appeared somewhat like a fortress, that is to say, with only a large doorway or two. The walls of the main block were covered with a thick plaster which had been used for the floor, too. In one of the three halls were found traces of colour washing in red, yellow and black.

Ponds and parks are mentioned within the palace grounds. The Lotus Pond (Paduma-pokkharaṇī, later Padumaghara) is mentioned among the former.

Other city dwellings: It was not royalty alone that resided in the (inner) city. The residences of bhikkhunīs were within it. One such nunnery known from an inscription was Mihind Aram Meheṇavara. The boundary of the Hatthāḷhaka nunnery, which was originally made in connection with Kadamba-nadī, however, lay outside the city wall after the latter was completed by Kuṭakaṇṇa Tissa and Vasabha.[29] There were also two hospitals, one by Kassapa V (914–23 A.C.) and the other by general Sena. The Tooth Relic, which was brought in the fourth century A.C., was housed close to the palace. The remains of this shrine were identified by E. R. Ayrton who described them.[30] Adjacent to the shrine was the Mahāpāli alms hall[31] (also identified) which was supplied with food from the palace.

Residences outside: There are one or two notices of private dwellings outside the inner city. These, however, cannot be located. In the tenth century A.C. the Paṇḍu king, who came to the island to seek the aid of king Dappula IV, was given a dwelling-house outside the town. In the same reign the commander-in-chief Rakkhaka Ilaṅga had built a dwelling not far from Thūpārāma. It may have been on the lines of a building the remains of which archaeologists recently found to the north of Basavakkuḷam. The planning of the latter is described as having been on a sumptuous scale and the building, ascribed to a period anterior to Vijayabāhu I, as the residence of a high dignitary, not improbably of the heir-apparent of the time.[32]

Streets: Of the four principal streets, as mentioned by the Chinese traveller and others, probably the most important was the High Street of the inner city. In an epigraph it is called Maṅgul Maha Veya.[33] According to some sources the main street ran from Thūpārāma from where was the chief entrance to the city. On the High Street were hospitals for bhikkhunīs, as well as refuges, probably for travellers. As the nunneries were in the inner city, the hospitals would have been sited in it, too. There might have been also a principal street, the extension of the former, which, issuing from the inner city, ran past the Mahā Thūpa to the Bodhi Tree[34]; a *via sacra* it might have been regarded by the devout ; actually it is now called the Sacred Road.

The three other streets were known in the Sinhalese books as Mahaväli, Chandravaṅka and Siṅgu-ruvak.[35] The main eastward road was joined at some point by a road which went in the same direction from the north of the city.

Suburbs, villages: Suburbs are mentioned as having existed in early times. An inscription datable to 303 A.C. mentions the market-town named Kaḷahumana in the north of the area included within the city.[36] Kolambālaka (Kolam-bahālaka) was also near this gate and is mentioned in the first century B. C. On the east was Mahatu-baka.[37] It was likely that there were corresponding villages or townships on the south and west, and that these were the dvāragāmas (doorway villages) of the chronicles. The village named Sāli (Helloli-gama, Hellola, or Helloliya) was probably sited near the western gate. It was this village which was the home of the ravishing Asokamālā of lowly birth for whose charms Duṭṭhagāmaṇī's son renounced the throne. The village was within

29 *MhvA.* 411, 9 ff. It is interesting that the author quotes here the *Dīpavaṃsa-aṭṭhakathā*, no longer extant. *EZ.* I, p. 50 and II, p. 25.

30 *ASCMem.* I.

31 Cp. also Fa-hsien's account. There was a Mahāpāli in Mahāgāma, too, (*Mhv.* xlv, 42). The name would thus be that of a type as with Ratanapāsāda. The word actually means refectory or kitchen (*EZ.* III, p. 134).

32 *ASCAR.* for 1951, pp. 29 ff.

33 *EZ.* I (Inscription No. 4) and II (No. 5).

34 *DPPN.* I, 85 (referring to *UdA.* 238 and *DA.* ii, 573); *EZ.* II, 21 ; *Mhv.* xxxvii, 148 (and Eng. trsl. verse 194, n. 4). Skinner, Tennent and some others most probably referred to this street.

35 *Saddharmālaṅkāraya* (Kalutara Sārānanda Sthavira's 1911 Ed.), p. 390.

36 *EZ.* III, 181. A merchant's guild is mentioned here (p. 178).

37 loc. cit.

sight of the embankment of Tissa-tank.[38] The village Cetāvī was in the south of the city. Eḷāra fell before Duṭṭhagāmaṇī in the south of the city and east of Eḷārapaṭimāghara. To the east of the spot where he met his death was a potters' village.[39]

Parks: Apart from the open gardens which have been mentioned, there were others in and around the city where not only the ruler but the ordinary people 'took the air' and generally enjoyed themselves. Fish-tanks, hot and cold bath-houses, aqueducts, subterranean canals and other features were found in some of them. Landscape-gardening, grafting, etc., which ideas one tends to consider modern, had been in vogue in those ancient days. A vivid account of them, as well as of care-takers and their duties and of the floral and other decorative devices, has been given by S. Paranavitana.[40]

Tanks: One of the most important services rendered by the ancient rulers of Ceylon was that of irrigation. For this purpose they constructed tanks, actually extensive artificial lakes, which are a pleasant and recurring feature of the dry zone. In Anurādhapura there are extant two large tanks. There are also several small ones, themselves the remains of larger tanks, as well as traces of others which had been abandoned long ago. One informed writer considered that these sheets of water had been so sited as also to form a defence line in military strategy.[41] Tissa-tank dates from the time of Devānampiya Tissa. Today its use has been restricted for drinking purposes of the city. In historical times the tank was the venue for water-festivals and similar enjoyment, particularly during victory celebrations. Some kings, e.g., Buddhadāsa (fourth century A.C.), used to bathe in it. The largest tank today is Nuvaravāva (city tank) which is used for bathing in. It is close to the new city. There is no clue to its founding, but it might be taken as the Nakaravävi mentioned in an inscription[42] of the second century A. C. Gāmaṇīvāpi (by Gajabāhukagāmaṇī), still another tank, has not been located ; it has been variantly identified with the present day Bulankuḷam and Perimiyankuḷam.[43] It is interesting to know that all the tanks of the city are being fed by the Kālavāpi (Kalāvāva) which was constructed by Dhātusena (fourth century A. C.) and is fifty-four miles inland from Anurādhapura. The supply channel, known as Jaya-gaṅga (river of victory), during the course of the first seventeen miles takes a gradient which cannot be laid out today without accurate levelling instruments.

Religious Buildings: *North* : As the shrines and similar sites will be dealt with under their own names they are mentioned here only in so far as their locations may contribute towards topographical information. On the north, outside the northern gate there was the *niganṭha* (Jain) religious establishment known as Titthārāma from the time of Paṇḍukābhaya. In the first century B.C. Vaṭṭagāmaṇī demolished it and founded Abhayagiri Vihāra on it. Kappūra-pariveṇa (Kapārārāma), mentioned in the seventh and ninth centuries A.C., has also been identified as such from an epigraph of the tenth century. Built on land claimed by the Mahāvihāra it was, however, an institution of Abhayagiri, close to which and to the Twin Ponds (Kuṭṭam Pokuṇa) its remains were discovered.[44] Somewhere on the north, probably not very far away from here, was Vessagiri vihāra where lived the five hundred *vessas* whom Mahinda admitted to the Saṅgha. This location is suggested in the route taken when Vaṭṭagāmaṇī, after being defeated by invaders near Kolambahālaka, was fleeing northward and hid in the Vessagiri forest where he was given food by Mahātissa thera of Kupikkala vihāra. One is thus constrained to doubt the genuineness of the name "Vessagiriya" as popularly current. It is probable that the actual Vessagiriya was on the modern Galgiriyāva range ten miles south of Sässeruva (C. W. Nicholas in *JCBRAS.* New Series, Vol. V, Pt. 2, p. 150).

East : The Paṭhama-cetiya was built not far from the east gate to mark the spot where Mahinda rested close to the city on his first visit. Near it and also by the river was built the Nivatta-cetiya where he was persuaded to abandon his return to Mihintalē. The remains of the gate were examined by the

38 See n. 26. The village is mentioned as having been in Mahāgāma, too. (*Rasavāhinī* II, 125).

39 *MhvA.* 384, 18 ; 483, 8 ff.

40 See n. 26.

41 John Still, *The Jungle Tide* (William Blackwood & Sons), p. 88.

42 *EZ.* III, 114 ff.; *CJSc.* II, 89. The surface area of this tank is 3,200 acres and the capacity about 1,500 million cubic ft.

43 *Dpv.* xxii, 20, attributes to Bhātika Tissa (143-67 A.C.) the construction of a pond by the same name.

44 *ASCAR.* for 1954, pp. 11, 12, 30 ; *Mhv.* l. 77 ; lxv, 29 lxvi, 21.

Archaeological Survey of Ceylon but most of what was then found showed that the old gate had been thoroughly destroyed. A pillar-edict of *circa* 935 A.C. was found apparently in position close by. It stated that a plot of land outside this gate had been granted to a hospital at Maṇḍalagiri; this find fixed the location of the east gate.[45] Siri Meghavaṇṇa erected Sotthiyākara near the east gate. Hatthikkhanda, Goṇṇagirika vihāras as well as one of the two Nagaraṅga vihāras were also in this area. The largest of the shrines on the east and not far from the city gate is that of Jetavana, founded by Mahāsena in the fourth century A.C. in opposition to Mahāvihāra to which it became a formidable rival. His son was responsible for the Pācīna-tissa-pabbata vihāra which is some distance eastward below the bund of Nuvaravāva and on the road to Mihintalē. A short inscription helped to identify it.[46]

South: Next to the two well-known parks and the Bodhi Tree the most prominent of the southern thūpas is that of the ancient Dakkhiṇa vihāra, founded by Uttiya, the general of Vaṭṭagāmaṇī. The work of the Ceylon Archæological survey at the monument disclosed several pavement slabs, with a more or less continuous inscription palæographically datable to the third century A. C. The epigraph revealed the identity of the thūpa as "Tisamaha-ceta of Dakiṇi vihara" (Tissa-mahā-cetiya of Dakkhiṇa vihāra). This is again supported by another inscription found engraved on the face of a boulder close to the thūpa. The epigraph records a benefaction to "Digama-parivana in Dakaṇa vihara" (Dakkhiṇa vihāra) and can be dated to the year 643 A.C.[47] Mūlavokāsa vihāra was east of it and close by, but has not been identified. A tank by the name of Mahāgāmeṇḍi was constructed for the former, early in the first century A. C., and might have been not too far away. Further south of Dakkhiṇa vihāra and one mile south-west of the Bodhi Tree is Issarasamaṇaka vihāra, where one of the eight saplings of the Bodhi Tree was planted soon after the latter was brought to the city. It was also known as Kassapagiri vihāra. Though the popular name of Vessagiriya has been given to it, its identity is revealed in rock-inscriptions of about the first century A. C. which refer to it as 'Isiramaṇa', a name which may be interpreted as Hermits' Delight and from which the form Issarasamaṇa of the chronicles is a learned but inaccurate restoration to Pali and the modern Isurumuṇi a natural development.[48] To the south of it Goṭhābhaya (third century A. C.) built a vihāra on the spot where the remains of Sirisaṅghabodhi were cremated. There was also a Nagaraṅgana vihāra in the south.

West: Curiously enough, hardly any foundation is mentioned in this direction. The west was the quarter of the dead and perhaps not very popular. The only remains, and very prominent as well, are those of meditation halls called today Western Monasteries.

No confusion exists in regard to Thūpārāma, Maricavaṭṭi (Mirisavāṭiya), Mahā Thūpa (Ruvanväli) and Jetavana, which are landmarks today as they were in their heyday. The Mahā Thūpa is aligned south-west of Thupārāma; the ground between the two was levelled by Lañjatissa (119 B. C.–110 B. C.) and is even now slightly irregular. Thūpārāma is prominent by the daintily sculptured capitals of the pillars which encircle it. Maricavaṭṭi, with its unfinished restoration of recent times, has some of the earliest sculptured *vāhalkaḍas* (frontispieces). The Mahā Thūpa after its latest restorations during World War II overlooks the city by its enormous size; it is now the most venerated of shrines both by its associations with a national hero and for the tradition that it enshrines the largest collection of Buddha relics. Jetavana, built in the fourth century by Mahāsena, is the largest completed thūpa probably in the entire Buddhist world. In its splendour it must have been a staggering construction. Close to it was its lofty image-house which must have been a splendid temple. It is, nevertheless, curious that Fa-hsien has not mentioned it; it must have been patronised well at the time he resided in the city, which was only about one hundred years after the founding of the

45 *ASCAR*. for 1950, p. 16.

46 ibid. for 1940–45, pp. 22 ff. The mountain itself, on the other hand, was a place of strategy where battles were fought (*Mhv*. xli, 14 and xliv, 14), and Wilhelm Geiger took it to be east of the city. There is no mountain so close to the identified vihāra as to connect the two by physical proximity.

47 *ASCAR*. for 1948 and *EZ*. V (I) 65 ff. The latter should now dispose of the reluctance on the part of some to accept the so-called Eḷāra's Tomb as thūpa of Dakkhiṇa vihāra (Cf. Geiger's trsl. *Cūḷavaṃsa* I, xlii, 14, n. 3). According to *Saddharmālaṅkāraya* the thūpa was built on the Mahapulila-maluva (op. cit. p. 385). The building was rifled in the time of Kassapa II.

48 S. Paranavitana in *CJSc*. II, 182.

vihāra. Equally inexplicable is why he was silent about the Mahā Thūpa, Thūpārāma and Maricavaṭṭi, too.

Nowhere in the country are found works of the past upon which, according to the chronicles, such enormous expenditure has been lavished in the past, as here in Anurādhapura. As against those which have been identified and named, there are others whose identity still remains to be known. Modern labels like Asokārāma (Paṅkuliya), Kuṭṭam Pokuṇa, Laṅkārāma, Toluvila, Mayura Piriveṇa, Queen's Pavilion, Isurumuṇiya [49], Kiribat Vehera [50], and a host of others have been freely applied to prominent works whose original names are at present obscured. When the ancient city has been completely given over to the archaeologist we may await a more hopeful day for identifying them.

From the chronicles and epigraphs we sometimes obtain an idea of the large costs expended on building the great thūpas and the like. There is little, however, to help us form an idea of the size of the ancient city. The *Pūjāvaliya* (thirteenth century A. C.) states that the city rampart was sixteen *yojanas*, that there was a gate on each side at every fourth yojana.[51] The *Rājāvaliya* (of uncertain date) gives it a radius of one *yojana* on every side.[52] These measurements are manifestly exaggerated, for they would give the city a circuit of thirty-five to fifty miles and a huge population which cannot be conceived of. If Fa-hsien's figure of five thousand bhikkhus for the two largest establishments be added to by the number of residents of the other numerous monasteries and this be related to the lay numbers, we should reach a density warranted by the exaggerated size. It is very doubtful if the supposition could be upheld, for from such a hypothesis would result an impossible figure for the entire country. The greatest distance north and south may have been about five miles, that is from Puliyaṅkuḷama (ancient Pubbārāma) to ' Vessagiri ' (ancient Issarasamaṇaka). The extent east to west is not so easily determined. Even the area so computed would be the Greater Anurādhapura, so to say, as it takes into account the numerous vihāras which according to the Vinaya rules, would have been away from the secular city.

It has been remarked earlier, too, that the chroniclers were not concerned with such utilitarian matters as we are, upon values which we have imposed on ourselves in our own times. It is well, therefore, to understand the reason, from one who had deeply probed into the depths of Pali traditon, with a sympathy given to but few among Western scholars of Buddhism.

" For there, in that beautiful land, the most fruitful of any in India or its confines in continuous and successful literary work and effort, there have never been wanting, from Asoka's time to our own, the requisite number of earnest and devoted teachers and students to keep alive, and to hand down to their successors and to us, that invaluable literature which has taught us so much of the history of religion, not only in Ceylon, but also in India itself.

" The Chroniclers were not, therefore, very far wrong in emphasizing this side of the life of Anurādhapura. To it the city owed the most magnificent and the most abiding of its monuments, surpassed in historical value only by its intellectual achievements. " [53]

Great baths, forests of pillars, the jungle-clad domes of thūpas, sculptured stones, remains of secluded vihāras, these are among the memorials of a habitation that was once the great Anurādhapura. But, perchance, more than all these memorials, however arresting they be, is this fact : the voices of pilgrims continuously echo in the lonely glades or are raised high in the crowded marts with the intensity and devotion which first called them two thousand three hundred years ago.

D. T. D.

ANURĀDHA SUTTA (1), the fourth sutta of the *Thera Vagga* of the *Khandha Saṃyutta* (*S*. **III**, 116–19). It records the discussion between Anurādha and certain heretical ascetics regarding the state of the Tathāgata after death (one of the unexplained questions) and Anurādha's subsequent interview with the Buddha. See ANURĀDHA.

L. R. G.

ANURĀDHA SUTTA (2), the second sutta of the *Avyākata Saṃyutta* of the *Saṃyutta Nikāya* (*S*. IV, 380–4). It is a repetition of *Anurādha Sutta*

49 S. Paranavitana suggests this was the Meghagiri vihāra of the *Dāṭhāvaṃsa* (*Artibus Asiae*, XVI, p. 182), but compare author's contribution on Meghagiri-vihāra (*JCBRAS*. 1963, p. 381).

50 The northern Meghagiri, perhaps. Cp. above note.

51 Eng: Abstract ed. by B. Gunasekara (Colombo, 1895), p. 21.

52 Eng. trsl. by B. Gunasekara (Colombo, 1900), p. 47.

53 T. W. Rhys Davids in *ERE*. I, p. 600.

(1) with an expansion of the latter half, viz., Anurādha's conversation with the Buddha. See ANURĀDHA.

L. R. G.

ANURĀJA, son of Sunanda of Surabhi, a world-ruler (*cakkavattin*) in the time of Buddha Maṅgala. Prince Anurāja accompanied his father to pay reverence to the Buddha and, after hearing him preach, along with his father he attained arahantship and joined the Saṅgha (*BuvA.* 147).

L. R. G.

AṆU-RAJA, (Tibetan: *rdul-phra-mo* or *rdul-phram*; Chinese: *wei-ch'ên* 微塵), the unit of the smallest visible substance.

The *Ta-p'i-p'o-so-lun* (*Abhidharma-mahāvibhāṣā-śāstra*) says that seven atoms (*paramāṇu*) constitute an *aṇu-raja*, which is the smallest substance that can be seen by the eyes and visual consciousness. Even so, it can be seen by the three kinds of eyes only, namely, the divine eye, the eye of the *cakravarti-rāja*, and the eye of the bodhisattva on the last stage of his mortal existence. Seven *aṇu-rajas* constitute a *loha-raja* (*Taishō*, I, p. 702).

According to the *Ta-chih-tu-lun* (*Mahāprajñā-pāramitā-śāstra*), there are three kinds of *aṇu-raja*: large, medium and small. The large one can be seen by all, the medium one can be seen by devas and the small one can be seen only by the divine eye (*divya-cakṣus*) of the holy ones. But the wisdom-eye (*prajñā-cakṣus*) observes no *aṇu-raja* because the nature of *aṇu-raja* is void (*Taishō*, XXV, p. 326). Mochizuki explains that the large *aṇu-raja* seems to be the *vātāyanacchidra-rajas* and the medium *aṇu-raja* to be the *loha-raja*, and the small *aṇu-raja* to be the real *aṇu-raja* (*Moc.* V, p. 4769).

As the *aṇu-raja* is a very small unit and as everything consists of a great number of *aṇu-rajas*, it is used as an example in many sūtras. For instance, the *Hua-yen-ching* (*Avataṃsaka Sūtra*) mentions that in every *aṇu-raja* of this world there are as many buddha-countries as the number of *aṇu-rajas* in all oceans in this world. And in every such country, there are as many Buddhas as the number of *aṇu-rajas* in all oceans in this world. And in front of every Buddha there are as many Samantabhadra bodhisattvas as the number of *aṇu-rajas* in all oceans in this world (*Taishō*, X, p. 33).

K. Tmr.

ANURAKKHAṆA-PADHĀNA, exertion consisting in safeguarding one's character, protecting virtue already acquired and maintaining the wholesome (*kusala*) mental states which were developed earlier. It is the last of the four great exertions (*sammappadhāna*), also named the four supreme efforts (*uttama-viriya*) of self-control through avoidance, eliminating, developing and safe-guarding. The effort to maintain proves itself also in keeping pure an auspicious object of mental concentration (*samādhi-nimitta*: *D.* III, 226), which will allow the mind to maintain onepointedness (*ekaggatā*). See PADHĀNA.

H. G. A. v. Z.

ANURAKTARĀṢṬRA, name of a former Buddha, mentioned in a list of many Buddhas under whom the Śākyamuni acquired much merit while he was a bodhisattva in the ninth sphere (*bhūmi*) preparing himself for Buddhahood (*Mhvu.* I, 141).

T. R.

ANURĀRĀMA, the name of two historical vihāras of Ceylon. The one more frequently mentioned in the *Mahāvaṃsa* was built by king Vasabha (67-111 A.C.) near Mahāgāma or modern Tissamahārāma, and to the north of this important ancient city in the south of the island. He assigned the village of Heḷigāma towards its maintenance. Rice-boats (see BHATTANĀVĀ) made of bronze were placed for the offering of alms by the public to the bhikkhus of Anurārāma. The chapter-house (*uposathāgāra*) was built by king Vohārika Tissa in the 3rd century. About the middle of the 7th century the Rohaṇa ruler, Dappula, repaired the *pāsāda* of Anurārāma. Anuru-maha-pā (Anurā-mahā-pāsāda) is mentioned in a graffito (No. 170, of *circa* 8-9th century A.C.) found on the preserved section of the ancient plastered wall in the gallery of Sīgiriya rock (C. W. Nicholas, *JCBRAS.* New Series, VI, Special No. p. 66; S. Paranavitana, *Sīgiri Graffiti*, II, 104 f.).

The other Anurārāma is mentioned (*Mhv.* lxi, 101) as having been in the district of Kāsikhaṇḍa in the 6th century A.C. The first notice of it refers to a restoration, by king Mahānāga, of its dilapidated building; but of the earlier structure there is no historical mention. Kāsikhaṇḍa district is probably in the region of modern Kāsikeṭṭa (Kāsikoṭē) which is 2 miles north of Ambanpola village. But no ruins are known from here. (C. W. Nicholas, op. cit., p. 66).

D. T. D.

ANURODHĀPRATIRODHA, a samādhi or a state of concentration of both mind and body, mentioned in the *Pañcaviṃśatisāhasrikā-prajñāpāramitā Sūtra*. Its literal translation is 'obliging the wishes and not obliging the wishes,' and its Chinese translation is *mieh-ts'êng-ai* or *li-ts'êng-ai* (free from hate and love). See also *Mhvyut.* 608 and *Śspp.* 1424.21.

S. K.

ANURUDDHA (1), a paccekabuddha. Nanda thera, in a previous birth, prepared a small pavilion thatched with lotus flowers and offered it to him, for him to take rest in it (*Ap.* II, 350).

R. A. G.

ANURUDDHA (2), the personal attendant (*upaṭṭhāyaka*) of Piyadassī Buddha (*Ap.* II, 432). Once Piyadassī Buddha went to a *sāla* grove, where he was offered a canopy of *sāla* flowers by a young ascetic who lived there. A few days later when monks came to pay homage to the Buddha, they saw him smile. When Anuruddha, who was in their company, asked him why he smiled, the Buddha said that it was because he saw the good results of the meritorious deed of that young ascetic. According to *Buv.* (42, *v.* 22), Piyadassī Buddha had two personal attendants, Sannaka and Dhammika, among the laymen.

The personal attendant of Koṇḍañña Buddha was also known as Anuruddha (*Buv.* 20, *v.* 30; *BuvA.* 140).

R. A. G.

ANURUDDHA (3), also Aniruddha in Northern Buddhist texts, one of the most eminent disciples of the Buddha and the foremost among those who had won the divine eye (*dibba-cakkhu*). He was a first cousin of the Buddha.

Anuruddha was born at Kapilavatthu as the younger son of the Sakyan Amitodana, a brother of Suddhodana.[1] The account of Anuruddha's ordination is contained in several works with slight variation. It is said that a member from each of the Sakya families had joined the Saṅgha established by their renowned kinsman, except the family of Amitodana. Therefore, Anuruddha's elder brother Mahānāma suggested that one of them should enter the Saṅgha. But Anuruddha had been very delicately nurtured amidst much luxury. Like Siddhattha he had three palaces for the three seasons. Therefore, he had no wish for renunciation. However, when he learnt from Mahānāma of the duties of a householder and the unending labours of farming, he preferred to become a monk. But his mother was reluctant to give her permission for the ordination. Thinking it would be an impossibility she gave her consent only if his companion the Sakyan ruler Bhaddiya would also leave the world with him. Anuruddha renounced the world together with five other Sakyas—Bhaddiya, Ānanda, Bhagu, Kimbila and Devadatta. Their barber, Upāli, who accompanied them, also entered the Saṅgha, in fact before the khattiyas at their own suggestion, so that their pride might be quelled by having their former barber as their senior. They were ordained by the Buddha at the Anupiya mango grove. Before the end of the rainy season Anuruddha won the divine eye (*dibba-cakkhu*)[2], and at a later date the Buddha declared Anuruddha to be the chief of those who had won the divine eye.[3]

Anuruddha then received a topic of meditation from Sāriputta and retiring to the Pācīnavaṃsa deer-park in Cetiya, contemplated on the seven thoughts of a great man but could not master the eighth. The Buddha, perceiving this, appeared before him and preached to him, pointing out the eighth. Anuruddha then grasped them all and won arahantship accompanied by supernormal and analytic powers.[4] A conversation he had with Sāriputta before he attained arahantship is recorded in the *Aṅguttara Nikāya*. Anuruddha approaches Sāriputta and says that in spite of his winning the divine eye and being energetic, mindful and composed, he has not succeeded in getting rid of the cankers (*āsava*). Sāriputta advises Anuruddha to abandon conceit, agitation and worry and to concentrate on the deathless element. Taking his advice Anuruddha attains arahantship.[5]

Anuruddha was of a gentle and peaceable nature and full of good feeling. It was to Anuruddha, Nandiya and Kimbila who lived harmoniously together that the Buddha went after leaving the

1 According to the *Apadāna* commentary, p. 269, Anuruddha's father was Sukkodana.

2 See *Vin.* II, 108 ff., 180 ff.; *ThagA.* III, 65; *AA.* I, 189 ff.; *DhpA.* I, 133 ff.; IV, 120 ff.; *ApA.* pp. 268–72; *Avś.* p. 114.

3 *A.* I, 23.

4 *A.* IV, 228 ff.; *ThagA.* III, 65 f.; *AA.* I, 191 f.; *DhpA.* I, 138.

5 *A.* I, 281 f.

quarrelsome monks of Kosambi.[6] There are several suttas addressed by the Buddha to Anuruddha when in the company of other bhikkhus. Thus the *Cūḷagosiṅga Sutta*[7] and the *Upakkilesa Sutta*[8] are addressed by the Buddha mainly to Anuruddha, and Anuruddha replies on behalf of his companions. So also the *Naḷakapāna Sutta*.[9] Anuruddha was among those present in the assembly of bhikkhus when the *Ānāpānasati Sutta*[10] was preached by the Buddha.

Anuruddha figures prominently in the account of the passing away of the Buddha. On his death-bed when the Buddha attained the cessation of perception and sensation (*saññāvedayita-nirodha*), Ānanda believed that the Buddha had passed away. But Anuruddha corrected him and informed him of the state he had attained. Two beautiful verses are ascribed to Anuruddha which he uttered at the passing away of the Buddha.[11] Anuruddha consoled the weeping monks reminding them of of the Buddha's teaching of the impermanence of all component things. He also requested Ānanda to inform the Mallas of the Parinibbāna (passing away) of the Buddha and ask them to act as they deemed fit.[12] On being questioned by the Mallas, Anuruddha also explained how the Buddha's funeral pyre would not catch fire until the arrival of Mahā-Kassapa who was on his way to Kusinārā from Pāvā.[13] Later, at the First Council, Anuruddha played an important part and was entrusted with the custody of the *Aṅguttara Nikāya*.[14]

Anuruddha is the author of *Thag. vv.* 892–919, and in *v.* 904 he says that he did not sleep for twenty-five years and thereafter he slept only in the last watch of the night.[15] He was in the habit of rising early and after ablutions he would sit in his lodging looking into a thousand kappas of the past and the future. With his divine eye he would survey the thousand world systems.[16] The *Theragāthā* also mentions an occasion where Anuruddha is tempted by a goddess Jālinī who had been his wife in a previous birth. She sees him grown old and grey and tries to entice him to be born in heaven, but fails.[17] She then does him service in various ways. She sweeps the compound of the monastery, provides water for washing and drinking. Once, knowing that Anuruddha was looking for ragged cloth for robes in a refuse heap, she introduced divine cloth into it, which he picked up.[18] She further saw to it that abundant alms were provided for Anuruddha and the other monks while the robes were being made.[19]

Two occasions are recorded when Anuruddha fell ill. He was once sick and grievously afflicted in the Andhavana in Sāvatthi, but he overcame the painful feeling by practising the four applications of mindfulness.[20] However, on another occasion he suffered severe pains in the stomach which were allayed only after drinking water from Anotatta Lake.[21] He enjoyed exceptionally long life. At the age of a hundred and fifty years[22] he passed away in a bamboo thicket in Veḷuva in the Vajji country.[23]

There are several suttas in the nikāyas in which Anuruddha figures. He was consulted on points of doctrine by both laymen and bhikkhus. In the *Anuruddha Sutta* in the *Majjhima Nikāya*, Anuruddha, Abhiya Kaccāna and two other monks are invited to a meal by the carpenter Pañcakaṅga. After the meal, on being questioned by Pañcakaṅga, Anuruddha explains the difference between the two types of deliverance of the heart (*cetovimutti*): that which is boundless (*appamāṇa*) and that which is widespread (*mahaggata*). In the same sutta Abhiya Kaccāna questions Anuruddha regarding the Ābhā devas and the latter gives a long discourse on their nature. He speaks with first hand knowledge, for it is said, he had lived among those devas in a previous birth.[24]

There are several discussions which Anuruddha had with the Buddha. He was often engaged in surveying the world systems with his divine eye. On one such occasion he observed women being born in hell after death and others being reborn in

6 *M.* III, 153 f.; Vin. I, 350 ff.
7 *M.* I, 205 ff.
8 *M.* III, 152 ff.
9 *M.* I, 462 ff.
10 *M.* III, 78 ff.
11 *D.* II, 156 f., repeated at *Thag. vv.* 905, 906; *S.* I, 159. On this see Oldenberg, *Nachrichten der Wissenschaften zu Göttingen*, 1902, pp. 168 ff. and Przyluski, *JA.* mai-juin, 1918, pp. 485 ff.
12 *D.* II, 158 f. See Rockhill, *The Life of the Buddha*, pp. 141 ff. for the account in the Tibetan *Dulva*.
13 *D.* II, 163; Rockhill, op. cit. p. 144; *Mhvu.* I, 66.
14 *DA.* I, 15; *Mhbv.* p. 94.
15 *ThagA.* III, 70.
16 *SA.* III, 229.
17 *Thag. v.* 908; also *S.* I, 200.
18 *SA.* I, 293; *ThagA.* III, 72.
19 *DhpA.* II, 173 ff.
20 *S.* V, 302.
21 *A.* IV, 129 ff.
22 *DA.* II, 413.
23 *Thag. v.* 919.
24 *M.* III, 144 ff.

the heavenly worlds. He sought the Buddha and asked him what was the cause of such rebirth.[25] On another occasion Anuruddha is visited by deities of lovely form (*manāpakāyikā*), but failing to attract his attention they leave him. Anuruddha repairs to Ghositārāma in Kosambi and asks the Buddha what qualities of a woman would enable her to win rebirth among the deities of lovely form. The Buddha enumerates eight qualities.[26]

The *Padesa Sutta, Samatta Sutta* and *Loka Sutta* in the *Saṃyutta* record conversations between Anuruddha and Sāriputta, while they were living at Sāketa. The latter with Moggallāna visits Anuruddha and questions him on such topics as who is a learner (*sekha*) and who is one who is accomplished (*asekha*). Anuruddha explains that a learner has only partially cultivated the four stations of mindfulness, while the arahant has cultivated them perfectly. To Sāriputta's question as to how he (Anuruddha) has been able to attain superknowledge his answer is the same—he has achieved it by cultivating the four applications of mindfulness.[27]

The *Anuruddha Saṃyutta*[28] contains a number of suttas all of them centering on Anuruddha and his practice of the four stations of mindfulness. He appears to have laid great emphasis on the cultivation of the *satipaṭṭhāna*. He is questioned on various occasions by different monks on the practice of these four stations of mindfulness and he gives a detailed explanation of them. Again when Sāriputta comments that Anuruddha looked very serene and had a very clear complexion, Anuruddha replies that he generally spends his time in the practice of the four applications of mindfulness.[29] He was able to overcome physical pain by their practice.[30] Anuruddha, answering a question from a number of monks, describes the great supernormal powers he has achieved as a result of the cultivation of the four stations of mindfulness.[31]

Apart from his teaching of the *satipaṭṭhāna*, there is no evidence that Anuruddha found fame as a teacher. He was of a retiring nature—a confirmed recluse. In contrast to Sāriputta, Moggallāna and Ānanda, he would not interfere in the disputes of the Saṅgha.[32]

25 *S.* IV, 240 ff. See also *A.* I, 281.
26 *A.* IV, 262 ff.
27 *S.* V, 174 ff.
28 *S.* V, 294 ff.
29 *S.* V, 301.
30 ibid, 302.
31 ibid. 303 ff. However, elsewhere we are told that Anuruddha regarded the attainment of the divine eye as the most highly prized of all achievements (*M.* I, 213).
32 *A.* II, 239.

Instances are mentioned when Anuruddha exercised his *iddhi* powers. Thus he made use of his supernatural power to go to Brahmaloka with Moggallāna, Kassapa and Kappina, where the Buddha had already gone.[33] Anuruddha once visited Tāvatiṃsa on which occasion he spoke to Visākhā's friend who had been reborn there.[34] Once, when Anuruddha rose in the early hours of the morning and recited verses from the *Dhammapada* he was heard by a yakkhinī and her son Piyaṅkara who stood spellbound listening.[35]

Anuruddha was held in very high esteem in the Saṅgha, and in the assembly he sat close to the Buddha.[36] When the Buddha went to Tāvatiṃsa to preach the Abhidhamma after performing the Twin Miracle, it was Anuruddha who informed the people where the Buddha was.[37] Again, when the Buddha returned after the conversion of the city of Ugga, it was Anuruddha whom he left to preach to the people.[38]

It is rather surprising to find that Anuruddha has given cause for the Buddha to introduce *Pācittiya* No. vi, where the Buddha declares that it is a *pācittiya* (offence requiring expiation) for any monk to lie in a sleeping place with a woman.[39] According to the record of the incident, Anuruddha conducted himself honourably. Incidentally, Anuruddha was of a handsome countenance and a woman falling in love with him tried to entice him, but he had his senses under control and succeeded in converting her.[40]

There are several accounts of the previous lives of Anuruddha. In Padumuttara Buddha's time he was born as a householder and he saw the Buddha declare a certain disciple to be foremost among those who had the divine eye. Wishing to enjoy a similar honour under a future Buddha, he invited the Buddha and a large number of monks the following day and held a great almsgiving for them for a whole week, at the end of which he made the wish. The Buddha looking into the future stated that his wish would be fulfilled in the time of Buddha Gotama. He engaged in numerous works of merit, and towards fulfilling his wish he prepared stands for innumerable lamps. In Sumedha Buddha's time he offered him lamps with a hundred wicks which kept alight for a week. After death

33 *S.* I, 144–6.
34 *VvuA.* 189.
35 *S.* I, 209; *SA.* I, 309.
36 *Buv.* v. 60.
37 *DhpA.* III, 218; *Vism.* 329.
38 *DhpA.* III, 471.
39 *Vin.* IV, 17 ff.
40 loc. cit.

he was born in heaven where he outshone all the other devas. As a result of the offering of lamps, he had near him a pillar which shone all the time and he spread his radiance for a yojana around him. He was the king of devas for thirty kappas, was born a world ruler (*cakkavattin*) twenty-eight times and he could see a yojana around him day and night.

In Kassapa Buddha's time he was born in Bārāṇasī. He offered many bronze lamps right round the Buddha's cetiya, filling them with the best of ghee. He went round the cetiya paying homage, with a huge lighted bronze lamp filled with the choicest ghee on his head. He was reborn in heaven.

At a time when there was no Buddha he was born in a poor family in Bārāṇasī and was named Annabhāra. He worked as a grass carrier for the treasurer Sumana who gave generously to the poor. One day at meal time Annabhāra gave his own portion of food to a paccekabuddha named Upariṭṭha and made a wish that he should be released from such miserable births and should never feel the lack of anything. Sumana hearing of the offering sent for Annabhāra shared the merits thereof. In appreciation he gave him much money and, promising to see to his needs, released him from servitude. The king hearing of Annabhāra's gift obtained from him a share of the merit, gave him great wealth and appointed him treasurer. Annabhāra performed meritorious deeds for the rest of his life and after death won heavenly birth. [41]

According to the *Dhammapada* commentary, in consequence of this gift to the paccekabuddha, Anuruddha never lacked anything he desired. Thus, an incident is related of his childhood: Anuruddha was in the habit of playing marbles with other Sakyan princes, staking cakes on the result. Anuruddha lost and he sent a messenger home for cakes which his mother supplied. When Anuruddha lost repeatedly, his mother in the end sent him an empty bowl as there were no more cakes to be had. But when it reached Anuruddha it was filled with delicious heavenly cakes which the guardian deities had introduced. And thereafter, everytime Anuruddha sent for cakes his mother would send him an empty bowl which became filled with heavenly cakes. [42]

In the *Jātaka*, Anuruddha is identified with various characters. Thus, he is Sakka in the *Maṇicora* (*J.* II, 125) ; *Guttila* (II, 257) ; *Ayakūṭa* (III, 147) ; *Mahāsūka* (III, 494) ; *Cullasūka* (III, 496) ; *Kaṇha* (IV, 14) ; *Akitti* (IV, 242) ; *Sādhīna* (IV, 360) ; *Sivi* (IV, 412) ; *Mahāsutasoma* (V, 511) ; *Sāma* (VI, 95) ; *Nimi* (VI, 129) ; *Vidhurapaṇḍita* (VI, 329) ; *Vessantara* (VI, 593). Less frequently he is identified with other personalities. Thus, he is the charioteer in the *Kurudhamara* (*J.* II, 381, see also *DhpA.* IV, 89) ; Pabbata in the *Indriya* (*J.* III, 469) and in the *Sarabhaṅga* (V 151) ; king of Bārāṇasī in the *Candakinnara* (IV, 288) ; one of the brāhman's seven sons in the *Bhisa* (IV, 314 ; see also *Jm.* p. 115) ; the dove in the *Pañcūposatha* (IV, 332) ; Ajapāla in the *Hatthipāla* (IV, 491) ; Sucīrata in the *Sambhava* (V, 67) ; and Pañcasikha in the *Sudhābhojana* (V, 412).

Of Anuruddha's associates, the most frequently mentioned are Nandiya and Kimbila, all three of whom were an example of harmonious living. [43] Anuruddha's co-residents were Abhiñjika and Bāhiya, neither of whom enjoyed good repute. Abhiñjika indulged in vain talk [44] and Bāhiya tried to cause dissension in the Saṅgha. [45] But in neither instance did the uninterfering Anuruddha make any attempt to stop them.

Anuruddha was responsible for the ordination of the novice Cullasumana who reached arahantship in the tonsure-hall itself. Cullasumana had been the treasurer Sumana in a previous birth and had helped Anuruddha when he was born as Annabhāra. [46] The Sanskrit version of the story of the ordination of the novice Sumana at the hands of Aniruddha is contained in the *Avadānaśataka* (pp. 203 ff.).

Anuruddha had a sister named Rohiṇī whom he established in meritorious work and helped her to cure her unsightly skin disease. Vāsabhagāmi and Sumana who took part in the Second Council, we are told, were followers of Anuruddha. [47]

It is said that Indaka, a householder who offered a mere spoonful to Anuruddha, was born in Tāvatiṃsa, outshining in ten ways Aṅkura who had spent considerable wealth practising generosity but the recipients of whose alms had been unworthy. [48]

41 See *Thag. vv.* 910, 913–18 ; *ThagA.* III, 64 ff.; *DhpA.* IV, 120 ff.; *AA.* I, 183 ff.; *ApA.* 268 ff.; *Ap.* I, 35–6. See also *Kvbh.* pp. 86 f., 76, 102, 154.

42 *DhpA.* I, 134 f.; *DhpA.* IV, 124 ff.

43 *Vin.* I, 350 ff.; *M.* I, 205 ff, 462 ff.; III, 152 ff.

44 *S.* II, 204.

45 *A.* II, 239. See also *KhpA.* I, 115, where the name appears as Bāhika.

46 *DhpA.* IV, 128 f.

47 *Dpv.* v, 24 ; *VA.* I, 35; *Mhv.*i v, 58–9.

48 *Pvu. vv.* 58–60 *DhpA.* III 221.

In Northern Buddhist works Anuruddha is generally referred to as Aniruddha. According to the Tibetan *Dulva* he was the son of Droṇodana and the others who renounced the world with him were Bhadrika (Pali: Bhaddiya), Raivata (Pali: Revata), Devadatta and Upāli.[49] The *Mahāvastu* (III, 176 f.) mentions Bhaṭṭika (Bhadriya, or Pali: Bhaddiya) as another brother of Anuruddha. In the *Lalitavistara* (p. 165), Anuruddha is mentioned as having worn Siddhārtha's ornaments when the latter renounced the world. According to the *Dulva*, it was Anuruddha who at the request of Mahā-Kāśyapa found that Ānanda alone in the assembly of five hundred theras was not an arahant after which Ānanda was excluded from the Council until he attained arahantship.[50]

L. R. G.

ANURUDDHA(4), the preceptor (*upājjhāya*) of Mahāsumma thera. Once he offered a bowl filled with ghee to the Saṅgha. This is mentioned as a small episode in connection with a discussion that took place as to whether a bowl, that has been bought for a particular thera, could be used by the community of monks. The issue was brought up by Cūḷanāga thera, who said that it was inappropriate (*akappiya*: *VinA*. III, pp. 698–9).

R. A. G.

ANURUDDHA (5), a monk to whom is ascribed the authorship of three valuable works on the Abhidhamma, namely, the *Abhidhammattha-saṅgaha*, the *Nāmarūpapariccheda* and the *Paramatthavinicchaya*. Perhaps, he was also the author of the *Anuruddhaśataka*, a work in elegant Sanskrit stanzas.

The views of scholars about the place of his birth and the period in which he lived differ noticeably. Even the authorship of the works mentioned above has been questioned. Some scholars believe that Anuruddha was a contemporary of the famous commentator Buddhaghosa [1], in which case he must have flourished in the fifth century A.C. Others are of opinion that he lived during the tenth or the eleventh century. Malalasekera holds the latter opinion, in view of the language and the style of the works. No conclusive evidence is available.

Some uncertainty as to whether all the four books mentioned above were written by one and the same monk, called Anuruddha, or whether they were works of more than one monk by that name, has arisen owing to certain statements in the *Paramatthavinicchaya*, the *Abhidhammattha-saṅgaha* and some other works. Thus, the concluding stanzas of the *Paramatthavinicchaya* say that the book was compiled by Anuruddha thera, born in the city of Kāveri in the country of Kāñcipura, while he was residing in the city of Tanja in the country of Tamba. On the other hand, the concluding stanza of the *Abhidhammattha-saṅgaha* says that his residence was the Mūlasoma vihāra which is believed to be the one founded by Somādevī, queen of Vaṭṭagāmaṇī, and the minister Mūla, at Polonnaruwa. According to the Burmese tradition, too, Anuruddha was an elder of Ceylon and wrote the *Abhidhammattha-saṅgaha* at the Mūlasoma vihāra.

The *Sāsanavaṃsa* of the 19th century merely calls him Anuruddhācariya of Ceylon.[2] The *Saddhammasaṅgaha* of the 14th century mentions him as the author of the *Abhidhammattha-saṅgaha*.[3] It also refers to Anuruddha's *Paramatthavinicchaya*, but here, he is mentioned as having lived at Kāñcipura (Conjeevaram). The *Gandhavaṃsa*[4] mentions him as the author of the three treatises on the Abhidhamma referred to above.

These data have led present day scholars to form different opinions with regard to the birth place of Anuruddha. Malalasekera[5] is of opinion that Anuruddha was a monk of Ceylon, who spent part of his time at Kāñcipura in south India. Buddhadatta thera[6] believes that there were two monks by the name Anuruddha, one in Ceylon and the other in India and that the former was the author of the *Abhidhammattha-saṅgaha* and the *Nāmarūpapariccheda* and the latter the author of the *Paramatthavinicchaya*. He comes to this conclusion, because, according to him the two works, the *Paramatthavinicchaya* and the *Nāmarūpapariccheda*, could not have been the works of one and the same author, because the doctrinal and literary standard of the two works show a great dissimilarity.

Whoever the author or authors may have been, the works mentioned above, especially the latter three, show evidence of deep scholarship and much poetic ability.

H. R. P.

49 Rockhill, *The Life of the Buddha*, pp. 13, 53f.
50 ibid. pp. 151 f.
1 Preface to the *Abhidhammattha-saṅgaha*, revised by Paññānanda thera, 1898 and also the preface to the *Paramatthavinicchaya* published by P. Charles Henry Dias, 1926.

2 pp. 33, 34.
3 p. 91.
4 p. 61.
5 *Pali Literature of Ceylon*, 169–70.
6 *Pali Sāhityaya*, Vol. II, 345.

ANURUDDHA SAMYUTTA, the fifty-second section (*saṃyutta*) of the *Saṃyutta Nikāya*. (V, 294–306). It forms the eighth book of the fifth division called the Great Division (*Mahāvagga*) and consists of two chapters (*vaggas*). There are ten suttas in the first chapter called the *Rahogata Vagga*, and fourteen suttas in the second vagga which is not named. It contains accounts of incidents connected with Anuruddha, his meditations in the Jetavana on the arising of mindfulness (*satipaṭṭhāna*) and the benefits of its development, his admonition to the monks on the banks of the Sutana river, his conversations with Sāriputta and Moggallāna in Sāketa and in the Ambapāli grove, his sermon in the Saḷalāgāra, his illness while staying in Andhavana and his accounts of how he came by his psychic powers as a result of the development of the arising of mindfulness.

U. K.

ANURUDDHA S'ATAKA, a Buddhist devotional poem of 101 stanzas in elegant Sanskrit, composed at the beginning of the twelfth century A. C. Seven different metres have been employed in the composition of the stanzas, and at the end of each stanza is given the name of the metre in which it is composed.

The first three stanzas of the work are devoted to the adoration of the Buddha. The next seven describe the twenty-four occasions on which the Buddha-to-be obtained the assurance of twenty-four former Buddhas. The following two stanzas are devoted to a description of the *pāramitās*.

Stanzas 21 and 22 describe the birth of prince Siddhārtha and his renunciation of the worldly life; and stanza 23 is a description of his struggle with Māra.

The author mentions the preaching of the *Dharmacakrapravartana Sūtra* in the 24th stanza, and goes on to describe the form of the Buddha in the following 37 stanzas (25–61). The Buddha's manifold virtues are described in ten stanzas (62–71), and the miraculous powers possessed by him in stanzas (72–90). An account of several of the Buddha's former births is given in five stanzas (91–95), while the 96th is a condemnation of those who disregard the Buddha's good qualities.

In stanzas 97–99 the author expresses his great devotion to the Buddha's teaching; and in the 100th stanza he aspires to be born at the time of the future Buddha Maitreya. The last stanza (No. 101) says that it was written by Anuruddha Upasthavira who was "like unto a gem in the necklace of the Uttaramūla Nikāya."

The *Anuruddha Śataka* was so-named after the name of its author, Anuruddha, who lived at the beginning of the 12th century A. C. He was born in Ceylon, but spent part of his time at Kāñcipura, south India. He is said to be the author also of three works on Abhidhamma, i.e., the *Abhidhammatthasaṅgaha*, *the Paramattha-vinicchaya*, and the *Nāmarūpa-pariccheda*. See ANURUDDHA (5.)

U. K.

ANURUDDHA SUTTA (1) preached by Anuruddha thera to Pañcaṅgaka, the king's carpenter, at Sāvatthi, on the conclusion of a meal given by him to the elder and three others (*M*. III, 144–52).

Pañcaṅgaka wanted to know the two kinds of emancipation of mind (*cetovimutti*), viz., the boundless (*appamāṇa*) and the vast or widespread (*mahaggata*).

Anuruddha replied that the emancipation of mind which is boundless is attained by the cultivation of the thoughts of friendliness (*mettā*), compassion (*karuṇā*), sympathetic joy (*muditā*) and equanimity (*upekkhā*) which pervade the entire world. The emancipation of mind which is widespread results from the meditation on an object (*kasiṇa-nimitta*) which is gradually expanded and extended, starting from a single root of a tree to cover the whole of the sea-girt earth.

The commentary (*MA*. IV, 200–1), while making the same distinction, adds that the boundless emancipation is that which belongs to the sublime state of mind (*brahmavihāra*), where the mental reflex of the meditations on the meditational devices (*kasiṇa*) does not grow or expand, where there is no removal (*ugghāṭana*) and which does not bring about higher knowledge (*abhiññā*) or cessation (*nirodha*). On the other hand, the emancipation of mind which is widespread is that which belongs to the meditation on an object (*kasiṇa-jhāna*) where the mental reflex grows or expands, where there is removal of it as also transcending (*samatikkama*). Moreover, it is conducive to the attainment of higher knowledge and cessation.

This explanation gives an idea of the place occupied by the *brahma-vihāras* in the Buddhist training.

The sutta says that as a result of developing these states of mind one secures companionship with the gods (*devānaṃ sahavyatā*). Abhiya Kaccāna who is with Anuruddha on this occasion, asks him the reason for the difference in the degree of the brilliance of the gods. Anuruddha's reply is that it depends on the nature of the object of meditation.

Kaccāna then asks why some gods are of tarnished light (*saṅkiliṭṭhābha*) and some of pure light (*parisuddhābha*). Anuruddha, utilising the simile of the lamp, explains that they in whom bodily unchastity (*kāyaduṭṭhulla*) is not properly suppressed, sloth and torpor (*thīnamiddha*) are not removed and restlessness and worry (*uddhacca-kukkucca*) are not disciplined, are born as gods of tarnished light, while they in whom these depravities are not found are born as gods of pure light.

At the end of the sermon Pañcaṅgaka is freed of the doubts that assailed him.

D. J. K.

ANURUDDHA SUTTA (2) records the incident of a certain goddess of Tāvatiṃsa named Jālinī, visiting Anuruddha, her consort in a former birth, while he was living in a forest-tract (*S.* I, 200).

She attempts to direct his attention towards the pleasures of heaven, but with no avail. Anuruddha tells her of the nature of this saṃsāric existence and the state of release to which he has attained.

D. J. K.

ANURUDDHA SUTTA (3). Anuruddha, who is the chief among the disciples of the Buddha possessed of the divine eye (*dibbacakkhu : A.* I, 23), perceives after exercising his powers how women are reborn in lower and unhappy realms after death (*A.* I, 281).

The Buddha explains this as being due to their living at home with their hearts haunted by the taints of stinginess (*macchera*) in the morning, with jealousy (*issā*) at noontide, and with sensuality (*kāma*) and lust (*rāga*) in the evening.

D. J. K.

ANURUDDHA SUTTA (4) records a conversation between Anuruddha and Sāriputta (*A.* I, 281–2). Anuruddha asks why he, who sees the thousand-fold world-system with his divine eye (*dibba-cakkhu*), who is strenuous and immutable in energy (*viriya*), who is mindful and whose body is calm and unperturbed, is yet not released from the cankers (*āsava*).

Sāriputta points out that his possession of the divine eye has led to conceit (*māna*) and restlessness (*uddhacca*); and the awareness of the fact that he is not released from the cankers has resulted in worry (*kukkucca*). The only way of attaining peace of mind is by overcoming these three tendencies, by focussing the mind on the element of deathlessness (*amatadhātu*).

Following the instructions of Sāriputta, Anuruddha attains Nibbāna.

The sutta is of importance in that it shows how even the development of such powers (*bala*) as the divine eye (*dibba-cakkhu*), would not result in the attainment of the goal if one is attached to them. For, freedom from the cankers could be had only by a complete elimination (*pahāna*) of this element of attachment (*rāga*) which results in clinging (*upādāna*). This emphasises the ethical aspect of Nibbāna in Buddhism.

D. J. K.

ANURUDDHA SUTTA (5) deals with eight thoughts that occur to a great being (*mahāpurisa-vitakka : A.* IV, 228).

They describe the nature of the person for whom the message of the Buddha is meant. He desires little, is contented, secluded, energetic, mindful, composed and wise. To these seven thoughts which occurred to Anuruddha the Buddha adds another, to wit: " This teaching is for the precise (*nippapañcārāma*) and for one who delights in exactness (*nippapañcarati*). "

The Buddha says that if one were to ponder over these eight thoughts, one would be able to induce the first four states of mental absorption (*jhāna*).

The sutta goes further to explain how by pondering over these eight thoughts and by inducing the four states of mental absorption one is able to develop a liking for the austere life. It is because of excessive attachment to things mundane that one is not able to take delight in the austere life of an ascetic.

The Chinese translation by Chih-yao of the later Han dynasty (25–221 A. C.) is entitled *A-na-lü-pa-nien-ching* (*Taishō*, No. 46 ; *Nanjio*, No. 563).

D. J. K.

ANURUDDHA SUTTA (6), records the incident of a host of lovely fairies (*manāpakāyikā devatā*) visiting Anuruddha (*A.* IV, 262 f.). They could

assume any colour, produce any sound and obtain any happiness they desired. Some of them danced and some sang before Anuruddha. But he kept his senses under control. Knowing that Anuruddha was not enjoying this, the fairies immediately vanished.

Anuruddha goes to the Buddha and asks him what qualities in women procure for them birth in such states of existence. The Buddha enumerates eight such qualities, to wit, devotion to the husband, due respect to the husband, elders, helping him in his domestic vocations, looking after his employees, protecting his wealth, becoming a devout follower of the Buddha, Dhamma and the Saṅgha, observing purity of virtue and practising a life of charity.

D. J. K.

ANURŪPAGĀTRA, name of a former Buddha, mentioned in a list of many Buddhas under whom the Śākyamuni acquired much merit while he was a bodhisattva in the ninth sphere (*bhūmi*) preparing himself for Buddhahood (*Mhvu,* I, 140).

T. R.

ANURŪPASVARA, a bodhisattva whose name occurs in a list of future Tathāgatas (*Gvyū.* 443). For details see MĀYĀDEVĪ.

ANUSAṂSĀVAKA, an arahant. In a previous birth, ninety-one kappas ago he offered a spoonful of food to the Buddha Vipassī (*Ap.* I, 247).

R. A. G.

ANUSĀSANĀ VAṬṬORU, circulars in Sinhalese sent to various monks by Välivița Piṇḍapātika Saraṇaṅkara Saṅgharāja of Kandy, Ceylon, in the 18th century, stating how the monks should discipline themselves and how they should conduct themselves in their daily life, in accordance with the teachings of the Buddha. Välivița Saraṇaṅkara Saṅgharāja, who pioneered the religious renaissance in Ceylon, realised that the Saṅgha has to be well organised and cleansed of all corruptions, if Buddhism were to last long in the island. Hence, he valued virtue over knowledge. P. B. Sannasgala, in his introduction to the *Saṅgharāja Sādhucariyāva* (p. xxii), says, "The Saṅgharāja tried to discipline his pupils and all monks who were under him by means of advice, admonition and censure, whenever there were flaws in them. Whenever he could not do this personally, he used to send circulars to the various temples giving details of how the monks should conduct themselves." A few lines from such a circular, found at Mādapansala belonging to the Malwatta chapter will give the reader an idea of the nature of their contents. The circular begins: "Salutation to the Master. This circular I send by way of advice to all my pupils and other virtuous ones, who have become the custodians of the dispensation of the Great-compassionate One by virtue of the fact that they have entered the Order. You should not utter slanderous speech that will result in setting up one person against another. You should not abuse even a pupil of yours by reminding him of caste or clan. You should not engage in any act whether of body or word that will result in strife and quarrel. You should not waste your time playfully being drunk with the pride of youth. You should be grateful for even the slightest good done to you."

W. G. W.

ANUSĀSANĪ-PĀṬIHĀRIYA (Skt. *anuśāsanī-prātihāriya,* ' marvel of teaching ', the third of the three marvels possessed by Buddhas and arahants, the others being the marvel of psychic power (*iddhi-pāṭihāriya*) and the marvel of thought-reading (*ādesanā-pāṭihāriya* : *D.* I. 212 : III, 220 ; *A.* I, 170 ; *Ps.* II, 227 ; *Dhsmg.* 32 ; *Gvyū.*537 ; *BB.* XIII, 5 ; *Mhvu.* I, 238 ; III, 137, 322 ; *Abhk.* 215 ; *Bbh.* 210).

The marvel of teaching consists in preaching in the following way : ' Reason in this way, i.e., produce within you the thought (*vitakka*) of renunciation, of hatelessness and of not harming. Do not reason in that way, i.e., do not produce within you sensuous thoughts, hateful thoughts and cruel thoughts. Consider thus, i.e., contemplate on the impermanence, suffering and unsubstantiality (*anicca, dukkha* and *anatta*) of all the phenomena of existence (*dhamma*), do not consider that the phenomena of existence are permanent or substantial. Get rid of the five bonds of sense and attain to Nibbāna (*D.* I, 214 ; *A.* I, 171 ; *Ps.* II, 228, *DA. SHB.* I, 256). In other words, to discourse in such a way that the hearer will ultimately attain to Nibbāna is called the marvel of teaching (*D.* I, 214–5).

The *Sumaṅgalavilasinī* says that to teach others by reading their mind is *ādesanā-pāṭihāriya* whereas the Buddhas' and the arahants' normal preaching is *anusāsanī-pāṭihāriya.* Mahā-Moggallāna had the habit of teaching by means of the marvel of psychic power (*iddhi-pāṭihāriya*), whereas Sāriputta had the habit of teaching by means of reading the hearer's thoughts (*ādesanā-pāṭihāriya* : *DA. SHB.* I, 256).

This was the method employed on the followers of Devadatta to make them break with him (*Vin.* II, 200).

The Buddha condemned the first two marvels as not leading to Nibbāna and praised only the third. He says that psychic powers could be attained also by means of a magical charm called the *gandhārī-vijjā* (*gāndhārī-vidyā*) and the thoughts of others could be read by means of another magical charm called the *maṇikā-vijjā* (*īkṣṇikā-vidyā* : *D.* I, 213–4 ; *DA. SHB.* I, 257 ; *Abhk.* 216).

Vasubandhu identifies these three marvels with three of the sixfold super-knowledge (*abhiññā*) : the marvel of psychic power with the super-knowledge of psychic power (*ṛddhiviṣayābhijñā*), the marvel of thought reading with the super-knowledge of the penetration of the minds of others (*cetaḥparyāyābhijñā*), and the marvel of teaching with the super-knowledge of the extinction of all cankers (*āśravakṣayābhijñā : Abhk.* 216).

U. K.

ANUSĀSIKA JĀTAKA (No. 115, *J.* I, 428–30). Once the bodhisattva was born as a bird, and became the leader of his flock. One day a certain bird of the flock found food dropped by passing caravans. Overwhelmed with greed she did not want her companions to share her 'treasure'; so she advised them not to go over to the highway, saying that it was exposed to danger. They heeded her warning.

One day, when she was feeding, she heard the clatter of a waggon coming along the road. She thought that she would fly away as soon as it came near. But the waggon came fast and she was crushed to death.

When the bodhisattva found that she was missing, a search was made and ultimately they found her dead on the road. Then the bodhisattva addressed his flock saying that she had lost her life, because she did not follow her own warning.

This story was related by the Buddha in reference to a nun who was in the habit of visiting certain sections of the city, not visited by other nuns; the inhabitants therein treated her with honour and offered her delicious meals. Being selfish, she warned her companions not to visit those particular sections of the city. One day she was butted by a ram.

The bird which was killed was identified with the nun.

R. A. G.

ANUSAYA (Skt. *anuśaya*), inherent tendencies, a persistence of dormant or latent dispositions of mind leading to various kinds of evil inclinations. The term *anusaya*, derived from the root *anusī*, to lie, connotes 'to live along with' or 'to cling to'. It is always used in the sense of a bias, a proclivity. Buddhaghosa says that a passion is called *anusaya* because of its pertinacity. It ever and again tends to become a condition predisposing to the arising of new passions (*Vism.* 587). Vasubandhu calls it the root of existence (*mūlaṃ bhavasyānuśayaḥ : Abhk.* ch. v, *kārikā*, 1). The *Vibhāṣāprabhāvṛtti*, the commentary on the *Abhidharmadīpa*, describes it as that which follows through the series of mind (*santati* : commentary on *kārikā* 261 of the *Abhidharmadīpa*). Seven such tendencies are enumerated: sensuous lust (*kāma-rāga*), grudge (*paṭigha-pratigha*), speculative views (*diṭṭhi, dṛṣṭi*) sceptical doubt (*vicikicchā, vicikitsā*), conceit (*māna*), craving for continued existence (*bhavarāga*) and ignorance (*avijjā, avidyā*) : (*Vism.* 587, *Abhk.* ch. v ; *Sūtrāl.* xiv, 46, 140 ; *Śikṣ.* 18, 19 ; *Bbh.* 57 ; *Divy.* 46–9, 209).

The outbursts of these dormant passions are called *pariyuṭṭhāna* (Skt. *paryavasthāna*). There are seven *pariyuṭṭhānas* (outbursts) corresponding to the seven *anusayas*, bearing the same names (*Vbh.* 383). In the *Vaibhāṣika* tradition different defilements (*kleśa*) are enumerated under the *paryavasthānas*. The *Vibhāṣāprabhāvṛtti* enumerates ten: *mrakṣa* (*makkha*), *īrṣyā* (*issā*), *ahri* (*ahirika*), *anapatrāpya* (*anottappa*), *styāna* (*thīna*), *middha*, *auddhatya* (*uddhacca*), *krodha* (*kodha*), *mātsarya* (*macchariya*) and *kraukṛtya* (*kukkucca* : *Vṛtti* on *kārikā* 373). This seems to be an abhidharma tradition. The Sautrāntikas do not treat these ten as *paryavasthāna*. They agree with the Theravāda tradition based on the suttas in treating the *paryavasthāna* as outbursts of the latent *anuśaya*.

The relation between *anusaya* and *pariyuṭṭhāna* is explained in the *Mahāmāluṅkya Sutta* of the *Majjhima Nikāya*. This sutta deals with five *saṃyojanas* which bind all beings to the lower world. It is said there that the heretics used to ridicule this Buddhist theory of *saṃyojanas* by saying, "An infant is not conscious of lusts, much less can passion arise within it, its sensual propensities being latent" (*M.* I, 433 ff.). According to the *Aṭṭhakathā* these heretics believed that a person is associated with passions only when they (the passions) operate, but at other times he is dissociated from passions (*MA.* III, 144–5). Apparently they believed that an infant is free from *kilesas*.

The Buddhists do not accept this position. According to them even an infant has *kilesas*, because the latter are present in him in their dormant state (*anusaya*) and become active when conditions arise suitable for their operation (*pariyuṭṭhāna*). This implies that when the passions are not operating they always remain in a dormant state. If they are always present in the mind then the latter is always *akusala*, for a *kusala* can neither co-exist nor co-operate with an *akusala*. Consequently, there will be no *kusala-citta* as long as the latent passions are not removed; and they will not be removed without a *kusala-citta*.

Different solutions to this problem are put forward by different schools. The Theravādins, despite their objection to the heretical view noted above, and also the Vaibhāṣikas, denied the existence of *anusayas* apart from the *pariyuṭṭhānas*. According to them a mind is *akusala* only when the passions are in operation. There is no such thing as a purely latent passion. The Vātsīputrīyas maintain the view of a difference between the *anuśaya* and the *paryavasthāna*. But they said that the *anuśayas* are *citta-viprayukta-saṃskāras* and hence can co-exist with *kuśala*. They include the *anuśayas* in *prāpti*, a *citta-viprayukta-saṃskāra* of the Vaibhāṣika list. The Sautrāntikas maintained that the *anuśayas* as well as the *kuśala*-elements (*kuśaladharma-bīja*) co-exist side by side in the form of seeds (*bīja*), but only one of them operates at one time. When the *anuśayas* operate (i.e., become *paryavasthānas*) the mind is *akuśala*. When the seeds of *kuśala* operate the mind is *kuśala* (*Sphuṭārthā-Abhidharmakośa-vyākhyā* of Yaśomitra, p. 442).

All these views are well represented in a controversy on the meaning of a sutta-passage preserved in the Pali commentaries as well as in the *Abhidharmakośa* and the *Vibhāṣāprabhāvṛtti*. A question is raised whether a term like *rāgānuśaya* should be taken as a *karmadhāraya* or as a genitive *tatpuruṣa* compound. The former, meaning *rāga* is *anuśaya* (*rāga eva anuśayaḥ*), goes against the sutta-passage which says, "Here a person has a mind beset and obsessed by no sensuality, he knows the real escape therefrom; this obsession of sensuality, if vigorously combatted, is destroyed together with the propensities thereto (*sānusayo pahīyati*: *M.* I, 433 ff.; *A.* III, 233; *MA.* III, 144–5; *Vibhāṣāprabhāvṛtti* on *kārikā* 261).

By using the term *sānusaya*, the sutta makes it clear that the *anusaya* and *pariyuṭṭhāna* are not identical. The Vātsīputrīyas here suggested that the term *sānuśaya* means together with *anuśaya*, i.e., a *viprayukta-saṃskāra* called *prāpti*. But this contention goes against Abhidharma, where it is said that the *rāgānusaya* is associated with the three kinds of feelings. *Prāpti*, being a *viprayukta-saṃskāra*, cannot associate with a *caitasika*. Therefore, *anuśaya* cannot be a *viprayukta* (*Vibhāṣāprabhāvṛtti* on *kārikā* 261).

Faced with this problem the Vaibhāṣika, regardless of the sūtra, states that the term *rāgānuśaya* should be taken as a *karmadhāraya* compound (loc.cit). He resolves the contradiction by interpreting the term *sānuśaya* as *sānubandha*, i.e., together with its power of producing a new *kleśa*. He also gives the alternative suggestion that the sūtra identifies *anuśaya* with *prāpti* only figuratively; the Abhidharma is definitive when it says that *rāga* (*paryavasthāna*) is (identical with) *anuśaya* (loc.cit).

The Theravādins, too, identify *pariyuṭṭhāna* with *anusaya*. Commenting on the words '*sānusayo pahīyati*', Buddhaghosa observes that some people, on the basis of this expression, maintain that the *saṃyojanas* (here identical with *pariyuṭṭhāna*) are different from *anusaya*. They should be refuted, he says, by the simile of a person sleeping with his head covered. The person is not different from (his) head (*MA.* III, 144). Buddhaghosa takes note of an objection that if *saṃyojana* and *anusaya* are identical, the Buddha's criticism of the heretics for holding the view that an infant has no passion is meaningless. He says that the same passion is called *saṃyojana* because it binds, and it is also called *anusaya* because it is not removed (loc.cit).

The *Kathāvatthu* records several controversies on the *anusaya*. The Andhakas held that the *anusayas* are different from *pariyuṭṭhāna* (*KvuA.* xiv, 5). The Mahāsaṅghikas and the Sammitīyas maintained that the *anusayas* are indeterminate (*avyākata*), i.e., without good or evil roots (*ahetuka*) and, therefore, *cittavippayutta* (ibid. xi, 1; xiv, 6). The arguments of these schools are the same as noted above that, if the *anusayas* are *akusala* and *citta-sampayutta*, there will never be an occasion for the rise of *kusala-citta*.

Buddhaghosa's reply to these schools is the same: that the *anusayas* are identical with *pariyuṭṭhānas*. He once more returns to this topic in his commentary on the *Yamaka*. There also he repeats the same arguments and adds that these passions are called *anusaya*, not because they are different from *pariyuṭṭhāna*, but because they are strong passions (*thāmagata-kilesa*) and because they arise

on obtaining conditions suitable for their operation (*YamA. SHB.* p. 239, a dissertation on *Yamaka* by Ledi Sayadaw, *Yamaka* II, 258–9).

It is clear from these discussions that the Theravāda as well as the Vaibhāṣika interpretation of the term *sānusaya* and the subsequent identification of the *anusaya* with *pariyuṭṭhāna* are contrary to the sutta quoted above. They show a determined effort to uphold the abhidharma in preference to the sūtra. The Sautrāntika takes strong exception to the abhidharma theories and puts forth his theory of *bīja* (q.v.). He says that the word *rāgānuśaya* should be taken as a genitive *tatpuruṣa*, i.e., *anuśaya* of *rāga*. *Anuśaya* is neither a *samprayukta* nor a *viprayukta dharma*, because it is not a separate reality (*dravya : Vibhāṣāprabhāvṛtti* on *kārikā* 261). When a *kleśa* is dormant it is called *anuśaya*; when it is awakened it is called *paryavasthāna* (loc.cit). When it is dormant it does not appear but persists in the form of a seed (*bīja*). This form of seed is simply an inherent power of mind to produce a new passion which is itself born of a past passion (loc.cit).

Since *anusayas* are the root of continued existence, they have to be got rid of before one attains emancipation (*Ps.* I, 26). The following are the stages at which they disappear. On the path of stream-entry (*sotāpatti-magga*) the aryan disciple gets rid of two *anusayas*, speculative views (*diṭṭhi*) and sceptical doubts (*vicikicchā*); on the path of once-returner (*sakadāgāmi-magga*) he gets rid of two more *anusayas* in their gross form, namely, sensuous lust (*kāma-rāga*) and aversion (*paṭigha*); these two are completely destroyed on the path of never-returner (*anāgāmi-magga*), and on the path of holiness (*arahatta-magga*) the Aryan disciple gets rid of the remaining three *anusayas*, conceit (*māna*), craving for existence (*bhavarāga*) and ignorance (*avijjā : Ps.* II, 36 ff.).

All the seven *anusayas* obtain in all the three spheres: sensual (*kāmāvacara*), material (*rūpāvacara*) and immaterial (*arūpāvacara*), except in the Pure Abodes (*suddhāvāsa*). Consciousness connected with aversion does not obtain in the material and immaterial spheres. In the world of unconscious beings (*asañña-satta*), the *anusayas* do not exist, as there is no mental life (*Yam.* I, vii, 268 ff.).

U. K.

BIBLIOGRAPHY: Sautrāntika theory of Bīja by Padmanabh S. Jaini. *BSOAS*. University of London, Vol. XXII, part 2, 1959.

ANUSAYA SUTTA (1) occurs in the *Rāhula Saṃyutta* of the *Saṃyutta Nikāya* (II,252). Asked by Rāhula how notions such as 'I', 'mine' and latent biases, like conceit, are overcome, the Buddha says, "Whatever visible shape there be, whether it be past or present, whether it be your own or external to you, whether it be gross or subtle, mean or noble, remote or near, which you see by right insight as it really is, that is not mine. It is not the 'I'; it is not myself. And every feeling, every perception, every mental formation, all consciousness you should see in the same manner; to you thus knowing, thus seeing in the matter of both of this body with its mind and also of all external objects, there will be no notions of an 'I' or 'mine', nor any latent bias to vain conceit."

W. G. W.

ANUSAYA SUTTA (2) occurs in the *Magga Saṃyutta* of the *Saṃyutta Nikāya* (V, 28). Among the various purposes discussed in this group, for which one leads the holy life under the Buddha, complete destruction of the latent biases (*anusaya-samugghātanattha*) is given as the purpose in this particular sutta. The path that leads to the complete destruction of these latent biases is described as the Noble Eightfold Path.

W. G. W.

ANUSAYA SUTTA (3) occurs in the *Indriya Saṃyutta* of the *Saṃyutta Nikāya* (V, 236). The gist of the sutta is that the five controlling faculties (*pañcindriya*), if cultivated and made much of, conduce to the destruction of the latent biases (*anusaya*).

W. G. W.

ANUSAYA SUTTA (4) occurs in the *Ānāpāna Saṃyutta* of the *Saṃyutta Nikāya* (V, 340). While discussing the significance of cultivating mindfulness when breathing, the Buddha says that, if this mindfulness is properly developed and made much of, it will conduce to the utter destruction of the latent biases (*anusaya*). Earlier in this group it is shown how a perfect cultivation of mindfulness in breathing brings to fulfilment the four stations of mindfulness (*cattāro satipaṭṭhānā*), which in turn bring to fulfilment the seven factors of enlightenment (*satta bojjhaṅga*) which culminate in deliverance through knowledge (*vijjāvimutti*).

W. G. W.

ANUSAYĀ SUTTA describes how the lurking tendencies (*anusaya*) are abandoned and rooted out (*S.* IV, 32). This is achieved by knowing and seeing things in their proper perspective. The sense-organs, their objects, the respective forms of consciousness (*viññāṇa*), and whatever feeling (*vedanā*), pleasant, unpleasant, or neutral, arising from the contact of the mind (*manosamphassa*) should be viewed as non-substantial (*anatta*).

D. J. K.

ANUSISSA, name of the attendant of the bodhisatta Jotipāla. He, too, was an ascetic and stayed with the bodhisatta in the Kaviṭṭhaka hermitage, provided by Sakka, when the ascetic Nārada was tempted to give up his meditations, pining away without food in the bonds of passion for seven days. In a later life Anusissa was reborn as Ānanda, the disciple who attended on Gotama, the Buddha (*J.* III, pp. 463, 469).

He is also mentioned as one of the seven chief pupils of the bodhisatta Sarabhaṅga (*J.* V, 133). But when the number of ascetics dwelling with the teacher increased, the other six chief disciples took up abode elsewhere with their own pupils. Anusissa, however, remained with the bodhisatta. It was he who introduced the three kings Kaliṅga, Aṭṭhaka and Bhīmaratha, and also Sakka, lord of heaven, to the bodhisatta Sarabhaṅga, when they had come to question him on the banks of the Godhāvarī, "What is it that one may slay outright and never more repent ?" and to which they received the reply, "Anger."

Here, too (ibid. p. 151), Anusissa is identified in a later birth with Ānanda, the personal attendant of Gotama Buddha.

H. G. A. v. Z.

ANUSMṚTI, mindfulness. See ANUSSATI.

ANUSOTA SUTTA enumerates four types of persons, viz., one who goes with the stream (*anusotagāmī*), one who goes against the stream (*paṭisotagāmī*), he who stands fast (*thitatto*) and one who has crossed over (*tiṇṇo pāraṃ-gato : A.* II, 5-6).

The one who indulges in the pleasures of sense and does evil deeds, belongs to the first category. He who abstains from such behaviour and lives the holy life in its completeness, comes under the second. To the third category belongs the person who, by destroying the five fetters which bind beings to the lower world, obtains a spontaneous birth, never to return from that world. To the last category belongs the person who, by destroying the cankers (*āsava*) has attained, in this very life, the release of heart (*citta*) and mind (*paññā*). He is called a 'brāhman' in the real sense of the term.

D. J. K.

ANUSSATI, recollection, contemplation. Under this term are grouped usually six kinds of meditation which have in common the method of concentration on an object which varies. They are enumerated in the *Sutta Piṭaka* as follows: recollection of the Buddha and his nine qualities (*Buddhānussati*), recollection of the properties of the Buddha's teaching (*Dhammānussati*), of the community of noble disciples of the Buddha (*Saṅghānussati*), reflection on one's own virtue and morality (*sīlānussati*), on one's own degree of detachment (*cāgānussati*), on the reward in celestial spheres following a life of virtue (*devatānussati : D.* III, 250; *A.* III, 284). Details can be found under each Pali term.

Frequently, another four are added to this series, which, however, are strictly speaking not recollections (*anussati*) but forms of mindfulness (*sati*). They are mindfulness on death (*maraṇa-sati*), mindfulness on the body (*kāyagatā-sati*), mindfulness on breathing (*ānāpāna-sati*) and, finally, contemplation on peace which leads to the fading away of defilements (*upasamānussati : A.* I, 30).

All are mentioned among the forty recommendations or objects for concentration (*kammaṭṭhāna*), although they are not all equally effective. Thus, though all may bring the mind to 'neighbourhood-concentration' (*upacāra-samādhi*), it is only mindfulness on the body (*kāyagatā-sati*) that can induce the mind to proceed to the first step of mental absorption (*jhāna*), and only mindfulness on breathing (*ānāpānasati*) which can produce all the four stages of mental absorption (*jhāna*).

The reason why the recollections proper cannot make the mind reach any stage of absorption is that the concentration of mind is not sufficiently unified, but occupied with special qualities of many sorts (*Vism.* vii, § 66, p. 175).

H. G. A. v. Z.

ANUSSATI SUTTA (1) occurs in the *Āhuneyya Vagga* of the *Chakka-nipāta* of the *Aṅguttara Nikāya* (III, 284). The six topics of recollection (*anussati*) are enumerated here.

ANUSSATI SUTTA (2) occurs in the *Anuttariya Vagga* of the *Chakka-nipāta* in the *Aṅguttara Nikāya* (III, 312). Here are given detailed descriptions of the six topics of recollection enumerated in the *Anussati Sutta* (1). The Blessed One is holy, a fully Enlightened One, perfected in wisdom and conduct, well-gone, knower of the worlds, unsurpassed leader of men to be trained, teacher of heavenly beings and men, a Buddha, a Blessed One. Well proclaimed by the Blessed One is the Dhamma, visible, true for all time, inviting, stimulating, which individually may be understood by wise men. Of good conduct is the community of the Blessed One's disciples, of upright conduct, living on the right path, performing their duties, to wit, the four pairs of men or eight individuals; this community of disciples is worthy of offerings, of hospitality, of gifts, of worship with raised hands; it is the unsurpassed field for doing meritorious deeds. The noble disciple reflects on his own morality (*sīla*), which is unbroken, without any breach, undefiled, untarnished, conducive to liberation, praised by the wise, not dependent, leading to concentration; also on his own liberality (*cāga*) reflecting that he lives with heart free from stinginess, open-handed, rejoicing in giving, ready to give anything asked for, glad to give and share with others; and on heavenly beings (*devatā*), such as the four Great Kings, the beings of the world of the Thirty-three, the Yāmadevas and others, in whose heavenly worlds he recollects that he himself has the qualities which will secure him rebirth.

W. G. W.

ANUTPĀDA-JÑĀNA (Pali: *anuppāda-ñāṇa*; Tibetan: *mi-skye-baḥi śes-pa*; Chinese: *wu-shêng-chih*, 無生智), the last of the ten wisdoms (*jñāna*) the other nine being, *saṃvṛti-jñāna, dharma-jñāna, anvaya-jñāna, duḥkha-jñāna, samudaya-jñāna, nirodha-jñāna, mārga-jñāna, paracitta-jñāna* and *kṣaya-jñāna*.

Anutpāda-jñāna is pure wisdom, knowing that the knowledge of phenomenal existence, detachment from the driving forces of phenomenal existence, enlightenment on the final extinction and the practices on the path towards extinction are attained so perfectly that no more attainment is necessary. According to the *Chi-i-mên-tsu-lun* (集異門足論 *Taishō*, No. 1536; *Nanjio*, No. 1276), by *anutpāda-jñāna* is meant the knowledge, insight, intelligence, enlightenment, understanding, wisdom, light and thought which are derived from the knowledge that one has already realised concerning the Four Noble Truths. Thus, one who has already realised the truth of suffering has no more to be realised; having already cut off its driving forces, he has no more to cut; being already enlightened in the truth of extinction he has no more to be enlightened about; and having already cut off the driving forces of phenomenal existence, he has no more to practise.

It is by the *anutpāda-jñāna* that the three delusions now detached will not appear again. And it is the *anutpāda-jñāna* that makes one know that the fetters, delusions, minor evils, bondages which have already been cut, will not occur again.

This is the pure wisdom which can be obtained through the knowledge that nothing need be practised more, owing to the completion of the knowledge of the truth of suffering, of cutting off the desires, of realising Nirvāṇa and of practising the way of Buddhism.

So, after attaining the *kṣaya-jñāna* at the stage of *aśaikṣa*, by perfect attainment of *aśaikṣa* through the practice of various methods of holiness, one attains this wisdom along with the acquisition of *apratisaṅkhyā-nirodha*. Only men of great virtue and deep intuition, of *asamaya-vimukta*, can attain this wisdom. The stages on which this wisdom depends are those of the four fundamental meditations, they are the first, the second, the third and the fourth dhyāna of the sphere of form (*rūpa*), and the stages of *anāgamya, dhyānāntara, ākāśānantyāyatana, vijñānānnatyāyatana* and *ākiñcanyāyatana*.

K. TMB.

ANUTPATTIKA-DHARMA-KṢĀNTI, or *anutpattika-kṣānti*, or *anutpāda-kṣānti*, (*mi-skye-baḥi chos-la bzod-pa* in Tibetan and *wu-shêng-fa-jên* 無生法忍 in Chinese) the comprehension and the acceptance of the doctrine that all phenomena are illusory, non-existent, unproduced and undifferentiated.

The *Mahāprajñāpāramitā-sūtra* says that the bodhisattvas and the mahāsattvas of the rank of no-return (*anāgāmin*) observe that all dharmas are void; they attain the real character of a bodhisattva, namely, non-attachment. They realise that no dharmas can be attained. As all dharmas are beyond attainment, they have nothing to cling to, and so they come to the stage of the *anutpattika-dharma-kṣānti*. They are then called 'bodhisattvas of the rank of no-return' (*Taishō*, Vol. 7, p. 264). Thus, by *anutpattika-dharma-kṣānti* is meant that

bodhisattvas understand the voidness of all dharmas and realise the truth that in reality all dharmas are unproduced.

According to the *Mahāprajñāpāramitā-śāstra*, śrāvakas and pratyekabuddhas attain some part of the *anutpattika-dharma-kṣānti* of bodhisattvas. The so-called Four Noble Truths are explanations of the only Noble Truth, viz., reality itself.

As śrāvakas are of a less able nature, they attain the truth through the realisation of the Four Noble Truths, but as bodhisattvas are keen by nature, they attain the truth by appreciating, directly, reality itself.

Some sūtras mention together the three comprehensions (*tisraḥ kṣāntayaḥ*), viz., *ghoṣānugama-dharma-kṣānit*, *ānulomikī-dharma-kṣānti* and *anutpattika-dharma-kṣānti*. The *Yogācārabhūmi-śāstra* mentions three varieties of *anutpattika-dharma-kṣānti*, viz., of reality, of nature and of delusions, connected with *parikalpita-svabhāva*, *para-tantra-svabhāva* and *pariniṣpanna-svabhāva*, respectively. The *anutpattika-dharma-kṣānti* of reality is the recognition of the voidness of reality by observing the voidness of the nature of enlightenment (*parikalpita-svabhāva*). The *anutpattika-dharma-kṣānti* of nature is the realisation that there are no self-existing dharmas, by observing that all dharmas are subject to the law of causality. And the *anutpattika-dharma-kṣānti* of delusions means the acceptance of the truth that the thus-ness, the reality of all dharmas, is in quiescence and does not cooperate with delusions. Thus, to realise the truth of the three non-specific realities (*abhāva*) is the *anutpattika-dharma-kṣānti*.

There are various accounts on the stage in which bodhisattvas obtain the *anutpattika-dharma-kṣānti*. The *Shih-ching-tu-ch'ün-i-lun* 釋淨土群疑論 *Taishō*, No. 1960) refers to the *Jên-wang-po-jo-ching* (仁王般若經) as stating that *anutpattika-dharma-kṣānti* is obtained in the seventh, eighth and ninth *bhūmi* (*ti* 地 in Chinese) of the bodhisattva, but many śāstras mention that *anutpattika-dharma-kṣānti* is obtained in the first bhūmi or at the stage of *kṣānti* (*jên* 忍). But, according to the *P'u-sa-yin-lo-ching* (菩薩瓔珞經) *anutpattika-dharma-kṣānti* is obtained in the ten stages of spiritual progress (*chu* 住). The *Avataṃsaka Sūtra* mentions that this *kṣānti* is obtained in the ten stages of faith (*hsin* 信). According to the *Chan-ch'a-ching* (占察經) this *kṣānti* is obtained at the stage of the ordinary man which is the stage before attaining the ten stages of faith (*Taishō*, Vol. 47, p. 67). The author of this work mentions that *anutpattika-dharma-kṣānti* has six degrees, which are explained above as being different opinions.

According to the *Fa-hua-ching-hsüan-tsan* (法華經玄贊 *Taishō*, No. 1723) the main work (*Yogācārabhūmi-śāstra*) states that *anutpattika-dharma-kṣānti* will be obtained in the first *bhūmi* of the bodhisattva, which means the first attainment of this *kṣānti*. But the attainment of this *kṣānti* for a long period will be in the seventh *bhūmi*, and the continuance of this *kṣānti* will be obtained in the eighth *bhūmi*. And its completion will be attained on the attainment of the stage of Buddhahood.

(Sanskrit text references: *Lal.* 24, 25, 317; *Sdmp.* 126, 227, 279, 349, 361; *Laṅk.* 12; *Śikṣ.* 212; *Bbh.* 348; *Svyū.* 55; *Srs.* 19.)

K. TMR.

ANUTTARA, name of a samādhi entered into by Avalokiteśvara. The Buddha, at the request of the bodhisattva Sarvanivaraṇa-viṣkambhin (text has —nivaraṇa-) enumerates a list of samādhis accomplished by Avalokiteśvara in which this, too, is mentioned (*Kvyū.* p. 52).

S. K. N.

ANUTTARARĀJA, name of a bodhisattva occurring in a list of future Tathāgatas (*Gvyū.* 443). For details see MĀYĀDEVĪ.

ANUTTARASAṂDHI, a Sanskrit work attributed to Āryadeva of the 7th or 8th century. A. C. It is said to have been known also as *Cittaviśuddhikrama*, summarised by Śākyamitra, the redactor of the *Pañcakrama*, and incorporated in this latter work. Like the *Cittaviśuddhi-prakaraṇa* of Āryadeva, the *Anuttarasaṃdhi* deals with the importance of the purity of mind (*cittaviśuddhi*).

This Āryadeva is believed to be different from the successor to Nāgārjuna of that same name who lived somewhere in the 2nd or 3rd century A. C. (P. B. Patel, *Cittaviśuddhiprakaraṇa*, 1949, Introduction, pp. xiv ff.).

A. G. S. K.

ANUTTARASAṄGĀMAVIJAYA, 'the incomparable victory in the battle' a name by which the *Bahudhātuka Sutta*, (*M.* III, 61–7) is to be remembered on a recommendation of the Buddha to Ānanda. The same sub-title was also suggested by the Buddha to Ānanda in order to remember the *Brahmajāla Suttanta* (*D.* I, 46). See BAHUDHĀTUKA SUTTA.

E. H. P.

ANUTTARASARVAŚUDDHIKRAMA-NĀMA, a Sanskrit text extant in its Tibetan translation in the Rgyud-hgrel (tantra commentary) section of the Tengyur. See ANUTTARAYOGAKRAMA-NĀMA.

ANUTTARAŚRĪ, name of a bodhisattva occurring in a list of future Tathāgatas (*Gvyū.* 443). For details see MĀYĀDEVĪ.

ANUTTARAYOGAKRAMA-NĀMA, the Sanskrit title (as given in *TM.* No. 2403) of a work, the Tibetan translation of which is found under the title *Bla-med sbyor-baḥi rim-pa shes-bya-ba* in the Rgyud-ḥgrel (Skt. *tantra-vṛtti*—tantra commentary) section of the Tengyur (Peking Ed. Tib. Trip., ed. D. T. Suzuki, Vol. 69, No. 3245, p. 209). The Sanskrit title given in the Peking edition is *Anuttarasarvaśuddhikrama-nāma*. (See also *Cordier*, II, p. 242. No. 77.) The *TM.* also cites the reading *Anuttarasarvaśuddhe*° as occurring in the Sde-dge edition (*TM.* p. 371, n. 2). *Anuttarayoga*° is possibly the result of an emendation made by the *TM.* editors. (See Preface to the *TM.* for an acknowledgement of corrections of Sanskrit titles on the evidence of Chinese translations from Sanskrit canons.) *Sbyor-ba*, the reading of the colophon of the work, is the Tibetan equivalent of Sanskrit *yoga*, while Tib. *sbyoṅ-ba* (printed in parentheses under No. 3245 in the Table of Contents in Peking Ed. Tib. Trip., ed. D. T. Suzuki, Vol. 69; and in *Cordier*, II, p. 242, No. 77) would correspond to Skt. *śuddhi*. A confusion of *sbyoṅ-ba* and *sbyor-ba* is possible owing to the similarity in form of the Tibetan letters *ṅ* and *r*. The colophon of the work gives the name Bāṅgaja as the name of the author. Cordier and Suzuki cite the name Paṅkaja, too, in parentheses (*Cordier*, II, p. 242, No. 77; Peking Ed. Tib. Trip., ed. D. T. Suzuki, Vol. 69, No. 3245 in the Table of Contents).

R. H.

ANUTTARAYOGA-TANTRA, name given to the last of the four categories of Buddhist tantras. The other three classes are *kriyā*, *caryā* and *yoga*. The Buddhist tantras as a whole belong to the seventh sub-division of the Tibetan *Kangyur*, and are collected in twenty-two volumes. Two of the most important tantras, *Hevajra* and *Guhyasamāja*, belong to the *Anuttarayoga* class.[1]

As the teachings laid down in the tantras represent a very miscellaneous and a heterogeneous collection of material the practiser found it difficult to sift the material, which he should practise. Thus, there arose the necessity of extracting the relevant portions and presenting them in a clear and a coherent manner. The writers of *Vajrayāna*, therefore, had to evolve a system of reinterpretation and a basis for satisfactory classification. This problem they solved by recognising the fact that there are various grades among the disciples for whom the doctrine had to be presented in a manner befitting their intellectual attainments. Hence, on the basis of these different grades they divided the tantric literature into four categories, classifying each category for a particular type of individual, the criterion being his intellectual capacity. Accordingly, for the lowest rank were prescribed very strict rules of discipline (*vinaya*), whereas for the highest (*anuttara*) class there were no restrictions on the ground that a disciple belonging to this class does not need any further mental development, as he has gone through the other stages and reached the stage where his actions yield no result, good or bad. Until the disciple reaches this final stage he has to abide by the rules and regulations enunciated in the earlier divisions, which comprise a period of gradual uplift of his mentality.

According to this division the first two classes of tantras, *kriyā* and *caryā*, could be regarded as the lower type, for it was to these two classes that the beginners and the initiates were admitted. The novices had to follow the practices enjoined in these two classes and qualify themselves for admission to the higher rank. These two classes of tantras hardly contained any philosophy, for their main contents centred round various forms of rites and ceremonies, such as the worship of gods and goddesses, ritual worship and the bestowing of consecrations. In addition to these practices which were designed to train the disciple they also contained other rites and ceremonies regarding the bestowing of prosperity, sowing discord, causing death, overpowering other beings, etc. Thus, both the *kriyā* and the *caryā* tantras deal mainly with activity in the phenomenal sphere.

In contrast to this lower type the other two divisions can be designated as the higher type, since they contain the enumeration of the yogic processes for the realisation of ultimate truth here and now. They also discuss the nature of this ultimate truth. It is in these two classes of *Yoga* and *Anuttarayoga*

1 L. A. Waddell, *The Buddhism of Tibet*, 1939, p. 152.

Tantras that are found the elements of yoga and philosophy. Consequently, for a clear understanding of the essential teachings of the Buddhist tantras one has to concentrate one's attention on these two categories of tantric literature. Thus, whereas the first two classes were meant for the novices for whom merely the rituals and similar pactices were prescribed, these two classes were for the advanced practitioners (*sādhaka*) who, by practising the yogic processes prescribed in the former category, had attained perfection (*siddhi*).[2]

Even in this classification there was another line of demarcation between the *yoga* and the *anuttarayoga* tantras in that the former were mainly meant for those who were considered fit to come into contact with yoginīs and to observe esoteric practices, and the latter for the Anuttarayogins who belonged to the highest class and who were regarded as immune to any kind of law. These latter were designated perfect ones (*siddha*) and were believed to possess supernatural powers. The supreme realisation which resulted from the practices given in the higher class of tantras consisted of the psychophysical re-integration of the personality through meditation, supported by various ritual acts, with sexual symbolism at the basis of both meditation and these rites. Thus, exponents of these teachings, in the process of their systematisation, have placed two of the most important tantras, the *Hevajra* and the *Guhyasamāja tantras* within the *anuttarayoga* class. These two tantras deal mainly with various forms of meditation, the meeting of yogis and yoginīs, sexual symbolism and related rites and the eating of sacramental food, all of which are explained as having a higher philosophical sense than their face-value.

The higher type of yogin, belonging to the *anuttarayoga* class, attempts with the aid of the various Buddhas, their female partners and their magic circles (*maṇḍala*), to attain spiritual powers of *siddhi* through meditation and ritual acts. The lower type of tantras cater to the needs of the ordinary worshipper who has to go through a period of training before being admitted to the higher type.

It has to be remembered that a strict line of demarcation cannot be drawn between these two types of tantras as there is considerable artificiality in this division. The contents are usually heterogeneous ; for instance the *Hevajra tantra* contains material of all the four kinds. In the main, however, the contents of the various classes justify the division.

With regard to the contents, the philosophical basis of the *Anuttarayoga tantras* is *Mādhyamika*, which maintains that nirvāṇa and saṃsāra are identical.[3] Thus, there is no difference between sensual experience, which is saṃsāra, and mystical experience, which is nirvāṇa. There is no duality as subject and object.[4] The highest goal of the followers of this religious practice is the mystic realisation of the fact that nirvāṇa and saṃsāra are identical.[5]

The purpose of the means of realisation prescribed is to remove the illusion of apparent duality which is due to delusion (*moha*). This delusion is nothing but the false view of regarding phenomenal existence as real and as having substantiality. Thus, the purpose of the whole training is to learn to conceive of existence in the knowledge of its non-existence.[6] The one who follows this course of training has to think that this existence is not real and that it is actually non-existence. This duality of existence and non-existence is an illusion which only appears as existing due to ignorance [7], and whenever the meditator thinks of existence it must be within the knowledge that there is no existence

Now, to achieve this goal of the supreme realisation of the fact that both the macrocosm and the microcosm are identical or that saṃsāra and nirvāṇa are one and the same, the *Anuttarayoga tantras* recommend a very complex system of meditation, a form of internal yoga. It is not a pure and simple form of meditation confined to the subjective sphere alone. Almost every form of meditation (internal yoga) has to be supported by a corresponding ritual act (external yoga). A particular rite is performed as a basis or support for the meditative process connected with it. The rituals are symbolic representations of the various stages of psychological development in the process of spiritual uplift. Whatever be the nature of the rite, it does not have any real value in itself. It is only a symbol of what happens within the yogin's mind. In this theory of internal yoga and in the external practices which support the former, the theory of sexual symbolism is present throughout. Thus sexual symbolism is made use of at every stage of the teaching.

2 D. L. Snellgrove, ***Buddhist Himālaya***, 1957 pp. 202 ff.

3 D. L. Snellgrove, ***Hevajra Tantra***, II, iv, 32–5. (Vol. II, Sanskrit Text): Saṃsārād ṛte nānyam-nirvāṇam iti kathyate.

4 ibid. iii, 24 : advayaṃ dvayarūpaṃ ca.

5 ibid. iv., 32.

6 ibid. I, 1, 11 : bhāvyaṃ abhāvaṃ ca parijñāya.

7 ibid. II, iv, 34 : mohāt saṃsārarūpinaḥ.

There also are rites, other than sexual, meant for external purification. The eating of sacramental food is one of them.[19] Here, the consumption of five kinds of flesh, i.e., human flesh, beef, the flesh of elephants, of horses and of dogs is recommended. According to the commentary [20], the eating of sacramental food has the esoteric value of external purification, which idea is expressed through symbolism.

The contents of the *Guhyasamājatantra*, too, are fundamentally the same as those of the *Hevajratantra*. The elements of various yogic practices, comprising meditation, sexual symbolism, sexual and other kinds of rites, etc., are all dealt with in great detail. The system of five Buddhas, which comprises the kernel of the pantheon of tantric Buddhism, lies at the basis of the teaching as a whole. The esoteric character of this teaching is clearly seen throughout the book. The text is divided into eighteen chapters. As it belongs to the *Saṅgīti* kind of Buddhist literature, it is included in the Tibetan *Kangyur*, and is translated into Chinese, too. The purpose of the book is to indicate a short path to Buddhahood through yogic processes which is the aim of the *Anuttarayoga* teaching as a whole. With this end in view, every type of practice, both meditative and ritualistic, is recommended.

As regards the rituals, too, the fundamentals of the teaching of the *Guhyasamājatantra* are similar to those discussed in the *Hevajratantra*. However, the indiscriminate type of practices recommended for advanced *sādhakas* are dealt with in greater detail than in the *Hevajratantra*. It should be remembered that, as explained earlier, the *Anuttarayoga* teaching is meant only for such advanced yogins as have gone through the period of training by following the disciplinary practices taught in the *kriyā* and *caryā* tantras.

Thus, the teaching of the *Anuttarayoga tantras*, as represented by the *Hevajratantra* and the *Guhyasamājatantra*, has as its aim the indication of a short path to Buddhahood. It has as its philosophical basis the *Mādhyamika* tenet that the duality of all phenomena is only apparent and that saṃsāra and nirvāṇa are identical. The realisation of this identity is the highest truth, which has to be realised by the follower. In the expansion of this theory and the means of its realisation, sexual symbolism is used in every possible form for its magic value, sometimes leading to the greatest possible extreme. See also TANTRA.

A. G. S. K.

19 ibid. I, xi, 8, 9.
20 ibid. p. 86 n.

BIBLIOGRAPHY: D. L. Snellgrove, *The Hevajra Tantra*, 1959, two vols. and *Buddhist Himālaya*, 1957; B. Bhattacharyya, *An Introduction to Esoteric Buddhism*, 1932; L. A. Waddell, *The Buddhism of Tibet*, 1939; *Guhyasamāja-tantra*, ed. B. Bhattacharyya.

ANUTTARIYA SUTTA describes six unsurpassables (*anuttariya*), namely, sight (*dassana*), hearing (*savana*), gain (*lābha*), training (*sikkhā*), service (*pāricariyā*) and mindfulness (*anussati*: *A*. III, 284).

A detailed exposition of these six unsurpassables is given in the following sutta (*A*. III, 284), bearing the same title.

If a person endowed with faith, piety and trust, were to go to see a Tathāgata or his disciples, the sight he sees is said to be unsurpassable when compared to all the other sights, such as the sight of treasures, elephants, horses, gems, recluses wrong in view and trading the wrong path, etc.,—sights which, according to the Buddha, are mean and vulgar, not leading to the desired goal.

It is similar with hearing of the Dhamma, taught by the Tathāgata and his disciples, gaining faith in them, training in the onward course of virtue (*adhisīla*), thought (*adhicitta*) and insight (*adhipaññā*), serving the Tathāgata and his disciples, and remembrance (*anussati*) of them.

D. J. K.

ANUTTARIYA VAGGA, the third vagga of the *Chakka-nipāta* of the *Saṃyutta Nikāya* (III, 309–29). It is named after the last of the ten suttas contained in it. The word *anuttariya* (pre-eminent) has no bearing whatsoever on the other suttas, and the only feature common to these suttas is that six things are discussed in each sutta, such as six things that will bring about the downfall of a monk, six synonyms for sense pleasures and six stations of mindfulness. In the last sutta six things which are 'pre-eminent' or 'above all' (*anuttariya*) are discussed. See ANUTTARIYA SUTTA.

W. G. W.

ANUVATTANĀ SUTTA describes the capability of Sāriputta in administering the 'kingdom of righteousness' founded by the Buddha (*A*. III, 148–9). This unique capacity of his is often emphasised (*M*. III, 29).

Like the eldest son of a world ruler (*cakkavatti-rājā*) who, because of the possession of five qualities, administers the kingdom of his father, so does Sāriputta administer the kingdom of righteousness.

The five qualities are described as five kinds of knowledge which, in the case of a monarch, are the knowledge of good (*attha*); of *dhamma*, explained in the commentary (*AA.* III, 283) as traditional customs, etc.; of the limit (*matta*) to punishments (*daṇḍa*) and impositions (*bali*); of the appropriate time (*kāla*) for pleasure and for duties; and, lastly, of the various assemblies (*parisa*).

The five qualities in the case of the monk are the knowledge of the fivefold good, of the Four Noble Truths, of the limit to the acceptance of requisites, of the appropriate time for meditation, preaching, touring etc., and of the assemblies.

D. J. K.

ANUVYAÑJANA, minor or secondary characteristics of a superman (*mahāpurisa*) especially of a Buddha (*J.* I, 12). There are eighty such characteristics (*Lal.* 106, 11; *Mhvu.* II, 43; *Mhvyut. BB.* XIII, p. 6; *Dharmas.* 84; *Dharmapradīpikā*, 13.14), namely: having 1. copper-coloured finger nails (*tāmranakha*); 2. soft finger nails (*snigdhanakha*); 3. long finger nails (*tuṅganakha*): 4. rounded fingers (*vṛttāṅguli*): 5. regular fingers (*anupūrvāṅguli*): 6. well-formed fingers (*citāṅguli*); 7. concealed veins (*nigūḍhasirā*); 8. veins without knots (*nirgranthiśirā*); 9. concealed ankles (*gūḍhagulpha*): 10 even feet (*avisamapāda*): 11. gait like that of a lion (*siṃhavikrāntagāmin*): 12. gait like that of an elephant (*nāgavikrāntagāmin*); 13. gait like that of a swan (*haṃsavikrāntagāmin*); 14. gait like that of a bull (*vṛṣabhavikrāntagāmin*); 15. gait always bearing to the right (*pradakṣiṇā-vartagāmin*); 16. pleasant gait (*cārugāmi*); 17. straight gait (*avakragāmin*); 18. straight limbs (*avakra gātra*); 19. rounded limbs (*vṛtta*°); 20. refined limbs, (*mṛṣṭa*°); 21. regular limbs (*anupūrva*°); 22. clean limbs (*suci*°); 23. soft limbs (*mṛdu*°); 24. flawless limbs (*viśuddha*°); 25. tender limbs (*sukumāra*°); 26. unmarred limbs (*adīna*°); 27. unimpaired limbs (*anutsanna*°); 28. well-shaped limbs (*susaṃhata*°); 29. limbs free from freckles (*vyapagatatilakālaka*°); 30. perfect sexual organs (*paripūrṇavyañjana*); 31. well-built beautiful kneecaps (*pṛthucārujānumaṇḍala*); 32. well proportioned limbs (*suvibhaktāṅgapratyāṅga*); 33. radiance extending all around (*vitimiraviśuddhāloka*); 34. pleasant in every respect (*samantaprāsādika*); 35. rounded belly (*vṛtta-kukṣi*); 36. well-shaped belly (*mṛṣṭa-kukṣi*); 37. regularly built belly (*abhugna-kukṣi*); 38. slender belly (*kṣāmodara*); 39. deep navel (*gambhīra-nābhi*); 40. navel turning to the right (*dakṣiṇāvarta-nābhi*); 41. clean behaviour (*suci samācāra*); 42. palms soft as cotton (*tūlasadṛśasukumārapāṇi*); 43. soft lines on palm (*snigdhapāṇi-lekha*); 44. deep lines on palm (*gambhīrapāṇi-lekha*); 45. long lines on palm (*āyatapāṇi-lekha*); 46. red lips (*bimboṣṭha*); 47. face not too long (*nātyāyata-vadana*); 48. soft tongue (*mṛdujihvā*); 49. thin tongue (*tanujihvā*); 50. red tongue (*raktajihvā*); 51. voice like that of an elephant (*gajagarjita, jīmūtaghoṣa*); 52. well-toned pleasant voice (*madhuracārusvara*); 53. round teeth (*vṛttadaṃṣṭrā*); 54. sharp teeth (*tīkṣṇadaṃṣṭrā*); 55. white teeth (*śukladaṃṣṭrā*); 56. even teeth (*sama daṃṣṭrā*); 57. regular teeth (*anupūrvadaṃṣṭrā*); 58. high nose (*tuṅganāsa*); 59. well-shaped nose (*sucināsa*); 60. clean eyes (*viśuddha-netra*); 61. big eyes (*viśāla-netra*); 62. eyes like dark white lotus (*sitāsita-kamaladalanayana*); 63. fine eye-lids (*citrapakṣma*); 64. long eye brows (*āyatabhrū*); 65. glossy eyebrows (*ślakṣṇabhrū*); 66. regular eyebrows (*anulomabhrū*); 67. soft eyebrows (*snigdhabhrū*); 68. large ears (*pīnāyatakarṇa*); 69. equal ears (*samakarṇa*); 70. faculty of hearing without defects (*anupahata-karṇendriya*); 71. well-built forehead (*suparinatalalāṭa*); 72. prominent forehead (*pṛthulalāṭa*); 73. well-shaped head (*paripūrṇottamāṅga*); 74. dark hair (*asitakeśa*); 75. well-formed hair (*citakeśa*); 76. glossy hair (*ślakṣṇakeśa*); 77. hair grown without interruption (*asamlulitakeśa*); 78. soft hair (*aparuṣakesa*); 79. fragrant hair (*surabhikeśa*); and 80. feet and palms bearing the signs of *śrīvatsa, svastika, nandyāvarta* and *vardhamāna*.

The five lists referred to differ from one another with regard to the order of the items and the terms. In respect of order, the Pali list is quite close to *Mhvyut.* and *Dharmas*; the *Mahāvastu* is not too remote from it, while the *Lalitavistara* is radically different in order.

U. K.

ANVA VACGA. See ADDHA VAGGA.

A(NYĀ)POHAPRAKARAṆA-NĀMA, a Sanskrit text extant in its Tibetan translation, the *Gshan-sel-ba shes-bya-baḥi rab-tu byed-pa* in the Mdo-ḥgrel (sūtra commentary) section of the Tengyur (Peking Ed. Tib. Trip., ed. D. T. Suzuki, Vol. 138, No. 5748). The Sanskrit title as it occurs in the text is *Apohanāma-prakaraṇa*. The Sde-dge edition, too, has the same reading (*TM.* 4250). The colophon gives Chos-mchog (Dharmottara) as the name of the author. Cordier quotes the name Dharmatrāta from a Mongolian Index (*Cordier,*

III, p. 452, No. 14). A Kashmirian Paṇḍit Skal-ldan rgyal-po (Bhavyarāja according to *Cordier*, III, p. 452, No. 14) and Blo-ldan śes-rab (Dhīmat-prajña according to Cordier, loc. cit.) were the translators. The work begins with a salutation to Mañjuśrīkumārabhūta.

R. H.

ANYĀPOHAVICĀRAKĀRIKĀ, a Sanskrit text in its Tibetan translation, the *Gshan-sel brtag-paḥi tshig-leḥur byas-pa*, in the Mdo-ḥgrel (sūtra commentary) section of the Tengyur (Peking Ed. Tib. Trip., ed. D. T. Suzuki, Vol. 138, No. 5744 and not Vol. 140, No. 5774 as given in the Index Volume which seems to be a printing error). The colophon gives the name of the author as Dge-sruṅs (Kalyāṇarakṣita). The formula of salutation at the beginning of the work is addressed to the Omniscient One (*sarvajña*).

R. H.

ANY-BED-USER, a *yathāsanthatika*, i.e., one who accepts whatever sleeping accommodation is offered and thereby practises the twelfth of the thirteen ascetic practices. See DHUTAṄGA.

AṆYOR, a place on Govardhan hill west of Mathurā (India), well-known for the discovery of a Buddha image of the early Kuṣāṇa period. The place had once been a Buddhist site. The image had been gifted by Suṣa, a lay devotee, to the Uttara Hāruṣa vihāra, from the remains of which (it is probable) the find was made.

D. T. D.

AOKI, BUNKYŌ (青木文教 1886–1956), well-known authority in the field of Tibetan culture and Buddhism in Japan. Aoki was born in Shiga Prefecture, and died in Tokyo, while serving as a lecturer of Tibetan at the Tokyo University.

In 1909, he left the Bukkyō University (later the Ryūkoku University) and was sent to India by order of the high priest Kōzui Ōtani of the Nishi-honganji Order, for research work on the historical sites of Buddhism and to promote the realisation of cultural intercourse between Japan and other Asian countries. In 1911, he was sent to England to study there the system of education. On the invitation of the 13th Dalai-lama, he went to Tibet in 1912, and stayed there for about five years as an educational adviser to the court of the Dalai-lama. In 1918, he was sent to south-east Asia. He was engaged in the practical research of tropical agriculture in Java for five months. At the request of the Kyōto Imperial University, in 1935, he conducted research into the Tibetan language which he continued for two years. From 1941, the Research Bureau of the Japanese Ministry of Foreign Affairs entrusted him with conducting research into the state of affairs in Tibet. In November, 1947, he was employed in Tokyo as an educational adviser for three and a half years, till he was appointed lecturer of the Tokyo University which post he retained up to the time of his death.

He made a significant contribution to the study of Tibetan culture as well as to the promotion of Tibetan studies and Buddhism. The following are his main works.

1. On culture ·

Chibetto-yūki (西藏遊記 a book of travel in Tibet) in 1920; *Chibetto-bunka-no-shin-kenyū* (西藏文化の新研究 a work consisting of his researches into Tibetan culture) in 1940; *Chibetto-no-minzoku-to-bunka* (西藏の民族と文化 race and culture in Tibet) in 1942; *Chibetto-zenki* (西藏全記 a compendium of Tibet) in 1945; *Chibetto-gogaku* (西藏語學 Tibetan language study) in 1945; 'Study on Early Tibetan Chronicles, regarding discrepancies of dates and their adjustments', published by the Nippon Gakujutsu Sinkōkai in 1955. Articles entitled *Genkon-no-chibetto* (現今の西藏 Tibet of today) in 1917 and *Chibetto-bukkyō-shi-gaisetsu* (西藏佛教史概說 a summary of the history of Tibetan Buddhism) in 1923 were published in the Journals called the 'Rokujō-gakuhō' and the 'Daijō', respectively.

2. Translation and study of Tibetan texts :

The following articles were published in the monthly journal called the 'Daijō'. 'Chibetto-bukkyō-ni-arawaretaru-gokuraku-ganshō-ge-no-honyaku' (translation of a gāthā called 'aspiration for birth in the Pure Land' which appeared in the Tibetan texts) in 1922; 'Bussetsu- amida-kyō-no-chibetto-bun-wayaku-o-shōkai-su' (to introduce a Japanese translation of the Tibetan text: the Smaller Sukhāvatīvyūha) in 1922; 'Ryūju-bosatsu-no-gokuraku-ganshō-ge-o-ronjite-chibetto-mikkyō-no-jōdo-shisō-ni-oyobu' (to refer to the doctrine of Pure Land in Tibetan esoteric Buddhism through the discussion of a gāthā called 'aspiration for birth in the Pure Land' by Nāgārjuna) in 1922; 'Dai-muryōju-kyō-no-chibetto-yaku' (on the Tibetan translation of the Larger Sukhāvatīvyūha) in 1923. The *Chibetto-genpon-dai-muryōju-kyō-koku-yaku* (西藏原本大無量壽經國譯 a Japanese translation of the Tibetan text: the Larger Sukhāvatīvyūha) was published in book form in 1928.

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